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MARCH 10, 1957

## BI-DECENNIAL NUMBER

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# BHAVAN'S JOURNAL

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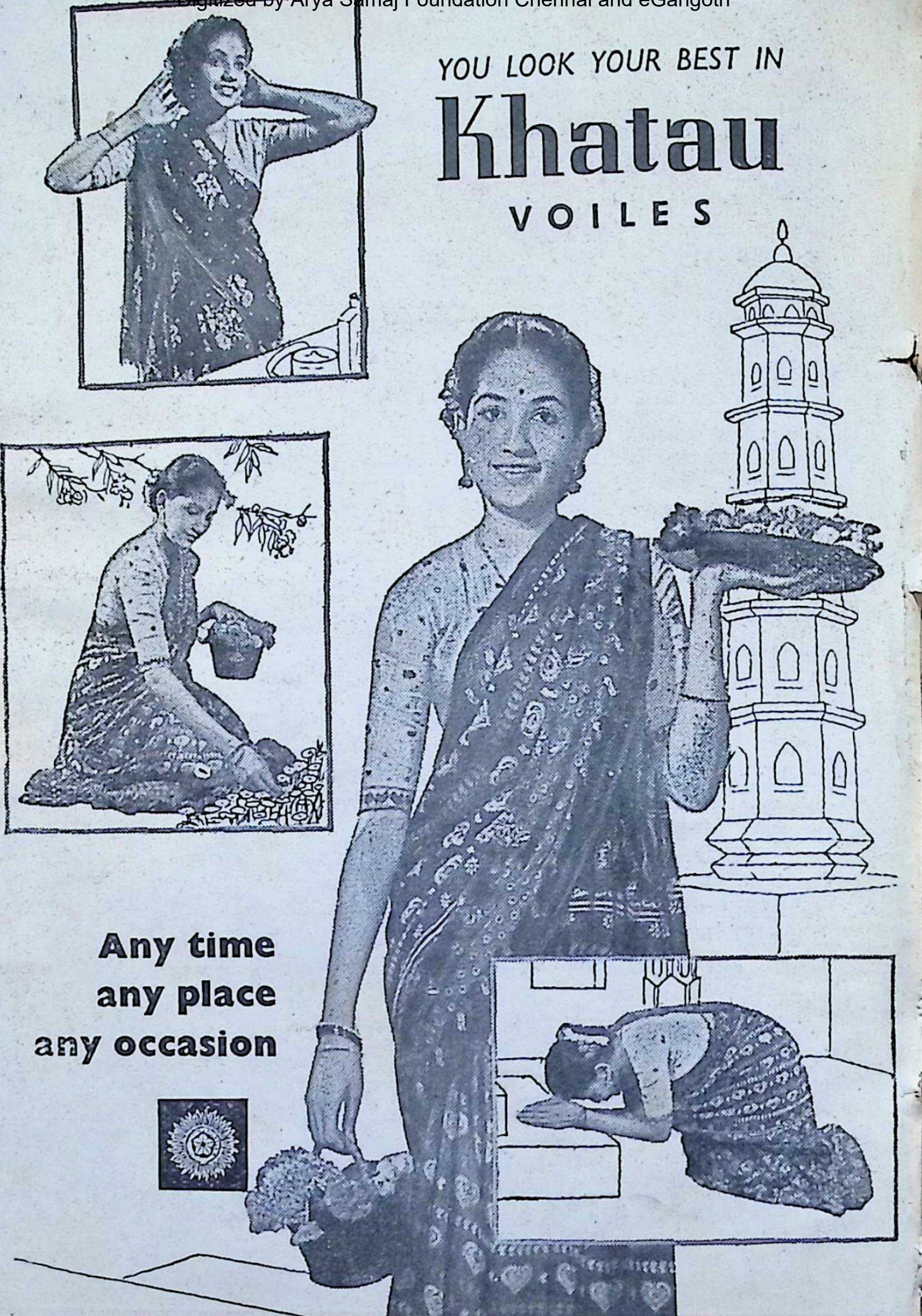

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# BHAVAN'S JOURNAL

## MARCH 10, 1957

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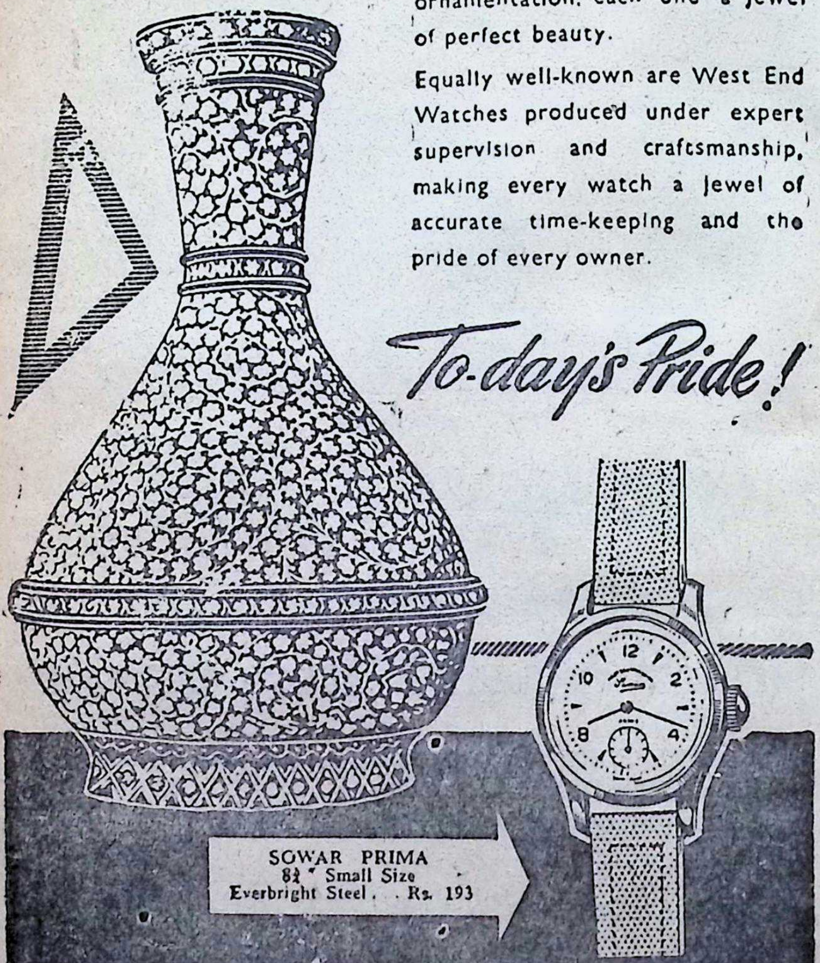

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

—*Rigveda*, I-89-i

Vol. III, No. 16] [MARCH 10, 1957

# THE DIVINE LIFE

ईशा वास्यमिदं सर्वं यत् किं च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद् धनम् ।।
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ।।

May all this be enveloped by the Lord,
each moving thing in this moving world;
Thus renounced, enjoy;
covet not anybody's wealth.
Yea, performing action here,
desire to live a hundred years.
Thus for thee there is no escape from this;
(and) action does not besmirch man.

—Yajurveda, XL, 1.2

## Editorial

BY the Grace of God, the blessings and good wishes of savants and men of culture from all parts of the country, the whole-hearted support of members, friends and sympathisers and the active co-operation of co-workers, the Bi-Decennial Celebrations of the Bhavan went off with great eclat.

In conformity with the principles that guide us, we had an integrated programme consisting of religious and academic discourses, side by side with dance, drama and music.

Each day of the eight-day celebrations started with *Bhagawat Pravachan* by Poojya Swami Akhandanandji Maharaj of Brindavan. The Swamiji's exposition of the great classic was of a very high order and was appreciated by large audiences. Our grateful thanks are due to the Swamiji.

*The Sata-Chandi Homa* and *Vastu* ceremony of the new building for the Arts College were performed on the opening day, according to Shastric injunctions. At the public meeting held the same evening, the distinguished scholar Sri Sri Prakasa, Governor of Bombay, delivered an extremely interesting inaugural address which is printed elsewhere in this issue. To him and many honoured guests who attended the function, we tender our heartfelt thanks.

All the days of the celebrations were packed with functions. Of them, the two symposia deserve special mention. In the earlier symposium, men of letters and art like Sri Jyotindra Dave, Dr. D. G. Vyas and Sri Adi Marzban spoke on the position of modern drama to a selec audience. In the latter participated such distinguished men as Sri K. M. Munshi, Sri G. L Mehta, Indian Ambassador to U.S., Justice Sri M. C. Chagla, Dr. H. J. Bhaba and Sri Frank Moraes. It was one of the best addressed and attended meetings. In pin-drop silence the audience listened to the expositions of the different speakers from their respective standpoints. The full text of thei speeches is printed in this issue. The effect of their speeches on the audience was profound and to these eminent speakers and the public, we owe a deep debt of gratitude.

We had also each night programmes of dramas, ballets, dances, songs and music at the specially put up auditorium at the open-air theatre at Rang Bhavan which, despite the cold weather, attracted a considerable audience. The ballet on the life of Sri Narsi Mehta proved to be the crest-jewel, according to popular estimate. We are indebted to the patrons, directors, artistes, the back-stage workers and others who helped to make these programmes a huge success.

This year being the 500th anniversary of the *bhakta*-poet Sri Narsi Mehta, a public meeting was held in the Bhavan under the Presidentship of Sri K. M. Munshi, when glowing tributes were paid to this Minstrel of God of the 16th century.

To mark the Bi-Decennial Celebrations, a souvenir was published giving a conspectus of the Bhavan's activities, its origin, growth etc. The Bhavan is thankful to the Central and State Governments, the numerous firms, institutions and patrons who took advertising space in the Souvenir as also helped us to raise donations, big and small.

We take this opportunity of recording our deep gratitude to Sri Dharamsey M. Khatau for the invaluable support given by him to us on this, as on all occasions in the past.

Last but not the least, our sincere thanks are also due to Sri S. K. Patil, Chairman, and Members of the Celebrations Committee, the various sub-committees, the numerous friends and volunteers, the press and the public for extending to us their unstinted support to make the Celebrations a success. Special mention must be made of Sri Navin Khandwalla for the vigorous efforts made by him and the active interest he took in all facets of the programmes.

As though to crown all our efforts, readers of this Journal, in response to our appeal, have sent and continue to send advance and gift subscriptions for the Journal as also donations, big and small, for the Bi-Decennial Fund. Such spontaneous expression of goodwill from all sections of society from one end

(*Continued on next page*)

# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 122

★ LAWYER'S PROFESSION ★ HIS ART
★ HIS MISSION

Raj Bhavan, Lucknow
MARCH 10, 1957.

MY YOUNG FRIEND,

ON December 24th I inaugurated the U.P. Lawyers' Conference, speaking only as an old lawyer. I entered the fold in 1910. In 1913 I was enrolled on the Original Side of the Bombay High Court. Till 1950, except for absences in jail or in office, I was in active practice. My love for i has remained as ardent as befor though perhaps my outlook on it problems has become a littl wider.

An old superstition still su vives that the lawyer's is a wicke profession. In fact, taking it a in all, it is the finest professio there is, and, after the teacher's the noblest. To win success i it, you need no privilege of birt no capital, no favour, nor nee you travel on a devious path, u less you lack the necessary fibr

Sir Chimanlal Setalvad, th great Advocate, started as an i terpreter. Bhulabhai Desai of th I.N.A. Trial fame, started with th little savings of a professor English. I started with a meag patrimony and with six hundre rupees borrowed from a mone lender. I dare say that is th

---

EDITORIAL—*Contd.*

of the country to another, is indeed a source of great and abiding encouragement to us.

As our Kulapati has said, the Bhavan is the work of God and to Him we bow in all humility and gratefulness with an ardent prayer to bless us with greater strength and devotion in the pursuit of our objective. *Namaste.*

record of many other lawyers in this country.

* * *

In spite of this, I feel that the profession has been losing its charm for brilliant young men. In search of easy security I see them seeking entry into the administrative services.

The high cost of living makes the early years of the practitioner's career much more strenuous than it used to be. I began my career in 1913 with a monthly budget of Rs. 125/-.

Now, as always, the struggling lawyer has to find his way in an overcrowded profession, where competition is keen and relentless. Most of such lawyers fail to reach the stage where they can command the confidence of a clientele and the respect of the Bench. The reasons are that they lack faith, patience and the capacity for steadfast, concentrated work. They dislike working hard without immediate returns, and some waste their time in clubs or in amiable gossip in the Bar Libraries. Even when a lawyer becomes successful, the increased cost of comfortable living drives him to devote his attention to making more and more money, rather than to acquiring a mastery of the forensic art.

And yet, in no other profession in the world is the mettle of a man tested as much; in none, is the intellect sharpened or knowledge acquired as in this; in none are laurels more tempting.

Do not forget that Gandhiji was a lawyer; so was Vallabhbhai. Panditji was a lawyer and so were a large number of those who presided over or shaped the National Congress.

* * *

If the profession is to retain its prestige and efficiency and to fulfil its mission, the present situation must be radically altered. The reform should begin at the beginning, that is to say, in the early stages of university education. At present, more often than not, it is the second-rate student who drifts to the study of Law. Law studies are notoriously easy; the law class is, therefore, considered a safe asylum for those who want to enjoy an easy life during the university period at their parents' expense, or who want to seek the limelight by becoming union presidents.

The different universities in the country have different standards of teaching Law. In many of them, the standard is deplorable. Full-time teachers of Law have little contact with the live problems of their subject, or the practical experience necessary for the imparting of professional skill. Law classes are opened in colleges in out-of-the-way places where the professional standard is not of a high order. In some Universities, even a first class in LL.B. is not difficult to obtain. In one of those I know, in one year, almost one hundred per cent passed the LL.B. examination.

Every student appeared to have sucked in Law with his mother's milk, as my uncle was reported to have done.

In the unfortunate hurry in which we are to eliminate English from higher studies, the student's capacity to understand textbooks and statute law has become limited and his ability to express himself with precision is scarcely developed. The U.P. Public Service Commission recently found that some of the law graduates were unable to spell the words "legal" and "lawyer" at their examination!

I know that I am touching a sore point with some people in the country. But it should not be forgotten that, though Hindi is not my mother tongue, I have been a life-long protagonist of Hindi as the National Language. You may know the share which I had in fighting the battle for Hindi in the Constituent Assembly. If I am being frank now, it is only because I do not want wishful thinking to overshadow hard reality, to our ultimate unmaking.

If we are in too great a hurry to replace English by Hindi in the matter of legal education and in the courts of Law, the standard of the profession and of the judiciary will continue to fall. Juristic learning will wither away and the unifying influence of a common system of Law throughout the country will be undermined. The country will be split into a number of forensic belts.

It would, therefore, be wise to curb our impatience to replace English by Hindi. The pace, in no event, should be forced. Hindi should first of all be developed to the extent where its forensic expressiveness acquires substantially the same power, precision and richness as English, and, what is more important, is accepted as the medium for higher education throughout the country. Till then, the language in the District Courts, the High Courts and the Supreme Court, and of education in Law should continue to be English.

Another cause of this wastage of human energy at the Bar is the fact that a student who passes the LL.B. examination is straightaway enrolled in the High Court. In fact, he has hardly begun to be equipped for the profession. It is necessary, therefore, that he should undergo an apprenticeship for at least a year. During this year he should attend the courts and submit a report on the cases he has attended; work in the chamber of a senior lawyer, not only for the taking of his signature on a nominal attendance certificate as now, but for working his briefs, and, thereafter, for the passing of an examination in Procedure, Evidence and Pleadings held by the High Court or the Bar Council.

* * *

This is not enough. Something drastic requires to be done with the set-up of the profession and the judiciary to attract brilliant young men to the profession.

It is necessary that well-equipped young lawyers should be offered some kind of security at the beginning of their career, if, for nothing else, at least to maintain their patience and courage. A certain percentage of the judicial services should be kept open for new law graduates, on the same basis and under the same conditions, as the I.A.S. and I.P.S. At several stages of the Judicial service, selection cadres should also be maintained, to be recruited from competent junior members of the Bar.

A selection grade of senior District Judges should be opened to recruitment from among the promising members of the Bar who are on the threshold of the front rank. These, if given such a chance, would qualify for the High Court Benches after a few years of district judgeship and would strengthen them.

The system of new entrants into the profession "devilling" with seniors should be uniform throughout the country. This must be reorganized and placed on a proper footing by the Bar Councils. Young lawyers should read in the chamber of a senior for some years and be prepared, without immediate return, to help him with his case. Meanwhile, the senior should feel morally bound to see that his "devils" learn to handle cases and that in some way or other they are helped to remunerative work.

The profession should also be divided into juniors and seniors on the lines of the King's Counsel in England. And once a lawyer has attained the dignity of seniority, he should not be directly instructed by the lay client, nor should he appear in court unless instructed by a junior.

Opportunities should be provided for young lawyers to make their mark. They should be given scope for teaching Law in the universities and colleges as part-time lecturers. Professional work within the gift of the courts, the Receivers, or the Government, should be equitably distributed so as to enable every promising junior to make his mark.

But what is most important of all is that the standard of the profession and the judiciary should be thought of in terms of the country as a whole. I hope that the Bill for the unification of the Bar throughout the country will very soon become Law. But that is not enough. The unification of the Bar necessarily implies that legal education should be uniform throughout the country and of the same standard. The examinations for the testing of the qualifications for enrolment which I have suggested should be held by the Central Bar Council on a uniform basis throughout India. In the same way the judiciary at the district level should be integrated and the judges of the High Courts should be made transferable from one State to another.

I know that in suggesting this, I am going against a strong current of opinion. But apart from maintaining a uniform standard throughout the country, this reform would obviate a trend towards that parochialism which has been creeping in where the selection of judges is concerned.

*

The profession should not lose sight of another matter of considerable importance. In India, Law is changing its content, outlook and purpose, while the traditions of law formed under the old regime have not been able to catch up with them.

Civil litigation has declined. Important litigation now revolves round fiscal laws and a variety of laws administered by administrative tribunals. The Constitutional guarantees of Fundamental Rights have become an important branch of law. Popular legislatures functioning under rules have thrown up legal complications, the unravelling of which requires great skill.

The functions of the Government are no longer, as in the past, the collection of revenue, the maintenance of law and order and the keeping of the country safe for an alien rule. It is now the instrument of a Welfare State and as such is operating the economic system with a view to further production and to securing a wide distribution of the material resourc of the community. As represent tive of the community, it has al been undertaking commercial an other activities. These activiti require a vast regulatory networ governed by rules and regulatio and requiring the help of mo and more administrative tribuna and competent lawyers.

The Law of Crimes is no longe limited to the field of violen against the person or property the individual, as in mid-Victoria times. Anti-social crimes have i creased in intensity and scop Sections of well-organised peop easily resort to direct action f agitational or subversive purpose As a result, the very difficult wor of adjusting the claims of civ liberties with the claims of inte nal order falls on the lawyer.

In the recent past the history many countries has shown th where law and order is allowed be undermined by doctrinaire a tachment to freedom unrelated economic justice, or by subversi tendencies, the stability of 'th Constitution and the security the country are constantly plac in danger. If vigilance is not e ercised, not only by the politician but by the lawyers and the judge a free democracy easily drifts in a totalitarianism which exting ishes all freedom.

This situation is fraught wi serious difficulties. Neither t profession nor the Bench can low itself to be divorced from intimate knowledge either of t working of a welfare administration, or the threat of subversive tendencies.

Two things are, therefore, necessary. Firstly, that the education in Law, as well as the training in the profession, should involve a first-hand knowledge of administrative problems. Secondly, that justice should not be dispensed in the abstract and, that what is right or wrong should be interpreted in terms of the supremacy of the Constitution, economic justice and internal order. This requires a complete re-orientation of the problems of legal equipment, professional activity and judicial administration.

* * *

At the same time, we must not lose sight of the art as well as the mission of the lawyer. To be an artist in his profession, a lawyer should possess four essentials: the capacity to draft in accurate and precise language; a mastery of legal principles, unclouded by vapoury case-law; an insight into human relations; and ceaseless effort to discover the truth, that is, the true motive, the true sequence of events and a true and unvarnished marshalling of facts, to which alone the principles of law can be applied.

In pursuing this art, we must not forget the mission of the lawyer. He has to defend the innocent; to regulate social relations; to vindicate truth and uphold the law, on which the stability of life rests. Very often he is the father-confessor, to whom people come in their difficulties; sometimes he is the legislator who helps to regulate social progress; and finally, either as practitioner or judge, he maintains the stability of democratic society through the Rule of Law.

The Rule of Law is one of the most important, if not the fundamental principle of modern social organisation. For, to use the words of the United Nations Charter, it "protects the dignity and worth of the human person." In this, the lawyer has a special responsibility. It is the only constructive alternative to the tyrannous misuse of power and the suppression of the rights of the individual. This principle, even where it is recognised, has to be vigilantly guarded. Wherever it is not, it has to be fought for and made to prevail.

With the acceptance of the goal of a Welfare State in our country, our State, like other States, may move from the gradual expropriation of private property to interference with the rights of the individual. Even in the present initial stage, the activities of the State have been overshadowing the spheres of social and economic life with the aid of a growing bureaucratic machine.

In the present climate of world opinion, fashioned by politicians and economists, the interest of the community as a whole is coming to be considered, consciously or unconsciously, as the supreme goal; while the individual is only important as an instrument of the will of the all-powerful party or State. That way lies a drift towards totalitarianism.

This drift, as our Constitution has wisely envisaged, can only be arrested if the Rule of Law is sternly maintained through a justice administered according to certain fixed laws of evidence by an independent judicial agency.

In this connection, I may draw your attention to what is called "The Act of Athens", adopted by the Congress of Jurists which met at Athens in February, 1956. It defined the Rule of Law as follows:—

> "The Act of Athens declares that 'the Rule of Law....springs from the rights of the individual developed through history in the age-old struggle of mankind for freedom; which rights include freedom of speech, press, worship, assembly and association and the right to free elections to the end that laws are enacted by the duly elected representatives of the people and afford equal protection to all.'"

It is for the lawyer, whether a practitioner or a judge, to uphold the Rule of Law and the freedom of the individual. This was the mission of the profession even under the British regime; it is more so now.

Yours sincerely,

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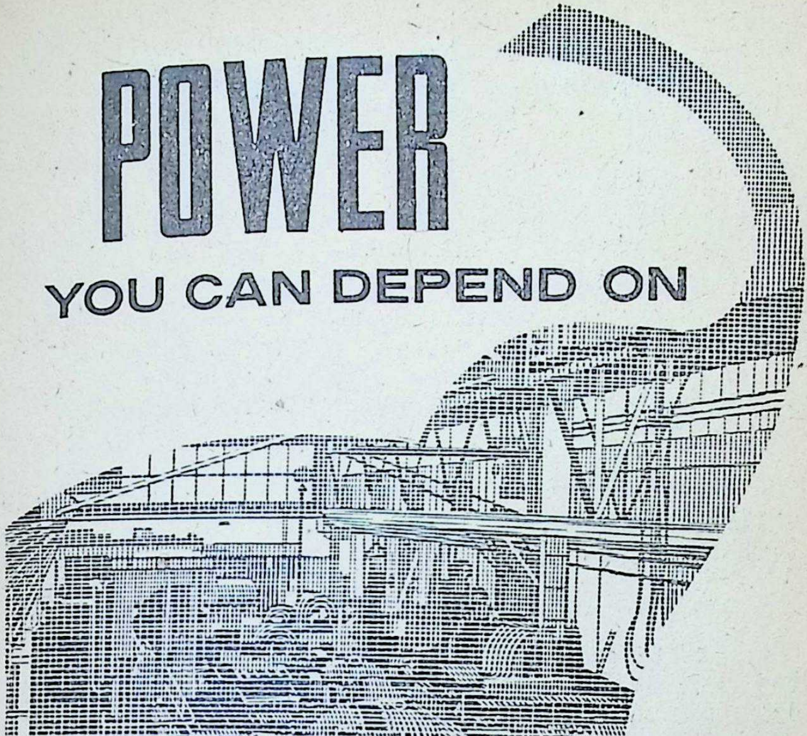

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# MY HOPE

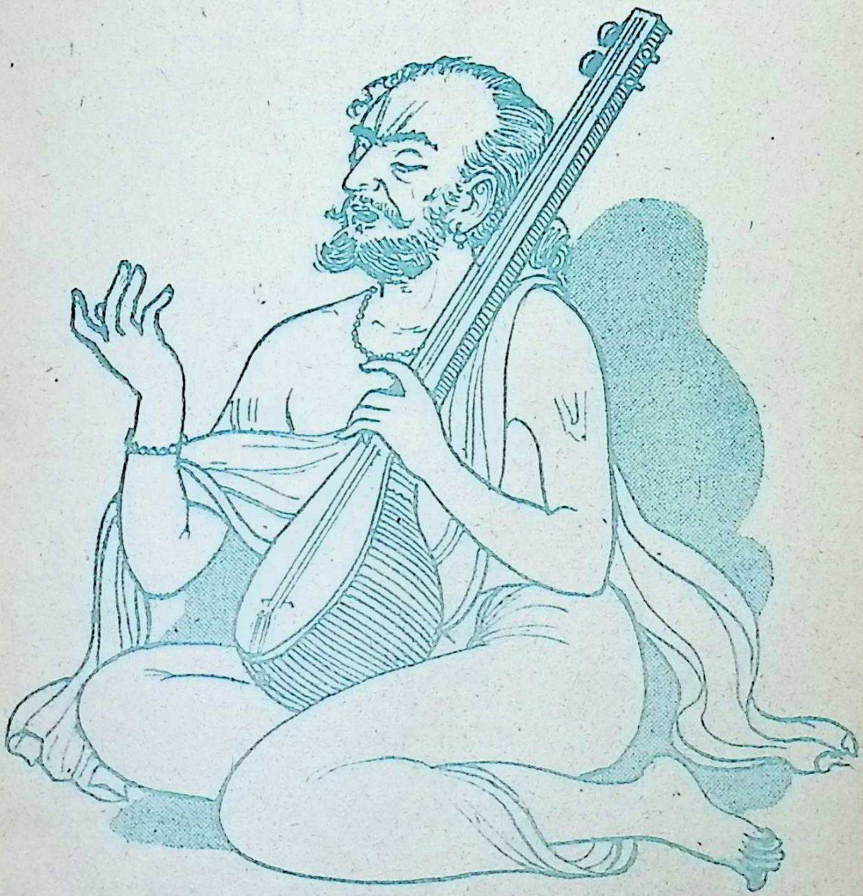
●

Sri Surdas

●

'Thou art the reliever of the agony of the humble
suppliants, and comforter of the saints!
Illustrations of this are not wanting---did Ye not save the
fallen Ajamil, Jatayu and the hunter utterly without any
devotion and worship to their credit?
Did Ye not save Ganika, the courtesan, merely because
she taught her parrot to repeat Thy name?
To Thy devotee Ye gave a kingdom, and saved Prahlad
from the tyranny of his father.
And for Thy devotees' sake Ye made a bridge over the
sea to Lanka.
Thou accepted from Sudama rice and from Bidurani fruits
and enjoyed even the plums tasted already by a forest
dweller Bhilini maid Shabari!
When the elephant fell into trouble Thou saved him from
the clutches of the crocodile.
Draupadi, Ye saved as she called for Thee and did not
let her go naked.
In the hope of Thy kindness and grace Surdas stands at
Thy door.

[*Tranlated by Sri Bankey Behari*]



*Sri Surdas*

**Sketch: Ravi Shankar Raval**

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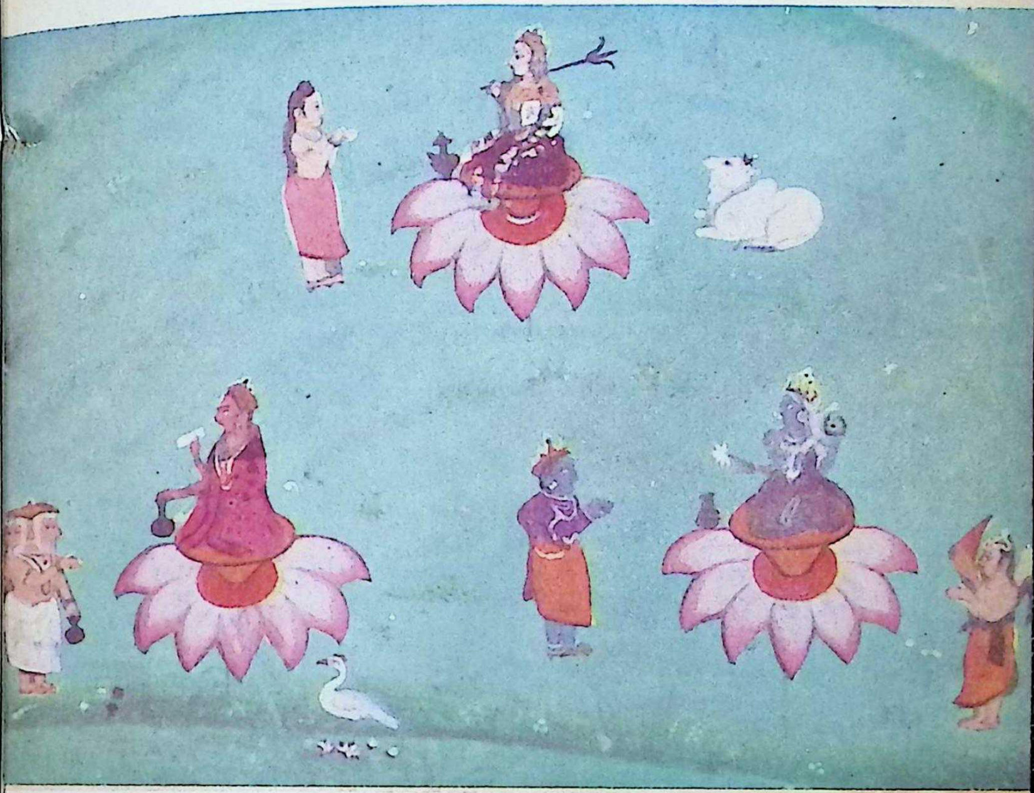

*inting showing Goddess Gayatri in her triple form being worshipped at dawn by Brahma, at noon by Siva and at sunset by Vishnu. Kangra School, 18th Century.*

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*. . . Disinterested and desireless pursuit of duty is a gospel worthy of the strongest manhood; that of the cheek turned to the smiter is for cowards and weaklings . . .*

# VYASA and VALMIKI

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Sri Aurobindo

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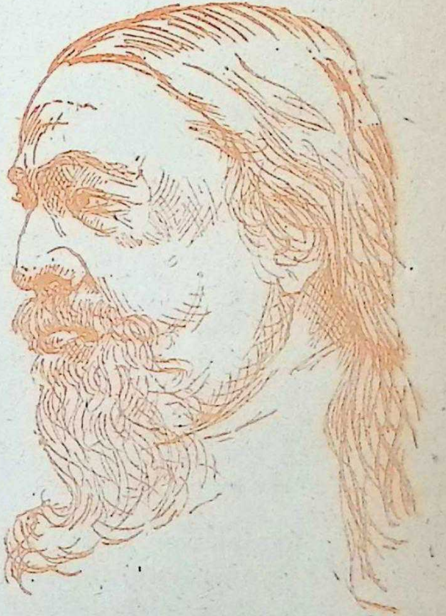

A COMPARISON (of Vyasa) with Valmiki is instructive of the varying genius of these great masters. Both excel in epical rhetoric, if such a term as rhetoric can be applied to Vyasa's direct and severe style, but Vyasa's has the air of a more intellectual, reflective and experienced stage of poetical advance.

The longer speeches in the *Ramayana,* those even which have most the appearance of set, argumentative oration, proceed straight from the heart, the thoughts, words, reasonings come welling up from the dominant emotion or conflicting feeling of the speaker; they palpitate and are alive with the vital force from which they have sprung. Though belonging to a more thoughtful, gentle and cultured civilisation than Homer's, they have, like his, the large utterance which is not of primitive times, but of the primal emotions.

Vyasa's have a powerful but austere force of intellectuality. In expressing character they firmly expose it rather than spring half-unconsciously from it; their bold and finely planned consistency with the original conception reveals rather the conscientious painstaking of an inspired but reflective artist than the more primary and impetuous creative impulse.

In their management of emotion itself, a similar difference becomes prominent. Valmiki, when giving utterance to a mood or passion, simple or complex, surcharges every line, every phrase, turn of words or movement of verse with it; there are no lightning flashes but a great depth of emotion swelling steadily, inexhaustibly and increasingly in a wonder of sustained feeling, like a continually rising wave with low crests of foam. Vyasa has a high level of style with a subdued emotion behind it occasionally breaking into poignant outbursts. It is by sudden beauties that he rises above himself and not only exalts, stirs and delights us at his ordinary level, but memorably seizes the heart and imagination. This is the natural result of the peculiarly disinterested art which never seeks out anything striking for its own sake, but admits it only when it arises uncalled from the occasion.

Vyasa is therefore less broadly human than Valmiki, he is at the same time a wider and more original thinker. His supreme intellect rises everywhere out of the mass of insipid or turbulent redaction and interpolation with bare and grandiose outlines. A wide searching mind, historian, statesman, orator, a deep and keen looker into ethics and conduct, a subtle and high-aiming politician, theologian and philosopher, it is not for nothing that Hindu imagination makes the name of Vyasa loom so large in the history of Aryan thought and attributes to him work so important and manifol The wideness of the man's intellectual empire is evident throug out the work; we feel the presen of the great Rishi, the origin thinker who has enlarged th boundaries of ethical and religiou outlook.

Modern India since the Musu man advent has accepted the politics of Chanakya in preference t Vyasa's. Certainly there was littl in politics concealed from th great and sinister spirit. Ye Vyasa perhaps knew its subtletie quite as well, but he had, to er noble and guide him, a high ethical aim and an august imperia idea. He did not, like Europea imperialism, unable to rise abov the idea of power, accept the Jesuit doctrine of any means to good end, still less justify th goodness of the end by that profession of an utterly false di interestedness which ends in th soothing belief that plunde arson, outrage and massacre ar committed for the good of th slaughtered nation. Vyasa's imperialism frankly accepts war an empire as the result of man natural lust for power and dominion, but demands that empir should be won by noble and civilised methods, not in the spirit o the savage, and insists once it i won not on its powers, but on it duties.

Valmiki too has included politics in his wide sweep; his pictur of an ideal imperialism is sound and noble and the spirit of the

Koshalan Ikshwakus that monarchy must be broad-based on the people's will and yet broader-based on justice, truth and good government, is admirably developed as an undertone of the poem. But it is an undertone only, not as in the *Mahabharata* its uppermost and weightiest drift.

Valmiki's approach to politics is imaginative, poetic, made from outside. He is attracted to it by the unlimited curiosity of an universal mind and still more by the appreciation of a great creative artist; only therefore when it gives opportunities for a grandiose imagination or is mingled with the motives of conduct and acts on character. He is a poet who makes occasional use of public affairs as part of his wide human subject.

The reverse may, with some appearance of truth, be said of Vyasa that he is interested in human action and character mainly as they move and work in relation to a large political background.

From this difference in temper and mode of expression arises a difference in the mode also of portraying character. Vyasa's knowledge of character is not so intimate, emotional and sympathetic as Valmiki's; it has more of a heroic inspiration, less of a divine sympathy. He has reached it not like Valmiki immediately through the heart and imagination, but deliberately through intellect and experience, a deep criticism and reading of men; the spirit of shaping imagination has come afterwards like a sculptor using the materials labour has provided for him. It has not been a light leading him into the secret places of the heart. Nevertheless the characterisation, however reached, is admirable and firm. It is the fruit of a lifelong experience, the knowledge of a statesman who has had much to do with the ruling of men and has been himself a considerable part in some great revolution full of astonishing incidents and extraordinary characters. With that high experience his brain and his soul are full. It has cast his imagination into colossal proportions, provided him with majestic conceptions which can dispense with all but the simplest language for expression; for they are so great that the bare precise statement of what is said and done seems enough to make language epical.

His character-drawing indeed is more epical, less psychological than Valmiki's. Truth of speech and action gives us the truth of nature and it is done with strong purposeful strokes that have the power to move the heart and enlarge and ennoble the imagination which is what we mean by the epic in poetry.

In Valmiki there are marvellous and revealing touches which show us the secret something in character usually beyond the expressive power either of speech and action; they are touches oftener found in the dramatic artist than the epic, and seldom fall within Vyasa's method. It is the difference between a strong and purposeful artistic synthesis and the beautiful, subtle and involute symmetry of an organic existence evolved and inevitable rather than shaped and purposed.

His deep preoccupation with the ethical issues of speech and action is very notable. His very subject is one of practical ethics, the establishment of a Dharmarajya, an empire of the just, by which is meant no millennium of the saints, but the practical ideal of government with righteousness, purity and unselfish toil for the common good as its saving principles.

It is true that Valmiki is a more humanely moral spirit than Vyasa, in as much as ordinary morality is most effective when steeped in emotion, proceeding from the heart and acting through the heart. Vyasa's ethics like everything else in him takes a double stand on intellectual scrutiny and acceptance and on personal strength of character; his characters having once adopted by intellectual choice and in harmony with their temperaments a given line of conduct, throw the whole heroic force of their nature into its pursuit. He is therefore pre-eminently a poet of action. Krishna is his authority in all matters, religious and ethical, and it is noticeable that Krishna lays far more stress on action and far less on quiescence than any other Hindu philosopher. Quiescence in God i with him as with others the ult mate goal of existence, but he i sists that that quiescence must b reached through action, and, s far as this life is concerned, mus exist in action; quiescence of th soul from desires there must b but there should not be and cannot be quiescence of the Prakri from action.

But Vyasa has not only a hig political and religious thought an deep-seeing ethical judgments, h deals not only with the massiv aspects and world-wide issues o human conduct, but has a kee eye for the details of governmen and society, the ceremonies, form and usages, the religious and social order on the due stability o which public welfare is grounded The principles of good government and the motives and impu ses that move men to publi action, no less than the rise an fall of States and the clash o mighty personalities and grea powers form, incidentally an epically treated, the staple o Vyasa's epic. The poem wa therefore first and foremost, lik the *Iliad* and *Aeneid* and eve more than the *Iliad* and *Aenei* national—a poem in which th religious, social and personal temperament and ideals of the Arya nation have found a high expression and the institutions, action and heroes in the most critical period of its history received th judgments and criticisms of on of its greatest and soundes

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minds. If this had not been so we should not have had the *Mahabharata* in its present form.

Valmiki had also dealt with a great hisorical period in a yet more universal spirit and with finer richness of detail, but he approached it in a poetic and dramatic manner, he created rather than criticised; while Vyasa in his manner was the critic far more than the creator. Hence later poets found it easier and more congenial to introduce their criticisms of life and thought into the *Mahabharata* than into the *Ramayana*. Vyasa's poem has been increased to threefold its original size; the additions to Valmiki, few in themselves if we set apart the Uttarakanda, have been immaterial and for the most part of an accidental nature.

Gifted with such poetical powers, limited by such intellectual and emotional characteristics, endowed with such grandeur of soul and severe purity of taste, what was the special work which Vyasa did for his country and in what, beyond the ordinary elements of poetical treaties, lies his claim to world-wide acceptance?

It has been suggested already that the *Mahabharata* is the great national poem of India. It is true the *Ramayana* also represents an Aryan civilisation idealised; Rama and Sita are more intimately characteristic types of the Hindu temperament as it finally shaped itself than are Arjuna and Draupadi; Sri Krishna, though his character is founded in the national type, yet rises far above it. But although Valmiki, writing the poem of mankind, drew his chief figures in the Hindu model and Vyasa, writing a great national epic, lifted his divine hero above the basis of national character into an universal humanity, yet the original purpose of either poem remains intact.

In the *Ramayana* under the disguise of an Aryan golden age, the wide world with all its elemental impulses and affections finds itself mirrored. The *Mahabharata* reflects rather a great Aryan civilisation with the types, ideas, aims and passions of a heroic and pregnant period in the history of a high-hearted and deep-thoughted nation.

It has, moreover, as I have attempted to indicate, a formative ethical and religious spirit which is absolutely corrective to the faults that have most marred in the past and mar to the present day the Hindu character and type of thought. And it provides us with this corrective not in the form of an alien civilisation difficult to assimilate and associated with other elements as dangerous to us as this is salutary, but in a great creative work of our own literature written by the mightiest of our sages (*Muninamapyaham Vyasah,* Krishna has said), one therefore who speaks our own language, thinks our own thoughts and has the same national cast of mankind, nature and conscience.

His ideals will therefore be a corrective not only to our own faults but to the dangers of that attractive but unwholesome Asura civilisation which has invaded us, especially its morbid animalism and its neurotic tendency to abandon itself to its own desires.

But this does not say all. Vyasa too, beyond the essential universality of all great poets, has his peculiar appeal to humanity in general, making his poem of world-wide as well as national importance. By comparing him once again with Valmiki we shall realize more precisely in what this appeal consists. The Titanic impulse was strong in Valmiki. The very dimensions of his poetical canvas, the audacity and occasional recklessness of his conceptions, the gust with which he fills in the gigantic outlines of his Ravana are the essence of Titanism; his genius was so universal and Protean that no single element of it can be said to predominate, yet this tendency towards the enormous enters perhaps as largely into it as any other.

But to the temperament of Vyasa the Titanic was alien. It is true he carves his figures so largely (for he was a sculptor in creation rather than a painter like Valmiki) that, looked at separately, they seem to have colossal stature, but he is always at pains so to harmonise them that they shall appear measurable to us and strongly human. They are largely and boldly human, oppressi and sublime, but never Titanic.

He loves the earth and the he vens but he visits not Patala n the stupendous regions of Vrish parvan. His Rakshasas, supposin them to be his at all, are ep giants or matter-of-fact ogres, b they do not exhale the breath midnight and terror like Valmiki demons nor the spirit of worl shaking anarchy like Valmiki giants. This poet could never hav conceived Ravana. He had neith unconscious sympathy nor a suf cient force of abhorrence to i spire him. The passions of Du yodhana though presented wit great force of antipathetic insigh are human and limited. The T tanic was so foreign to Vyasa habit of mind that he could n grasp it sufficiently either to lov or hate. His humanism shuts him the outermost gates of th sublime and menacing region; h has not the secret of the storm nor has his soul ridden upon th whirlwind. For his particula work this was a real advantage.

Valmiki has drawn for us bot the divine and anarchic in extr ordinary proportions; an Akbar a Napoleon might find his spiri ual kindred in Rama or Ravan but with more ordinary being such figures impress the sense the sublime principally and do n dwell with them as daily acquai tances. It was left for Vyasa create epically the human divin and the human anarchic so as bring idealisms of the conflictin moral types into line with the daily emotions and imaginations of men.

The sharp distinction between Deva and Asura is one of the three distinct and peculiar contributions to ethical thought which India has to offer. The legend of Indra and Virochana is one of its fundamental legends. Both of them came to Brihaspati to know from him of God; he told them to go home and look in the mirror. Virochana saw himself there and concluding that he was God, asked no farther; he gave full rein to the sense of individuality in himself which he mistook for the deity. But Indra was not satisfied; feeling that there must be some mistake he returned to Brihaspati and received from him the true God-Knowledge which taught him that he was God only because all things were God, since nothing existed but the One. If he was the one God, so was his enemy, the very feelings of separateness and enmity were not permanent reality but transient phenomena.

The Asura therefore is he who is profoundly conscious of his own separate individuality and yet would impose it on the world as the sole individuality; he is thus blown along on the hurricane of his desires and ambitions until he stumbles and is broken, in the great phrase of Aeschylus, against the throne of Eternal Law.

The Deva, on the contrary, stands firm in the luminous heaven of self-knowledge, his actions flow not inward towards himself but outwards toward the world. The distinction that Indra draws is not between altruism and egoism but between disinterestedness and desire. The altruist is profoundly conscious of himself and he is really ministering to himself even in his altruism; hence the hot and sickly odour of sentimentalism and the taint of the pharisee which clings about European altruism. With the perfect Hindu the feeling of self has been merged in the sense of the universe; he does his duty equally whether it happens to promote the interests of others or his own; if his action seems oftener altrustic than egoistic it is because our duty oftener coincides with the interests of others—than with our own.

Rama's duty as a son calls him to sacrifice himself, to leave the empire of the world and become a beggar and a hermit; he does it cheerfully and unflinchingly; but when Sita is taken from him, it is his duty as a husband to rescue her from her ravisher and as a Kshatriya to put Ravana to death if he persists in his wrong-doing. This duty also he pursues with the same unflinching energy as the first. He does not shrink from the path of the right because it coincides with the path of self-interest. The Pandavas also go without a word into exile and poverty, because honour demands it of them; but their ordeal over, they will not, though ready to

(*Continued on page 38*)

Sri Ramakrishna Upanishad—2

Seria

# RELIGIOUS DIFFERENCES

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C. Rajagopalachari

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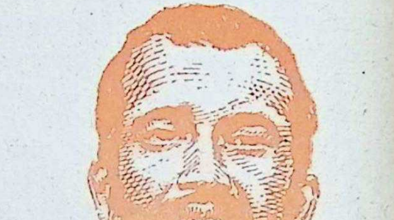
"WE can worship God in various ways and obtain His vision and grace. Are there not many *ghats* in a river? So also in the full river of bliss that is the Supreme there are many *ghats*. We can get down in any *ghat* to fetch water or to bathe. Whatever the faith we profess or the method we adopt, if we do it with pure heart and with devotion, we can attain God. One can reach the top floor of a house by getting up the stairs or one can use a bamboo ladder or one can hold on to a rope and get up by it. Similarly, our religions show several paths.

"It is proper that each person worships God according to his own religion. It is best that Christians follow Christ's way, that Muslims follow the path shown by the Prophet Muhammad and that Hindus practise the method taught by the Rishis. True devotees of any religion will honour the followers of other religions with great humility. All religions will lead us to the Supreme."



Thus did Ramakrishna Paramahamsa teach a hundred years ag We see the same teaching in th inscription that Emperor Asok carved on stone pillars two thousand years ago. It runs as fo lows:

“The Command of Devanampriya. The king honours with appropriate bounties and in other ways all ascetics and householders to whatever religion they may belong; and thus makes them happy. What pleases the King most is that men of all religions should develop their spiritual strength. One can develop one's spiritual strength by various means. But the basis of all of them is that one should resist the temptation to glorify one's own religion by speaking ill of the religion of others, and one should at every opportunity honour and exalt the men of other faiths. By doing this, one helps men of other religions and at the same time, enhances the greatness of one's own religion. But, if, without doing this, a person speaks ill of other religions and belittles their votaries, he does harm to his own religion. Can a man add to the greatness of his religion by decrying another's religion? Never. Surely the good name of his faith will suffer by this. It will not increase. The followers of the several religions must learn well the tenets of their respective religions and increase their devotion by the methods prescribed by each. Let all men proclaim that this is the wish of Asoka Priyadarsana.”

The message of Sri Krishna in the *Bhagavad Gita* thousands of years ago, the twelfth stone Edict of Emperor Asoka later, the teaching of Sri Ramakrishna Paramahamsa in the last century and the injunction of Mahatma Gandhi who was born in our time and showed us the way in various spheres,—all these are identical and equally clear. Let us understand well and follow with steadfast faith the path laid down by them.

Two boys were quarrelling with each other about the colour of a chameleon that they saw on a tree.

“Look at it carefully, that chameleon is red. Like a blind man, you said it was yellow!” said one.

“Fool! It is you who are blind, not I. The chameleon is yellow and you say it is red!” retorted the other boy.

Thus the quarrel became hot. They then went to a hut in the garden and requested an old woman living in it to decide the issue.

The old woman asked, “What are you quarrelling about?”

The boy who had asserted that the chameleon was red, said, “Look at that tree. There is a red chameleon on it. This fellow says it is yellow. He taunts me saying I am blind. Please do look at it and tell us. This fool will accept what you say.”

The other boy broke in and said, “Mother, yes, do see it yourself. This obstinate fellow is blind and cannot see that the creature is really yellow. He thinks it is red. Red!”

The old woman laughed and said, “Both of you are right. What you see on the tree is a chameleon which can take many colours. I have often seen it change its colour. Go, now, and don't quarrel."

To those who have seen and enjoyed the vision of God with the eyes of devotion, He appears in various forms. Those who cleverly dispute about religion without having seen God can never understand His true nature. They will consider their ego as their God and waste their time in vain talk and strife.

Four blind men went to beg among the servants of the head of a *Math*. There was an elephant there and they felt all over it with their hands. The mahout made fun of them and asked them, "What is the animal like?"

Touching its leg, one of the blind men said, "This animal is like a pillar."

"Tush! It is like the branch of a tree and you say it is like a pillar," rejoined the second blind man. He had touched the elephant's trunk.

"What do you say? It this not like a cask?" said he who felt the elephant's stomach.

"How cleverly you talk! Here is an animal which is like a winnowing fan and you compare it to a cask and to a stick and to a pillar! How you prate!" said the fourth blind man who felt the elephant's ear.

Thus limited in understanding are those who, mentally blind, quarrel about the form of the Supreme.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

[*To be continued*]

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*The sages enjoy the bare ground as their bed on which in comfort they sleep as the kings on their elegant couches. Their arm serves for a soft pillow, the sky for a canopy, the fragrant breeze for a fan, the moon for a lamp. Renunciation is their consort in whose warm embrace they enjoy the same pleasure as a king finds in the company of his loving queen.*

—Bhartrihari

Serial

# SANE LIVING

## 13. DESIRE AND LOVE

BEWARE, young man, beware of the allurements of wantonness; and let not the harlot tempt thee to her delights.

The madness of desire shall defeat its own pursuits, from the blindness of its rage, thou shalt rush upon destruction.

Therefore, give not up thy heart to her sweet enticements, neither suffer thy soul to be enslaved by her enchanting delusions.

The fountain of health, which must supply the stream of pleasure, shall quickly be dried up, and every spring of joy shall be exhausted.

In the prime of thy life, old age shall overtake thee; thy sun shall decline in the morning of thy days.

But when virtue and modesty enlighten her charms, the lustre of a beautiful woman is brighter than the stars of heaven, and the influence of her power it is in vain to resist.

The whiteness of her bosom transcendeth the lily; her smile is more delicious than a garden of roses.

The innocence of her eye is like that of the turtle; simplicity and truth dwell in her heart.

The kisses of her mouth are sweeter than honey; the perfumes of Arabia breathe from her lips.

Shut not thy bosom to the tenderness of Love; the purity of its flame shall ennoble thine heart, and soften it to receive the fairest impressions.

## 14. WOMAN

GIVE ear, fair daughter of love, to the instructions of prudence; and let the precepts of truth sink deep in thine heart; so shall the charms of thy mind add lustre to thy form, and thy beauty, like the rose it resembleth, shall retain its sweetness when its bloom is withered.

In the spring of thy youth, in the morning of thy days, when the eyes of men gaze on thee with delight, and nature whispereth in thine ear the meaning of their looks; ah! hear with caution their seducing words; guard well thy heart, not listen to their soft persuasions.

Remember thou art made man's reasonable companion, not the slave of his passion; the end of thy being is not merely to gratify his loose desire, but to assist him in the toils of life, to soothe him with thy tenderness, and recompense his care with soft endearments.

Who is she that winneth the heart of man, that subdueth him to love, and reigneth in his breast?

Lo! yonder she walketh in maiden sweetness, with innocence in her mind, and modesty on her cheek.

Her hand seeketh employment; her foot delighteth not in gadding abroad.

She is clothed with neatness; she is fed with temperance; humility and meekness are as a crown of glory circling her head.

On her tongue dwelleth music; the sweetness of honey floweth from her lips.

Decency is in all her words; in her answers are mildness and truth.

Submission and obedience are the lessons of her life; and peace and happiness are her reward.

Before her steps walketh Prudence; and Virtue attendeth at her right hand.

Her eye speaketh softness and love; but Discretion with a sceptre sitteth on her brow.

The tongue of the licentious dumb in her presence; the awe her virtue keepeth him silent.

When scandal is busy, and th fame of her neighbour is tosse from tongue to tongue, if charit and good nature open not he mouth, the finger of silence res eth on her lip.

Her breast is the mansion goodness; and, therefore, she su pecteth no evil in others.

Happy were the man that shoul make her his wife; happy the chil that shall call her mother.

She presideth in the house, an there is peace; she commandet with judgment and is obeyed.

She riseth in the morning; sh considereth her affairs; and ap pointeth to every one their prope business.

The care of her family is he whole delight; to that alone sh applieth her study; and eleganc with frugality is seen in her man sions.

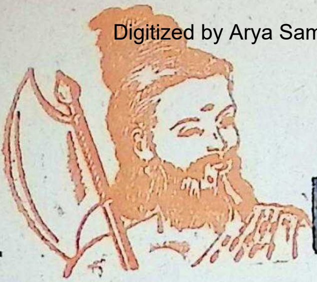
The prudence of her manag ment is an honour to her hu band, and he beareth her prais with silent delight.

She informeth the minds of he children with wisdom; sh fashioneth their manners from th example of her own goodness.

The word of her mouth is th law of their youth; the motion her eye commandeth their obe dience.

She speaketh, and her servan fly; she pointeth, and the thing done; for the law of love is in the

(*Continued on page 41*)



# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

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K. M. Munshi

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### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leave for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman and gets acquainted with one Shunahshepa. Again he escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince, Bheda, who runs away with her.*

## SHUNAHSHEPA IS HAPPY

### 11

SHUNAHSHEPA sat alone in a small hut, looking at the dying sunlight as it spread itself in front of him through the open doorway. His beautiful, pensive face was touched by melancholy. He was in deep thought.

The hut was enveloped by a tall hedge of thorns. Beyond it, the men of King Harishchandra were standing guard, sword in hand.

"Fools", muttered Shunahshepa.

"Why all these precautions?" He was not going to run away.

The nineteen-year-old boy, handsome as a god, looked back upon the stretch of his empty life.

From the earliest days that he could remember, he had one desire in life, to learn the sacred chants under a rishi; one passion, to be a rishi himself and to vision the new *mantras;* one dream, to be the head of an *ashrama.* What had he not suffered in the hope that some day the dream would be fulfilled. He had suffered endless indignities; he had even cheerfully borne the chastisement which his drunken father inflicted. He had sold himself in slavery, braved death—all these in order to learn whatever his father could teach him. However, the Gods had been very cruel to him. All his attempts to acquire learning had been frustrated.

To-day, however, he was happy, happy as he had never been. For, now the sacrificial session which was being held by King Harishchandra would be over. In the last ceremonial, he would be led before the huge admiring concourse, where would be sitting Vishwamitra, Jamadagni and Bharadwaja, the great rishis, whose names he had heard and whose *darshan* he had longed for. He would then look at them, not by stealth, but openly; he would hear them chanting the sacred *mantras,* the echoes of which he had heard throughout his life as if in a waking dream. Then Vishwamitra, the greatest of them, would purify him, lead him by the hand; for, he would then be a *patit* no more but as pure as a young rishi.

By his own hands the Master would bind him to the sacrificial post. Then, he would invoke the great God Agni. Other sages would join him. Pleased by their offering and invited by their *mantras,* the God would come out of the sacrificial fire, roaring like a bull, his four horns shining, his seven hands ready to receive him—him, Shunahshepa, once a *patit.* Then in the God's hands he would be carried to the Land of his Ancestors. Oh! It was wonderful.

As Shunahshepa cast his eyes mentally on the darkness which enveloped the past few years of his life, he saw the radiant figure of Rama, the son of Rishi Jamadagni, the Lord of the Bhrigu and also of the Angiras, from whom his father was descendant. The eyes of Rama, like those of Varuna, flashed like lightning; they could penetrate darkness as no one else's could. Yes, verily Rama was a God. In his mercy, Rama, this radiant boy, had touched him, embraced him, taught him a few chants—practically purified him even though he was a *patit.*

Night after night Shunahshepa re-created in his imagination the wondrous scenes described by Rama: how his father, the Sage Jamadagni, and his cousin, Vishwamitra, would be sitting, speaking, chanting and offering libations. Very often, even during the day, in waking dreams, he sat at their feet and tried to vision the sacred *mantras* as they had done.

Whenever he woke from these day-dreams, he felt crushed and beaten. These were only dreams, never to be realised. But now, the prospect had changed. He himself would see those great masters and hear their sacred chants himself; they would *sanctify* him by their touch, bind him to the sacrificial post.

He sighed. Only if his father Ajigarta had not been a *patit* and had continued to be a pupil of the great Sages Agastya and Lopamudra, by now he himself would have been a rishi. He had no such luck. Only now the Gods had blessed him. God Agni himself would receive him in his flaming hands and lead him into the Land of his ancestors.

★

It was a curious combination of circumstances which had opened out this happy prospect for Shunahshepa. Several years ago when he left Rama in the forest to return to his parents, his heart was heavy. Rama had established a bond beween him, the *patit,* and the happy world of learning and *tapas* in which he wished to dwell. That was one silver lining of his clouded life.

When Shunahshepa came home to his drunken father, and his sickly mother dressed in rags, he hated them, his brothers, himself. He could not stand the fetid atmosphere of the miserable cave in which they then lived, away from human habitation. Sometimes, he felt like running away. But he had nowhere to go. No one would accept a *patit.*

When Ajigarta saw Shunahshepa returning home after a long time, he was very happy and gave his son a sound thrashing. His mother also abused him to her heart's content. But now he had become quite indifferent to this treatment. He no longer lived in the wretched world of his parents, but in the happy world into which Rama had introduced him. Rama was his God. His mother Renuka—Amba as he called her—was his Goddess, Jamadagni, the supreme God of his dreamworld.

The world of reality in which he and his parents lived was now no more to him than a bad dream, from which he always did his best to awake, whenever he could, to be in the happy *ashrama* of Jamadagni.

Some time later Ajigarta with his family began to move northwards. They travelled through forests and halted in far off villages where the Dasyus lived. Once the Aryan settlements were left behind, Ajigarta left whatever little restraint he possessed. He began to pose as a rishi before the ignorant Dasyus, drank *sura* to his heart's content, and openly recited the sacred chants. He did what no *patit* should do. An when they crossed the river Kumbha, he unabashedly assumed the role of a rishi and began to impose upon the hospitality of the ignorant villagers.

Shunahshepa was seriously perturbed at the ways of his father, who was defying the curse of the rishis and disregarding Rita of the great God Varuna. The Gods were not likely to forgive this sin.

Shunahshepa was so disgusted with his father that sometimes he was inclined to drown himself in the river. But he knew that he was a *patit;* if he committed suicide, he would not be permitted to enter the Land of the Ancestors. The fierce dogs of Yama—the God of Death—who guarded the portals of that Land as well as the Land of the Gods, would not allow him to enter. Death as a *patit* would bring no relief to him; only he would have to wander alone in the darkness, deprived of the Light of the Gods and the grace of the Angiras.

When Shunahshepa and his family crossed the river Kumbha, they heard very sensational news. The Sages Vishwamitra and Jamadagni, they heard, were coming to officiate as priests at a human sacrifice which King Harishchandra was going to perform. A human sacrifice performed by an Arya King with the great Arya sages presiding over it was something unheard of. They were all shocked; but not Ajigarta; he only smiled maliciously.

God Varuna, the rumour ran, was pleased to grant King Harishchandra a son on condition that he be offered as a sacrifice when he grew up. But when the son, named Rohita, grew up handsome and intelligent, the King had no heart to sacrifice him. Naturally the God was wroth and cursed the King, who thereupon was afflicted by a grievous malady.

Helpless before the wrath of Lord Varuna, the King made up his mind to offer Rohita in sacrifice, even if it broke his heart. It was un-Aryan for him him to do so. But he had to obey the God's will; for every day that he delayed the sacrifice, the malady from which he was suffering became more serious.

Rohita, when he came to know that he was going to be offered as a sacrifice, ran away from home and hid himself in a forest. The God was impatient, and Harishchandra's malady grew worse. When however Rohita learnt that his father was on his death-bed, he came home and asked his father to offer him as a sacrifice rather than invite the wrath of the God.

Harishchandra would have preferred to die rather than sacrifice his son. But how dare he defy the God? He prayed; he fasted; he sought the intercession of the rishis. Ultimately, the God relented and agreed to accept as an offering, in place of Rohita, another boy, if one could be found.

The King, however, was faced with another difficulty. No Arya rishi was willing to preside over a human sacrifice. It was only the Dasyus in the days of the wicked Shambara who had offered human sacrifices. People had heard that in out-of-the-way places Dasyus offered human beings as sacrifice, but no Arya had ever seen such a sacrifice performed.

In this difficulty King Harishchandra did not know what to do and turned to Sage Vishwamitra. The Sage had not only taught the Aryas the mystic sanctity of *Yajna*, but had weaned the Dasyus from their habit of offering human beings. The Sage, beloved of the Gods, could alone induce the God to give up the demand, but, if the God Himself wanted a human sacrifice, who else could perform the *Yajna* but Vishwamitra himself?

To the surprise of every one, Vishwamitra agreed to perform the sacrifice. Another difficulty however, stood in the way of the sacrifice. It was impossible to procure an Arya boy who could be offered in sacrifice in place of Rohita.

King Harishchandra, therefore, sent his men to the Aryan habitations in the interior to find a father willing to give up his son as a sacrificial offering.

When Shunahshepa heard this news, he made up his mind to offer himself as a sacrifice. He was tired of life. He was never going to be a rishi. He could not commit suicide. The only way by which he could be redeemed from his fallen estate was to offer himself as a sacrifice to the Gods. That was his only chance of being purified by Rishi Vishwamitra. With his own hands the rishi would tie him to the sacrificial post. The God of Fire will then receive him in his own hands. Yes, he will follow the God to the Land of the Ancestors with the sacred chants he loved so well ringing in his ears. It would be a glorious end. His heart's desire would have been fulfilled.

The next day Shunahshepa approached the King's men and induced them to approach his father, which they did.

When Ajigarta heard the whole story, he shyly smiled to himself and struck a bargain. He would sell Shunahshepa to the King for being offered as a sacrifice for the price of one hundred cows.

Thus it was that Shunahshepa was handed over to King Harishchandra and was now awaiting the final ceremony of the sacrificial sessions when he would be offered to the God of Fire.

[*To be continued*]

---

*If I make the seven oceans ink, if I make trees my pen, if I make the earth my paper, the glory of God cannot be written.*

**—Kabir.**

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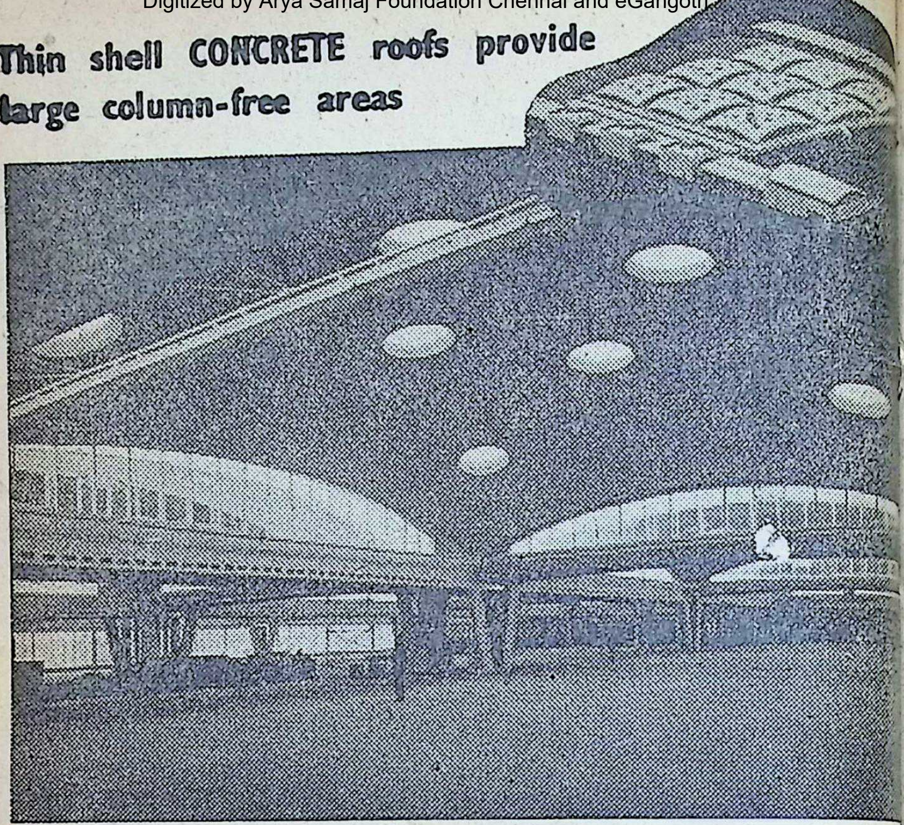

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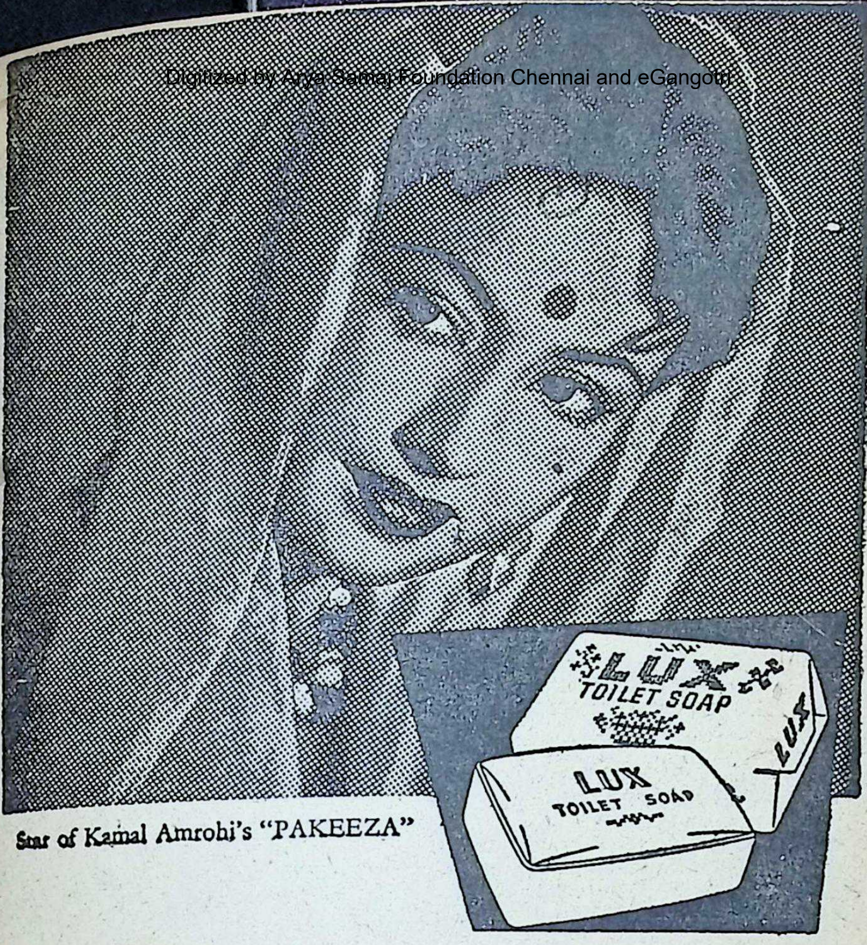

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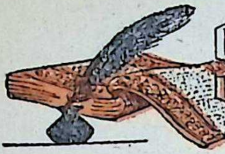


# SANSKRIT LESSONS

## X

### *ADJECTIVES*

|  | Masculine |  | Feminine | Neuter |
|---|---|---|---|---|
| १. | कृष्णः | = black | कृष्णा | कृष्णम् |
| २. | श्वेतः | = white | श्वेता | श्वेतम् |
| ३. | पीतः | = yellow | पीता | पीतम् |
| ४. | हरितः | = green | हरिता | हरितम् |
| ५. | रक्तः | = red | रक्ता | रक्तम् |
| ६. | नीलः | = blue | नीला | नीलम् |
| ७. | कोमलः | = soft | कोमला | कोमलम् |
| ८. | कठिनः | = hard | कठिना | कठिनम् |
| ९. | नवीनः | = new<br>modern | नवीना | नवीनम् |
| १०. | पुराणः | = old<br>ancient | पुराणा | पुराणम् |
| ११. | दीर्घः | = long | दीर्घा | दीर्घम् |
| १२. | ह्रस्वः | = short | ह्रस्वा | ह्रस्वम् |
| १३. | विशालः | = broad | विशाला | विशालम् |
| १४. | उदारः | = generous | उदारा | उदारम् |
| १५. | कृपणः | = miserly | कृपणा | कृपणम् |
| १६. | वाचालः | = talkative | वाचाला | वाचालम् |
| १७. | विज्ञः | = learned<br>scholarly | विज्ञा | विज्ञम् |
| १८. | अन्धः | = blind | अन्धा | अन्धम् |
| १९. | बधिरः | = deaf | बधिरा | बधिरम् |
| २०. | खञ्जः | = lame | खञ्जा | खञ्जम् |

# SENTENCES

| | | |
|---|---|---|
| १. | कृष्णः बालकः | The Boy is black; |
| | कृष्णा बालिका | The girl is black; |
| | कृष्णं वस्त्रम् | The cloth is black. |
| २. | कोमलः हस्तः | The hand is soft; |
| | कोमला अङ्गुली | The finger is soft; |
| | कोमलं पुष्पम् | The flower is soft. |
| ३. | दीर्घः वृक्षः | The tree is tall; |
| | दीर्घा नगरी | The city is big; |
| | दीर्घं बिलम् | The hole is big. |
| ४. | कृपणः मनुष्यः | The man is miserly; |
| | कृपणा नारी | The woman is miserly; |
| | कृपणं कुलम् | The family is avaricious. |
| ५. | अन्धः बलीवर्दः | The ox is blind; |
| | अन्धा बाला | The girl is blind; |
| | अन्धं श्वापदम् | The beast is blind. |

In the above sentences some adjectives are given. The number, gender and the case of an adjective will follow the same as that of a noun which it qualifies.

EXERCISE NO. 12—Translate into Sanskrit:

(1) The black horse runs fast. (2) I see a blue peacock. (3) There is flower in the big tank. (4) He does not eat old ghee. (5) Who writes letter for the king? (6) The boasting man does not speak the truth. (7) The miserly man does not drink milk. (8) He will write a new book. (9) The boys play with black ball. (10) There is not much water in the small tank.

ANSWERS TO EXERCISES:

X. (1) If you go there then he will come here with you. I will not speak. (3) He will speak in the meeting.

(4) The leaves fall from the tree. (5) The boy will fall from the horse. (6) I will not speak untruth. (7) Krishna will never utter untruth. (8) I will write letter after going home. (9) Will you not write letter? (10) I will give a speech in the Association.

XI. (१) अहं न पतिष्यामि। (२) कः न वदिष्यति ? (३) त्वं तत्र गत्वा किं करिष्यसि ? (४) सः अत्र कदा आगमिष्यति ? (५) त्वं कदा तत् उद्यानं गमिष्यसि? (६) किं मोहन् पत्रं लेखिष्यति ? (७) अहं अवश्यं पत्रं लेखिष्यामि। (८) अहं पाठशालायां पठिष्यामि। (९) सोऽपि तत्र पठिष्यति (१०) त्वं किमपि न वदिष्यसि ? (११) किं त्वं गृहं गमिष्यसि ? (१२) अहं अवश्यं तत् ग्रामं गमिष्यामि।

---

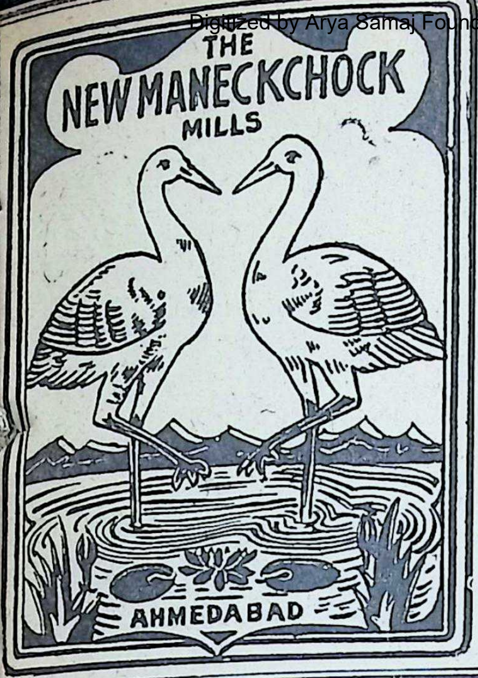
## VYASA AND VALMIKI—*Contd.*

drive compromise to its utmost verge, consent to succumb utterly to Duryodhana, for it is their duty as Kshatriya to protect the world from the reign of injustice, even though it is at their own expense that injustice seeks to reign.

The Christian and Buddhistic doctrine of turning the other cheek to the smiter is as dangerous as it is impracticable. The continual European see-saw between Christ on the one side and the flesh and the devil on the other, with the longer trend towards the latter comes straight from a radically false moral distinction and the lip-profession of an ideal which mankind has never been either able or willing to carry into pr tice. The disinterested and desi less pursuit of duty is a gosp worthy of the strongest manhoo that of the cheek turned to t smiter is a gospel for cowards a weaklings. Babes and sucklin may practice it, because the must, but with others it is a hyp crisy.

The gospel of the *nishkam dharma* and the great poetical cre tions which exemplify and set it by contrast, this is the second a pect of Vyasa's genius which w yet make him interesting and i portant to the whole world.

[From *Vyasa and Valmiki;* Courte Sri Aurobindo Ashram Pondicherr



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P. Sambamoorthy

# Eastern and Western Musi

As one of the cultural media that can forge unity between the East and the West, music can play an important role. Today they are more or less in water-tight compartments, each having its own modes and techniques. Professor Sambamoorthy, Head of the Department of Music, Madras University, makes a series of suggestions in this article which, if carried out, will contribute substantially to a mutual appreciation of the two systems,

AN International Musical Notation correctly picturing the melodic music of the East should be evolved. This will facilitate the understanding in a faithful form of the musical examples of the Orient by the Occident. The staff notation as now used cannot convey accurately the idea of *ragas,* quarter-tones and subtle graces used in oriental music.

Every country may publish in this notation some forty simple melodies inclusive of folk-melodies. These songs could be taught with profit to the students of all the countries. Simple examples from operas also can be included in this collection.

An international orchestra trained for playing melodic music in an accurate manner may be constituted. In this orchestra, the characteristic musical instruments of different countries can find a representation. The number of instruments may be so arran as to give a consolidated tone semble. The drums characteri of the Oriental countries can find a place there.

When Oriental melodies w published in the West, the edit invariably introduced some h mony in them. These harmoni versions do not give a correct p ture of these melodies. A tr melodic orchestra can perfo such melodies with their pecul graces, quarter-tones, and emb lishments.

Indian operas and dance-dram may be produced in the We These may also be filmed.

Professors of oriental mu may be invited to give a series Explanatory Lecture-Recitals their country's music in Weste Universities and Western Mu Academies.

A World-Gallery of Musical I struments may be organised. U like the Musical instruments he Museums, the instruments in he gallery should be in a *live* orm, fit for being taken upon and layed at any time. A number of emonstrators may be employed n the gallery to explain with ractical demonstration, the technique and tone-colour of the intruments. At present a good galry has been established along ese lines in the Sangita Vidya- ya, Madras. More than 150 usical instruments are kept ere.

A World Archive of Gramohone Records containing examles of Art Music, Sacred Music, ance Music, Folk Music, Martial lusic and Operatic Music of difrent countries may be set up. ramophone records of the Naonal Anthems of different counies also may be kept there. This ill be a valuable reference colction and will also be useful for search.

The biographies of some of the eat composers of India like yagaraja, Purandara Das, Jayaeva and Tansen may be publishl in the West. How they came compose some of their brilliant mpositions will provide thrilling ading.

Prof. Sambamoorthy

Chairs for comparative musicology may be established in all the bigger Universities.

It will be useful for everyone to know as a piece of general knowledge the scales and rhythms common to the music of all countries, the scales and rhythms characteristic of particular countries, the musical instruments characteristic of particular countries and many other similar details.

---

## SANE LIVING—*Contd.*

arts; her kindness addeth wings their feet.

In prosperity, she is not puffed p; in adversity, she healeth the ounds of fortune with patience.

The troubles of her husband are leviated by her counsels, and sweetened by her endearments; he putteth his heart in her bosom and receiveth comfort.

Happy is the man that hath made her his wife; happy the child that calleth her mother.

[*To be continued*]

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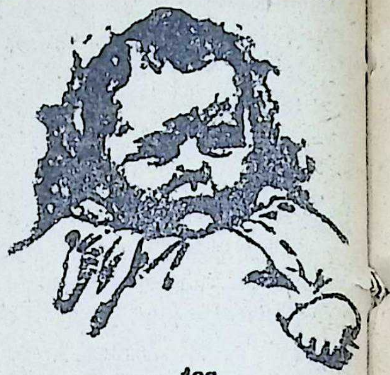

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# Mango : King of Fruit

Sahib Singh Ahuja

In Vedic rites of an auspicious nature the leaves of mango trees play an important part. Even today we decorate wedding 'pandals' with mango-leaves—not their counterfeits which adorn such functions in metropolitan towns. This article explains why.

AN Iranian traveller of old while recounting the wonders of India, was asked by his sovereign to describe the taste of the mango.

"It is a fruit of heaven and its taste is beyond description," replied the traveller.

Suddenly the traveller got a brain wave. He smeared the snow-white beard of an octogenarian courtier with honey and, after taking the king's leave, declared "If Your Majesty deigns to taste the honey on the beard, you will get an idea of the taste of mango!"

It has been estimated that our country produces nearly 8 million tons of mangoes in about 1,000 species annually. These are superior to those grown in any other part of the world. The chief varieties are: Deshi, Alphonso, Sanduri, Langara, Malwa, Kalmi, Totapari, Begunpalli, Neelampari, Dasehri, Safeda, Fazli, Fajri, Chausa, Soroli, Fernandin, Mulgoa, Mundappa, Paidiri, Rumani, and others. All these have different tastes and flavour. Opini differ as to the best variety mangoes in India but Alphonso Bombay and Langara of Bana are perhaps the best and m renowned.

It is chiefly an Indian fr though it is found in other tropi countries as well. It cannot grown in cold countries as it quires the hottest rays of the S for ripening. Its tree at fi bears blossoms which give ou very fragrant and sweet odo As the summer season advanc tiny green berries are seen amo the blossoms until the whole t becomes covered with very sm fruits of green colour. Then t fruit grows in size and takes d ferent forms. The coming blossoms heralds the advent of t blessed cuckoo. Legend has it th the mango was brought to In by Hanuman from Lanka! But prominence in Vedic rites, Hin mythology and in Sanskrit lite ture leaves no doubt about its o gin being Indian.

The armies of Alexander fou

the mango in the Indus Valley in 327 B.C. Probably they were the first foreigners ever to see the fruit. The world-wide use of the mango started with the beginning of sea-commerce between the Orient and the countries of the West. The Portuguese probably carried it from Goa to East Africa in the 16th Century. Thence it went to West Africa and the adjacent islands and subsequently to Brazil.

Since time immemorial it has been mainly cultivated by seeds. Grafting is a relatively recent process, probably introduced by the Portuguese. Most of the improved varieties of the fruit are the result of determined and relentless strive by the Muslim monarchs of India to select the best varieties of the fruit by the then known horticultural methods. About 500 years ago and later, well-planned orchards were laid out in suitable regions, remnants of which may be found even now. Emperor Akbar was so fond of mangoes that he got about one lakh of the mango trees planted in the Lakh Bagh in Darbhanga.

The economic values of the mango are remarkable. No part of it is wasted. The trunk and branches of the tree provide us with a rough kind of timber which is very strong. Its wood is used for makings doors, furniture, benches, tables, planks etc. The first and foremost use of the fruit is as a dessert. Appetite-promoting chutneys, tarts, jellies and pickles are made from the unripe fruit. Often unripe mangoes are sliced and sun-dried (amchur) for future use in curries and pulses. The juice of the ripe fruit is sun-dried and is known as "amawat." A delicious *sherbet* prepared from the baked green mango is considered an antidote for the effects of "loo." Mango-squash is used as a drink and flavouring agent for ice-creams. The very presence of the mango trees purifies the atmosphere. It makes the air balmy and refreshing. That is perhaps why mango leaves are used for decorations in marriages and other religious ceremonies!

Commercial canning has now been started in India. The flowers are a delicacy to the Siamese. The Javanese relish the young purple-brown leaves with rice. They prepare a porridge from the flour of the stone and take it with coconut milk. They also make a side-dish from the kernel. The honey from the mango-flowers is very thick and sugary. The ripe fruits are an excellent source of sugars and Vitamin C.

The mango-seed (kernel) has a great potential to supplement our food resources. About one million tons of kernel are available in India annually. The kernel has body-building elements and its flour makes excellent *chappatis.* The bullocks when fed on a food supplemented with mango kernels, present a healthy appearance and fine condition. The kernel is a rich source of starch and is of great use in industries such as paper, textiles, ceramics, laundry, printing, fermenting, adhesives, etc.

The medicinal value of the fruit is high. It has been repeatedly mentioned in the Ayurvedic literature. It is a laxative, produces new blood and furnishes energy to the vital organs such as the intestines, heart, brain, and lungs. A pound of the fruit produces 320 calories of heat. Its calorific value is higher than that of rice, maize, wheat and barley. It should not be taken in empty stomach. Taking of "lassi" after its use is helpful to digestion. The raw fruit, though appetising, is harmful to the teeth and produces ulceration in stomach. A confection of ripe fruit-juice, sugar and aromatics is recommended as a restorative tonic. The mango-jam is an excellent invigorating food. The flower, kernel and bark are used to cure intestinal upsets. The unripe fruit is said be useful in curing eye-inflammations and s eruptions; the seeds in asthma.

The total land under mango c tivation in India is about 3 m lion acres. Uttar Pradesh is far the largest mango-produc State with over 1.25 million ac of land under cultivation; Mad has over 2.5 lakh acres; W Bengal over 90,000 acres; Bih nearly 60,000 acres and the Pun nearly 50,000 acres.

Remarkably tolerant of soil a climatic conditions, it grows fr Kanya Kumari to Jammu, fr Assam to Rajasthan, and fr dead sea-level to the Himayalas the elevation of 5,000 feet. flourishes best where there enough rain to wet the soil to considerable depth. The flower season requires dry and sun days. In humid places, the t does not bear well. The d alluvial soils of the Gangetic Pl are best suited for mango-cult tion.

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# QUESTION BOX

## ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has kind agreed to answer in these columns qu tions from readers of Bhavan's Journal topics falling within the scope of Journal.**

180

Sri C. P. Kuntasingri Govda, Krishnarajanagar.

Q: *Many of the ancient seers used to eat flesh. But this habit is considered to be a bad one, and therefore, it is a matter of much controversy. What is your opinion, Sir?*

A: Whether you take meat or not depends (a) upon the available food material in a place, and (b) social habits. Meat gives muscular power; grain and vegetables give tenacity of life. Cooking vegetables is cleaner than cooking meat, and many more people in an over-populated country like ours can be maintained on a vegetable diet than on a meat diet.

181

Sri Radha Charan Gupta, Lucknow.

Q: *Can't we have a departm of Theosophy and Religion our Universities, just as have the department of Mat matics or Sanskrit?*

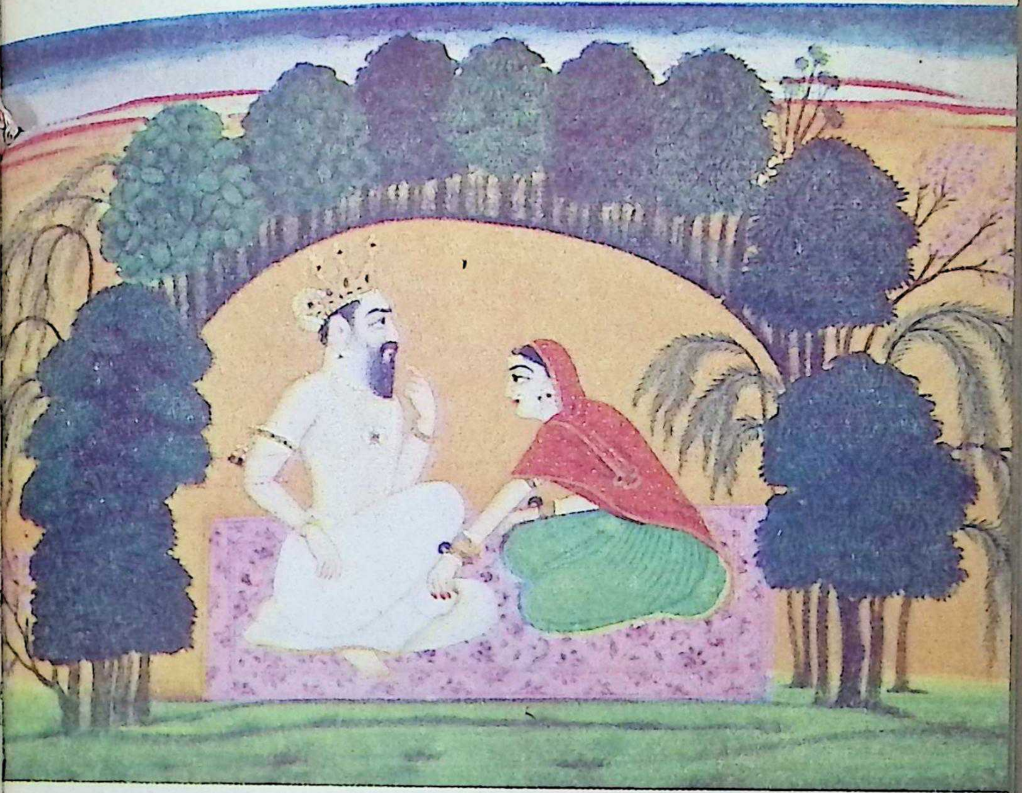
A: We should have not only department of religion in Universities, but introduce ligious education. But wh are the academicians and liticians who have the vis to do so? And for want such vision, our younger neration is going to pieces a must continue to suffer.

182

Sri S. Srirangarajan, Coimbato

Q: *In one of the issues of y Journal (Buddha No.) I r one essay contributed by Marshall. In that he refers Jambudvipa and means t it is India. Then what Bharata Varsha and Bha Khanda? Please be k*

# DITI—KASYAPA SAMAGAM



*ainting depicting a scene from* Bhagwat *showing love-stricken Diti beseeching her husband Kasyapa. Kangra School, 19th Century A. D.*

*enough to remove this doubt and oblige.*

A: So far as I know, Jambudvipa is Asia, for all references are that Bharata-Khanda is in Jambudwipa.

183

Sri Harish Kumar Puri, Nabha.

Q: *Among the different faiths such as Buddhism, Jainism, Sanatana Dharma, Arya Samaj and Sikhism which, according to you, is the best and the soundest and most conducive to human welfare?*

A: Any religion which teaches surrender to God, which respects every man who follows his own religion sincerely and does not arrogate perfection to the ways of one's religion, is the 'best' and the 'soundest'.

184

Sri Pareshnath Chatterjee, Calutta-23.

Q: *The stories under "Simhasana-Dwatrimsika" are very fascinating no doubt but what light do these stories throw to prove the extraordinary powers as well as a super-sense for justice excepting that King Vikramaditya, the great, was luckily and accidentally in the command of his "faithful Ghoul" and his inimitable minister, Bhatti, who combined to guide the king through a number of intriguing situations and invariably accompanied him in his self-exile?*

A: All stories need not throw 'light' whatever it might mean; they are primarily meant to entertain. There is hidden in the human heart a love of the miraculous, the unexpected, and the adventurous. That is why *Dwatrimsika* has been popular for centuries.

185

Sri Sirchand B. Ailani, Camp I, Kalyan.

Q: *What is dowry? Describe its advantages and disadvantages? Differentiate voluntary and forced dowry? Means and ways to root it out.*

A: 1. Dowry is the price of a bride or a bridegroom paid by the parents of the other party. In some communities, it is difficult to get a good bride, and one has to pay the price in the form of dowry; in some communities, a good bridegroom is difficult to obtain, and the father of the bride has to pay it. The father of the girl pays the price because he thinks that his daughter's prospects would be improved by the marriage. And the father of the bridegroom pays the price because he thinks that he secures a very fine wife for his son.

2. The system has been so much abused that there are no advantages from the social and moral points of view. It is an evil; it may be that in-

dividuals might be benefited temporarily. But it degrades a sacred union into a purchase. 3. If the payment is voluntary, then it is a present, not a dowry. The system can only be rooted out when selection of brides and bridegrooms by parents, in narrow communities, is replaced by a free choice of a wife or husband by the other party, without any bargaining by the parents.

186

Sri D. Pitchumani, Usalampatti, Madura Dist.

Q: *Can materialism and spiritualism co-exist?*

A: If materialism means the negation of God and of human personality as the expression of divine essence, then materialism and spiritualism cannot co-exist. If materialism only means that material comforts have to be achieved in order that man may be helped in the development of his fundamental aspirations and live in God, it can co-exist.

187

Sri Yashwant Sinha, Secunderabad.

Q: *From your writings you seem to be a Sanatanist. If so, what steps do you propose to absorb the learned men in Sanskrit (in a profession) turned out by Bhavan at Bombay and elsewhere?*

A: I am not a Sanatanist in the sense that I believe in caste system as Divin ordained, or our rituals only way to self-realizatio try to look at these thi from their historical value. am however a Sanatanist the sense that I believe in fundamental values of Culture as eternal, as part the universal law of the Spi

To the best of my abilit am trying to help Sansk scholars by serving the ca of Sanskrit, through the B ratiya Vidya Bhavan, Sanskrit Vishva Parishad various other organisations.

188

Sri B. Rajah, Warangal.

Q: *Are you afraid of the va increasing destructive pons?*

A: I am not afraid of the tructive weapons. It is first fruits of the effort which man, urged by lust fear, seeks to acquire mast over the forces of Nature. the first stage, he always u this mastery to satisfy his a mal instincts, *i.e.*, to g more land, to exploit the w ker people, and to dest those whom he hates. Bu the wake of this effort, spiritual values assert th selves, utilising mastery Nature for purposes of higher evolution.

# H. H. Sri Chandrasekhara Saraswati

T. A. V. Dikshitar

KANCHEEPURAM, in the Chingleput District of the Madras State, the ancient pital of the Pallava kingdom, so shares with six other centres India, the distinction of vouchfing to the resident, Moksha or beration, as the following stanza stifies:

योध्या मथुरा माया काशी काञ्ची अवन्तिका ।
द्वारावती चैव सप्तैता मोक्षदायिकाः ।।

This spacious city must have uded some peculiar, if remarkle, spiritual charm; otherwise, many saints and sages would t have made this their permant abode. No Tamil saint or reous bard of any note but has g its praises. But the pre-emint amongst such sages and vine men is Sri Adi Sankaraarya.

This uncompromising exponent the Monistic School, this *Shantasthapanacharya* or the founder of the six varieties or modes of worship, is reputed to have tamed and subdued the fierce aspect of Sri Kamakshi, the Presiding Deity of Kancheepuram. The Sri Chakra or Kamakoti, installed by the Acharya, can be seen even to this day right in the heart of the Kamakshi temple—a fitting monument to his vast *tantric* powers and to his loving solicitude for the ordinary run of mankind which cannot rise to the sublime heights of the "Absolute", the "One without the second," conception, except through the familiar Vedic worship way.

*His Holiness*

It is well known that Sri Sankara, in order to propagate the Vedic teachings in general and the Adwaitic system of philosophy in particular, established four Maths, one in each direction of the country. His own disciples were chosen by him as heads of these Maths. He founded a fifth one at Kanchi of which for some time he was the head. Subsequently, he had his disciple Sureshwaracharya appointed as its head.

The learning, piety and the dedicated lives of the successive heads of this Math did not fail to attract the attention of the Chola kings. Copper-plate grants are still preserved which show the Chola King, in the 13th century, had donated an entire village to the Math. The Vijayanagara kings, benevolent patrons of learning and piety, had made over six villages in the Chingleput District for the use of this Math, whilst Sri Vijaya Chokkan Naiker made a gift of six villages in the Tiruchirapalli District.

The turbulent days of the Carnatic wars rendered ordinary life and peaceful avocations impossible, and after 1710 A.D., the head of the Math at Kanchi had had to leave the place. The Math came to be under the benign protection of the Velli Bondu Palayakkarars. It was then that at the invitation and under the patronage of the King of Tanjore, the Math came to be located in Kumbhakonam. Both the *Markandeya Samhita* and *Shivarahasyam* treat fu and elaborately of this Math.

A feature of this Math is t direct and unbroken continuity the pontificate from the time it w first founded by the great Sankara.

Sri Chandrasekhara Sarasw the present Acharya of the M is its 68th Pontiff. He was b in 1894, the third son of the pa ents at Villupuram in South In In his Purva Ashrama he was led Swaminatha. In 1907, he cended the Peetha. He had early Vedic and Shastric stu at Mahendramangalam. After took the holy orders, he stayed Kumbhakonam for a short wh He then started on an extens tour of the country. In strict c formity with the injunctions l down for sannyasin heads Maths, he travelled upto Bena in the north, followed by his us retinue, visiting several sac places on the way.

He has been rendering yeom service to our religion in a qu and unostentatious way. At Ti vanakkaival, he has re-installed Tatanka in the form of a Sri C kra for the Goddess Akhilan wari. It may be mentioned t this Sri Chakra was first instal by Adi Sankaracharya. He got temple of Bangaru Kamak Amma at Tanjore renovated had the Kumbhabhishekam p formed. At Kancheepuram Kamakshi temple was repai followed by a grand Kumkha shekam. For the Goddess Kam shi at Kancheepuram, he got a silver chariot constructed, in the form of a Sri Chakra.

To give a fillip to Vedic learning, he established a centre where the students are examined in Veda and *Vedabhyasa*. Annual stipends and presents are awarded for the successful candidates. The Adwaita Sabha is another institution thriving and developing under his personal guidance and patronage. Every year, under its auspices distinguished Pandits foregather and hold discussions on philosophical subjects. Students of philosophy are examined and rewarded according to their scholarship and attainments. The Veda Dharma Paripalana Sabha founded by him, has for its object the dissemination of knowledge about our Dharma and culture among the people. Distinguished scholars are commissioned by this Sabha to go round the country, delivering lectures on Hindu Dharma. It has held its sessions in many important cities and towns of India and has its headquarters in Kumbhakonam. It brings out valuable books on many aspects of our Dharma and they are priced cheap, so as to be within the reach of the common man. A Veda Vedanta Pathasala at Jambukeswaram, a Rig Veda and Yajurveda Pathasala at Tiruvadaimarudur, another Yajurveda and Samaveda Pathasala at Kancheepuram and a Vedanta Pathasala in Banaras are among his other lasting contributions to the development of our Dharma. The *Kamakoti* and the *Dharma Dandu* are the magazines that His Holiness had helped to run, and they are dedicated to Hindu Dharma and culture.

The Acharya is ever busy. He permits himself rest only for a couple of hours every day. He observes the vows of silence and fast on many days of the week. The moral and spiritual well-being of the people is his only concern. He got several old and dilapidated temples renovated. He is a master of several languages and the speeches he delivers go straight into his hearer's heart. His memory is uncanny. He can remember faces he has seen decades ago. Many incidents can be cited to prove that he has miraculous, mystic and psychic powers of a rare order.

On March 14, 1957, His Holiness completes 50 years of his spiritual rule. A Committee has been formed in Madras to chalk out a programme for the celebration of this historical occasion. This Committee has appealed to the devotees of the Swamiji to observe the festival in a fitting manner. On 13th March, the pre-Jubilee day, worship of Adi Sankara, procession and discourses on His Life and work will form the main part of the programme of *homa*, worship, poor feeding, procession and lectures to be held on the 14th, will complete it.

(*Continued on page 65*)

## Immortal India —66

J.H. DAVE

# VADNAGAR

VADNAGAR is situated in the north of Gujarat. From Mesana one has to go to Visnagar and then on the same line one arrives at Vadnagar. This is the original place of the Vadnagara Nagar Brahmins. There is the famous temple of Hatakeswara. Besides there are several other shrines and Jain temples.

The history of Vadnagar is closely connected with Nagaras. The Nagara khanda of *Skandapurana* deals with this *kshetra* in great detail. There are 279 chapters. It is believed that this Nagara khanda was composed in about the 5th century A.D.

It deals with the origin and importance of the Hatakeswara Kshetra and other *kshetras*. It also gives in detail the original and traditional history of the Nagaras, and treats in detail the subject of *shraddha*. Several specialities of the *shraddha kalpa* in this Nagara khanda have been accepted as authoritative by Hemadri and other authors of digests.

This Vadnagar was described b various names. Vadnagar wa known according to tradition b the name of Chamatkarapur in th Satya Yuga, as Anartapur in Tret Yuga, as Anandapur in Dwapar and as Vriddhanagar or Vadnag in Kali Yuga. According to or tradition the word *aachamana* r presents the four names of Va nagar, viz., Anandapur, Chama karapur, Madanpur and Nagar. is also called Skandapur and M anpur in some places.

Nagarakhanda gives the follo ing legend about the name of Ch matkarapur. King Chamatka was of Anarta country; he w suffering from leprosy. He unde took a pilgrimage of the vario places in order to cure his diseas Disappointed, he finally came t Hatakeswara Kshetra. Certai Brahmins were at that time se ed in the Asrama of sage Visw mitra. The King requested the to show him some way to get c ed of his disease. They took t King to the Sankhatirtha lake that locality, and made him bathe on the 14th of the bright-half of Chaitra, when the moon was in the Chitra constellation. On his doing so the King was cured of his leprosy. He established a big town there, named it as Chamatkarapur, gave that town away as gift to those Brahmins and established the temple of Achaleswara Mahadev.

Hatakeswara Kshetra is said to be situated in the south-west of Mount Abu, and it covers an area of five *krosas*. In this *kshetra* Chamatkarapur or Vadnagar is situated. Legend says that when Siva found that his wife Sati had burnt herself in the sacrificial fire in Daksha's Yajna, he moved in delirium and was wandering in the country of Anarta in a naked form. Wives of certain *rishis* were attracted towards Siva. The sages, therefore, cursed Siva. On account of that curse, the Siva-linga went into Patala. At the request of Brahma, Siva received back the original Siva-linga and Brahma substituted a golden or *hataka linga* in Patala, which became famous at Hatakeswara. Chitravarma, a brahmin of this Chamatkarapur and belonging to Vatsa gotra, worshipped Siva and with Siva's blessings introduced the worship of this Hataka linga of Patala in Chamatkarapur. Other brahmins built 68 other temples and thus Nagaras started worshipping Hatakaeswara.

Near this Chamatkarapur there was a lake known as Saraswata Hrida. It was given by Brahma to Nagas. Once sage Mankana came to this lake and performed a severe penance. On account of the efficacy of his tapas, juice of vegetable started flowing from his hand. The sage became conceited and began to dance. Siva removed his conceit but was pleased with his penance. Further, Siva blessed him by saying that as the sage had pleased Siva, this place would be known as Anandapur and that Siva would stay there as Anandeswara. A similar story in connection with sage Mankana or Mankanaka is stated in *Mahabharata* in respect of Kurukshetra.

The earliest reference of Vadnagar as Anandapur is available in a copper plate inscription of 541 A.D. of Valabhi Samvat 221. Sage Mankana is described in another inscription as having three eyes and as having brought 12,000 brahmins from Ahichchhatra to Sthanugudhapur or Talgund in the South. One Mayuravarma is also similarly described as having three eyes and brought brahmins from Ahichchhatra. It is surmised that some Mankana of extraordinary ability perhaps with the aid of some ruler helped in about the 3rd century A.D., the brahmins of Chamatkarapur, when they were persecuted by Nagas, established the temple of Anandeswara and gave the name of Anandpur to Vadnagar.

The brahmins of Chamatkarapur

were frequently persecuted by the community of Nagas. It is stated that a child widow named Bhattika was kidnapped by some Nagas. This led to a great fight between the brahmins of this Chamatkarapur and the Nagas. At that time, one King Prabhanjana was ruling over the Ananta country. A son was born in his house at an inauspicious time. At his request the brahmins of Chamatkarapur performed a sacrifice for santi but instead of santi there was an epidemic. Brahmins came to know from the Fire-God that there was someone among them who was not pure. One Prabhavadatta took the blemish on himself, went to forest, practised penance and pleased Siva. The brahmins of Chamatkarapur, who were persecuted by the Naga community, sought shelter of this Prabhavadatta, who had the blessings of Siva. Siva gave them the Nagara *mantra* by which the Nagas could be subdued. The brahmins of Chamatkarapur thereafter once again fought with the Nagas and defeated them. They accepted Prabhavadatta as their leader and from that day onwards Prabhavadatta was known as Bhartriyajna. Sri Manshankar Pitambardas Mehta identifies this King Prabhanjana of Anarta country with the Kshatrapa ruler of Gujarat King Rudra Daman II. He comes to the conclusion that the fight of the Vadnagara Nagar brahmins with the Naga community took place in 347 A.D. and that Vadnagar was regained by Nagars in 348 A.D. I this connection, he also points o the importance of Samvat year 4 corresponding to 348 A.D. inva ably referred to by the Vadnaga Nagar brahmins in the *Ukatama* which is read at the end of eve marriage. It is stated that a m of a very low caste had imperso ted as a Nagar and married Nagar girl. When the real facts were known, the Nagar girl bur herself to death. After this in dent. Prabhavadatta or Bhart yajna. who had made rules a regulations for the benefit Nagars, declared that no o should get his daughter marri without making proper enquiri and the custom of reading of Uk tamani wherein the names of t leading members of the two fam lies and other members of t community were announced, cam into existence from Samvat ye 404 or 348 A.D. This date is co nected by Sri M. P. Mehta wi the Naga attack on Vadnagar a its defence by Nagaras.

It has now been established th the present Nagari *lipi* or alph bets was first started by the Nag Brahmins of Vadnagar. Sri N endranath Basu holds that the N gar brahmins came from Nor India in the third or fourth ce tury A.D. into Gujarat. They i vented the Nagari alphabe From eighth to tenth century A. the Nagar *purohits* of the kings Gujarat widely used this Nag alphabets and in due course th were adopted all over India. Dr. Grierson has also agreed with this view. They went to different places in South India also, but retained their customs and Nagari alphabets. Nagars held a prominent position in Gujarat as ministers, *purohits* and Rajkavis. Poet Someshwar was the famous purohit of King Veerdhaval and Visaldev, and he has given his pedigree. There is also a tradition that Bapparaval was a Nagar brahmin of Anandpur and he conquered Chittor from a ruler of Mori dynasty and established Mewar. In the Inscription of 1216 A.D. of Prabhasapatan, Vadnagar has been mentioned as Nagar, and the pedigree of the Nagar brahmin Devayu with his surname of Vastrakula has been given. In the seven generations that are mentioned, some are mentioned as ministers of the Kings of Gujarat, while others are stated to have held high positions in the State. In this family Valla was the minister of King Kumarpal and the latter had constructed a strong fort for the protection of Vadnagar and built a big temple of Siva. The inscription of Vadnagar Prasasti of 1152 A.D. is inscribed on the pillar of the Torana Gate at Vadnagar.

Sri Manshankar P. Mehta has conclusively shown that the theory of Nagars being foreigners is baseless, unsound and unreliable. He has traced the history of Nagars from the second century A.D. and pointed out that Lord Hatakeswara was found in Vadnagar at the latest in the third century A.D. and that it was from that time that the Nagars had adopted the various surnames of Datta, Mitra etc. which are known as Aamushyayanas. They were staunch Vaidikas and in the time of the Kshatrapa Ruler Nahapana, in the 2nd century A.D., they came from Kurukshetra and were given in this Hatakeswara Kshetra a *dana* of this town by Ushavadata, son-in-law of Nahapana. The Nagars adopted the worship of Hatakeswara. They strictly followed the rule of the monogamous marriage and mainly retained their practice of not accepting any gifts.

Vadnagar was famous as a place of learning. The Jain tradition is that Bhadrabahu, the author of *Kalpasutra,* composed his work in Anandpur in 411 A.D. and read it over to King Dhruvasen II of Gujarat. Uvvata who composed various Vedic bhashyas was a brahmin of Anandpur who flourished in the eleventh century A.D. Dwa-dwivedi, Malladev, Lakshmidhar, Vinayak, Anantadev, Chandupandit, Deveyajnik, Achal Dwivedi, Narayan and others composed numerous treatises in Sanskrit. Abul Fasl mentions that there were 300 temples in Vadnagar. Hieun Tsang mentions it as a prosperous town connected with Malwa. Forbes mentions a legend referred to

(*Continued on page 69*)

# ACKNOWLEDGMENTS

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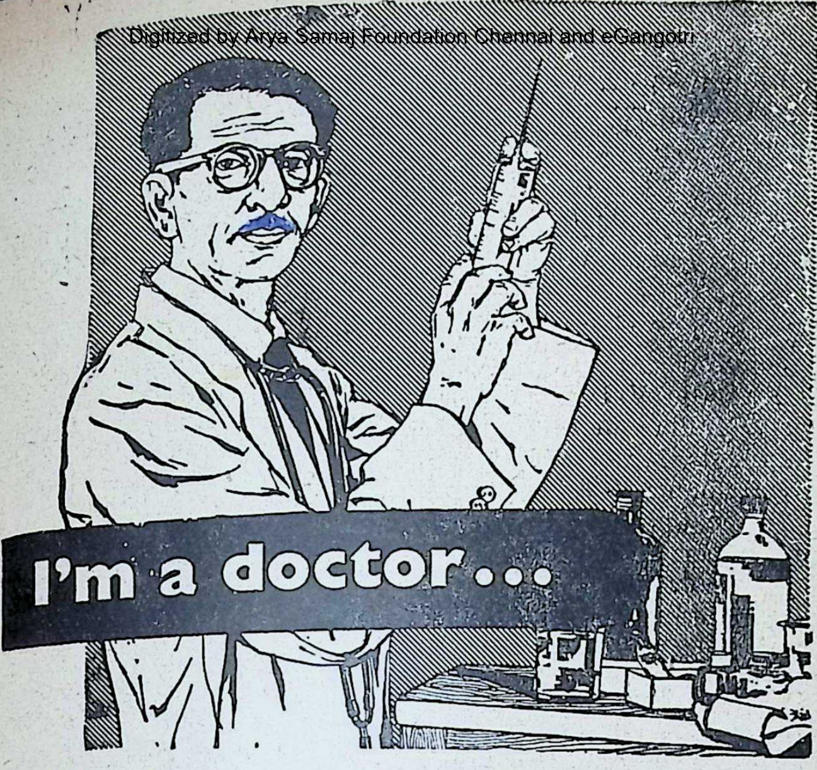

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Our Fortnightly Profile—66

# Josef Cyrankiewicz

AMONG the V. I. P.'s due to visit India in the near future is Mr. Josef Cyrankiewicz (pronounced, Tsee-ran-kye-vich) who has been returned as Prime Minister in the Polish General Elections of last month.

Bald, oval-faced, ruddy-complexioned, Mr. Cyrankiewicz is six feet tall and weighs 200 lbs. His classical features have invested him with an imposing personality and he speaks with deep, sonorous voice in meetings and in Parliament, but cries hoarse when laughing. He mixes easily with the people and is quite informal in his ways.

Born as the son of a well-to-do Civil Engineer in 1911, he studied for law in Cracow and joined the ranks of socialists in 1930 where he continued working for the party till Hitler invaded Poland. In his fight with the Nazis as an artillery officer, he was captured. He, however, escaped after but 24 hours of custody and disappeared underground. But the Gestapo caught him after two years and kept him in detention in Oswiecim till the end of the war. Released by the liberation forces in 1945 from the Mauthausen prison, he return to Poland becoming General Se retary of the Polish Sociali Party. He has headed the Poli Government since 1947, i.e. both i the Stalin and post-Stalin eras.

Along with Gomulka, the Poli Communist Party boss, Cyranki wicz has been the architect of t peaceful revolution of Poland. H is in the happy position of bei in the good books of the both t communist and the Wester powers.

During the Stalinist era, Cyra kiewicz merged his Socialist Par with the Communist party. Whi this is described by his detractors as opportunist, impartial observrs feel that there was no other alternative. Although he had been functioning as Prime Minister under Soviet direction, he is credited with a soft heart and as having done the best of a bad bargain for his countrymen.

During the Poznan riots, however, he is said to have taken positive sides with the communists by threatening to sever the hands of insurgents. After the change in the situation, during the recent elections, he is reported to have been heckled for this slip by many voters; but he is said to have apologised for his mistake and grandly set about wooing the electorate in a big way.

An acknowledged spokesman of the intellectuals in the party's politburo, one of Cyrankiewicz's election promises is to cement the relationship between the workers and the intelligentsia. Even as it is, in conjunction with Gomulka he has to stand up to the rising tide of Stalinism in Russia which is slowly re-asserting itself.

One of his first acts on assuming Premiership last month was to streamline the ministerial set-up by reducing its size. Although at the moment Poland is one of the freest member of the communist sattelites, Cyrankiewicz's mettle is set for another test.

The Polish Premier's favourite pastime is to sit behind the wheel of his Mercedes for an hour or two and race along the streets of Warsaw. According to him it is great fun and gives him the much needed relaxation from tension. No wonder, for, half a century ago, his mother, who is alive, was the first woman in a genteel family to handle an auto in Cracow.

Nina Andycz, the Premier's wife is, by common consent, one of the most beautiful women of the country. She is an actress in private life and presently she is appearing on the Warsaw stage in Bernad Shaw's *"Saint Joan"* in the title role. The Cyrankiewiczs have no children.

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(1) To publish an authentic history of the Kamakoti Peetham.

(2) To start Veda and Sanskrit Pathasala in every village.

(3) To establish a Sanskrit University in the South.

It is hoped that with the blessings of His Holiness and the cooperation and hard work of his *bhakthas* spread all over the country, these objectives will be realised very soon.

Simhasana Dwatrimsika—40

# WASHERMAN BECOMES KING

*In one of his half-yearly exiles King Vikrama marries the younger daughter of merchant Praval to test her cleverness. While he and Bhatti keep Vigil over her in a dilapidated fort, she manages to get into her room a washerwoman's son who falls in love with her even before seeing her.*

ONCE the washerwoman's son and the merchant's daughter were together, they forgot all else; they had the night entirely for themselves. They sang and laughed and danced deliriously which the stone-walls of the fort echoed.

When Bhatti heard the sound of mirth, he thought: "After all, our king has proved himself no better than the common man in the street! Of course he has every right to do what he likes with his wedded wife; but why should he put me in the wrong by doing things on the sly?" And so, he left his post and walked towards the steps of a lake outside the fort.

On the other side when King Vikrama heard the mirthful laughter inside the locked room, he thought: "I never thought Bhatti would prove so unfaithful to me! If only he had expressed his wish to marry the girl, I wo
be the last man to stand in
way. How true is it that appe
ances are deceptive!" Disgust
he too left his post and walk
towards the lake outside the fo

Bhatti was sitting on the st
leading down to the water. As
was pitch-dark, King Vikrama
sat a stone's throw away fro
him without knowing the oth
with his palm locked at his chi
Thus they sat till daybreak ea
determined not to see the face
the other.

When the sun rose, the ki
happened to turn back when
noticed the sitting figure of Bha
not far from him. Not willing
have any more truck with hi
he got down into the lake with
view to finishing his mornin
ablutions and walking awa
Bhatti too happened to notice t
king walking down to the lak

A trifle wondering, he followed him at a distance and while cleaning his teeth, uttered audibly: "If the King wanted to have his lawfully wedded wife, who am I to say no? Why should he do so on the sly?"

When the King heard this, he pricked his ears up and turning towards Bhatti asked: "So, it was not you inside the room with her? Is that correct?"

"I? I don't understand you at all! Do I take it that my Lord too was not inside the room with her?"

"Not I!"

"Not I!"

"But who?" uttered they in chorus.

"So, the girl has been as good as her word!", thus thinking, Bhatti walked briskly towards the fort determined to find out who the interloper was. Concluding that he must have entered from the roof, he winded his steps up the seventh floor of the palace.

Not being able to account for Bhatti's brusque departure, the king too returned to the fort and seated himself on the vacant throne immersed in deep thought.

As Bhatti was looking around for possible ways of entry for a third person, he saw two bearded and tufted semi-divine beings shooting down from heaven and finally landing on a shrub of cactus not far from his watchpost. The *rishis*, let us call them so, untied their knotted mat of hair from each of which a woman came out. These two women walked a few yards and from their apron, released two men, their secret lovers. The *rishis*, their wives, and the two secret lovers of these women went in three groups presumably to answer the call of nature. After some time, they returned and wound themselves up in the same manner.

Bhatti who was witnessing this strange spectacle decided at once on a plan of action. Accordingly, he hastened down to where the *rishis* were collecting their things when they were about to take off. Falling at their feet, he prayed: "Holy *rishis!* Today is my father's *sraddha* and it is my custom to feed holy persons like you. I was looking all the time for such souls but now with the blessings of my ancestors, I am glad to find you. Please deign to accede to my request!"

The *rishis* felt they could not brush aside Bhatti' request, for he had sighted them. So they agreed. Bhatti conducted them to the palace and offered them all the respects due to revered persons.

Calling the merchant's daughter, he asked: "How much rice do you cook each day for us?"

"Three-quarters of a measure" she replied.

"Please take two-and-a-half measures of rice today and prepare dinner for some guests. Please be quick".

With the guests seated on golden seats, Bhatti was busy preparing the leaves for serving food.

King Vikramaditya who was a silent spectator to this drama was getting uneasy because Bhatti did not even appear to have taken notice of his presence, much less informed him of what he was doing. Yet he calmed himself with a determination to see things through for once.

When food was ready, Bhatti spread ten large leaves with seats before them and signalled to the merchant's daughter to serve the dishes on all the ten leaves. When she did so, Bhatti prayed before the two *rishis* to be seated on the first two seats. They did so. Bhatti then requested King Vikramaditya to occupy one seat. He did so. Bhatti asked the merchant's daughter too to occupy one seat which she did. He too sat before a leaf. Thus five leaves had been occupied.

Then Bhatti addressed the sages: "Respected sires, on such occasions, it is our family custom to feed all the souls present in this house and not to feed a few only. May I request you to release the women up at your knots so that they too may partake of the humble food I offer?"

Embarrassed by this request, the *rishis* looked at each other; thinking that discretion was the better part of valour, they released the women from their matted hair. The two women sat before two more leaves. There were three leaves left.

At that time Bhatti addressed the wives of the *rishis:* "Holy women! It is unfair that while have our food, other souls pres here should starve. May I requ you to release the men from y aprons so that they too may lish the meal so ably prepa by this lady?"

Alarmed at this revelation, two *rishi*-women released th men without a word, fearing w calamities if they lied. The released lovers too took their s The *rishis,* on their part, w mortified with shame at the inf lity of their spouses. King Vik ma's eyes were widening w wonder at the series of reve tions. Only one seat was vacan

Then Bhatti addressed the m chant's daughter: "Madam, my quests to the *rishis* and their wi did not go in vain, as you can s I hope my request to you too w likewise prove fruitful. When of us are having our food, w should your lover alone star There is one more seat l Please bring him, so that all of can eat together!"

The merchant's daughter w had all along been apprehendi danger from the dexterous mo of Bhatti, was stunned by Bhat request. She mechanically r walked upto the lumber room a brought the washerwoman's s from there, where he had be confined at day-break.

King Vikrama could no m keep his silence. He rose and e braced Bhatti saying: "What fool have I been in suspecting y f bad faith! Please forgive me! Vill you?"

"My Lord, the whole credit for his episode should go to the merhant's daughter who had shown erself equal to her word" replied Bhatti.

All the ten of them had a fine inner after which they ate *tamul.* Finally Bhatti requested the *rishis* that they might resume their ourney.

Then the *rishis* said: "Since you ave exposed our wives' infidelity o us, we have no use for them".

Looking around, King Vikrama aid: "Bhatti, now that we know hat the merchant's daughter loves he washerwoman's son, I propose o unite them together and make ver the rule of this city to them fter removing from it the curse f its last ruler. Similarly I hould like to unite the wives of he *rishis* with their lovers and make the latter ministers of this tate. What do you say?"

"As Your Majesty desires," replied Bhatti.

The *rishis* too gave their assent to the plan.

Accordingly the washerwoman's son was installed on the throne by King Vikrama himself with due pomp and ceremony. After the event, the *rishis* took off to their heavenly abode.

Leaving a grateful city, King Vikrama and Bhatti spent the remaining days of the six monthly exile on the slopes of mountains and forest-ranges and when it was over, returned to Ujjain.

The statuette asked King Bhoja: "Do you think, Bhoja, you could be so magnanimous as all that? If you think you have a fraction of our Vikramaditya's greatness you can ascend this throne, or be gone!"

On hearing this enthralling story, King Bhoja walked down and returned home for the day, followed by his royal retinue.

[*To be continued*]

## VADNAGAR—*Contd.*

y Colonel Todd that Prince Kanksen from a place near Ayodhya ame down to Gujarat in 144-145 .D. and founded Vadnagar.

Several annual fairs are held in adnagar. Apart from Chaitra-shukla 14th, which is the foundation-day of Hatakeswara Mahadev, fairs are also held on every Monday of *Shravan.* Nag Panchami and Krishna Janmashtami are also celebrated with great pomp.

OUR BOOK SHELF

*THE YOGA OF SRI AUROBINDO: Part Eight.* By Nolini Kanta Gupta. Published by Sri Aurobindo Ashram, Pondicherry. pp. 154. Price Rs. 2/-.

In this volume, as in the previous ones, the author has collected articles bearing on the subject. There are four sections: To the children of the Ashram; Thought and Thought-Power; Sadhana; and General. All the essays are based on talks given by the Mother to the *ashramites* and naturally, they deal with different aspects of the Integral Yoga oriented by Sri Aurobindo. As such, they provide very useful reading for Yogic practitioners and to others of a similar bent of mind.

*KULACUDAMANI NIGAMA.* Edited by Arthur Avalon. Published by Ganesh & Co. (Madras) Private Ltd., Madras-17. pp. 60+32. Price Rs. 3/-.

The above, in its original form, is known to be an authoritative manual on what is known as the Kaula form of Sakti worship. It was largely prevalent in Bengal and Assam. Many well-known saints like Sri Goudapadacharya and Sri Ramakrishna are known to have been followers of this But so far as the present te concerned, it is too small an complete to be credited with authority. Although Dak Kali appears to be the deity so to be propritiated by this w neither Her *mantra, yantra* the *avarana pujas* are descr at any length which is pecu Again, as far as the presen viewer could see, there is no *tra* of any name that does no vote a chapter on Kundalini which in fact appears to be coping-stone of all such treati

In the result, while there is tle doubt that the present v belongs to a great system, in present form it constitutes at only a few passages from the ginal which is obviously los hidden. But we are yet gra to the publishers for what they have made public to the finite happiness of students of *trik* literature. The book is b tifully produced.

*EDUCATION IN PRACTICE.* S. Balakrishna Joshi. Publis by the Little Flower Comp Madras-17. Pages 230+xvi. P Rs. 3/12/-.

"Education in Practice" is the itle given to the collection of a eries of lectures by the veteran ducationist of Madras, Sri S. Balakrishna Joshi. He has analysed he theme under four comprehensive heads. He makes a strong ase for his plea that in the preent educational scheme India's ncient culture is forgotten. The hapters dealing with the motherongue as the medium of instrucion, discipline in schools, the teaher's role and teacher-parent coperation afford much food for hought. He underlines certain principles which have guided him ll through his profession as teaher. He is unsparing in his denunciation of certain wrong slogans and dogmas. Sri Joshi is not merely a theoretician, the views to which he gives expression are the utcome of his long and arduous work in the educational field.

The book carries a Preface by he Vice-President, Dr. S. Radhakrishnan. Its publication was heralded as a Red Letter Day in he sphere of education by many men of repute in South India.

*DEMOCRACY AND CASTE.* By K. V. Sundaresa Iyer. Published by the Author, Dil Bahaar Garden, Pasumalai, Madurai Dist. Pages 96. Price Rs. 1/8/-.

At a time when casteism is denounced from the Prime Minister lownwards, it takes a lot of courge to examine it from views other than the popular. The present author seeks to distinguish between the politico-economic and socio-religious bases of casteism and marshalls arguments for restraining statutory inroads into what he feels is essentially a cultural field.

*THE GOLDEN JUBILEE SOUVENIR* of the Madras Sanskrit College, Mylapore, Madras-4. Copies can be had of the Correspondent, The Madras Sanskrit College, Mylapore, Madras-4. Price Rs. 2/-.

This well-got-up and attractive Souvenir has been ssued in commemoration of the Golden Jubilee of the Sanskrit College, Madras. It contains learned articles, both in English and Sanskrit. Almost all of these justly deal with the life and work of its founder, the Hon. Sri V. Krishnaswamy Iyer, and his rare courage and foresight in founding the great institution. Dr. V. Raghavan writes about the contribution of the College to Sanskrit learning, both collegiate and traditional. Sri Raghunatha Iyer of the *Hindu* writes on the role of traditional type of learning in the context of the modern world and comes out with valuable suggestions for its improvement. It carries photographs and biographical accouns of some of the past students of the college, many of whom have come to enjoy all-India reputation for their learning and scholarship.

## Bhavan's News

*SANSKRIT EXAMINATIONS:*
in the easy Sanskrit Examinations conducted by Bharatiya Vidya Bhavan under the auspices of Sanskrit Vishva Parishad.

The following examinations will be held in 136 centres throughout India on 23rd and 24th March 1957.

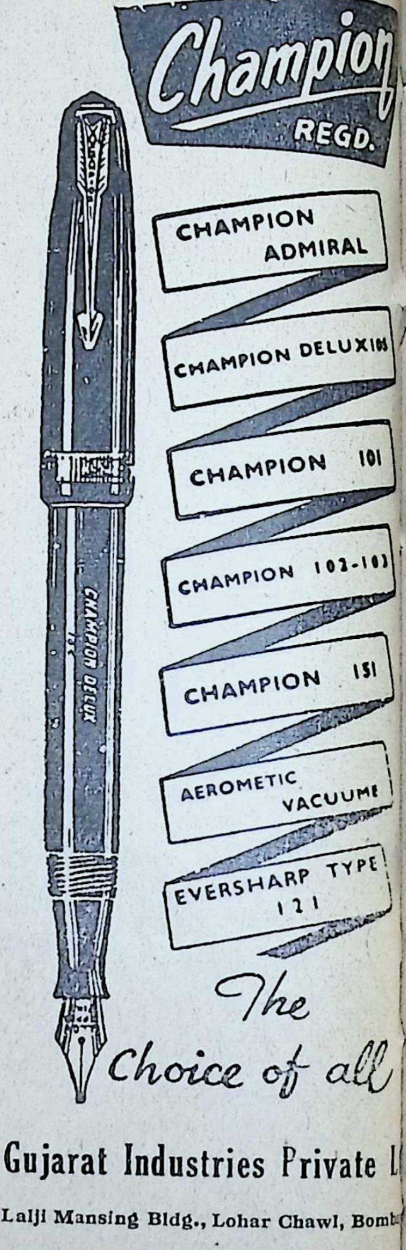
*TIME-TABLE*

23rd March (Saturday):
10-30 a.m. to 1-30 p.m.
Sanskrit 'Kovid' Paper I.
2-30 p.m. to 5-30 p.m.
Sanskrit 'Kovid' Paper II.
Sanskrit 'Parichay' Paper I.
24th March (Sunday):
10-30 a.m. to 1-30 p.m.
Sanskrit 'Kovid' Paper III.
Sanskrit 'Parichay' Paper II.
Sanskrit 'Pravesh' Paper I.
Sanskrit 'Prarambh'
2-30 p.m. to 5-30 p.m.
Sanskrit 'Kovid' Paper IV.
Sanskrit 'Parichay' Paper III.
Sanskrit 'Pravesh' Paper II.

*BHAVAN'S LIBRARY*

The Annual Gathering of the Children Section of the Bhavan's Library was held in the Gita Mandir Hall of the Bhavan in the afternoon on the 1st January 1957.

The function started with Musical chair for children from 8 to 10 years. It was followed by the same item for the children between 11 and 14 years. Then the following items of sports took place: 1. *Tailing the Donkey* 2. *Memory Test* 3. *Throwing the Ball* 4. *Throwing the Ring* 5. *"Matala fool"*, etc.



Champion
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CHAMPION ADMIRAL

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CHAMPION 102-10

CHAMPION 151

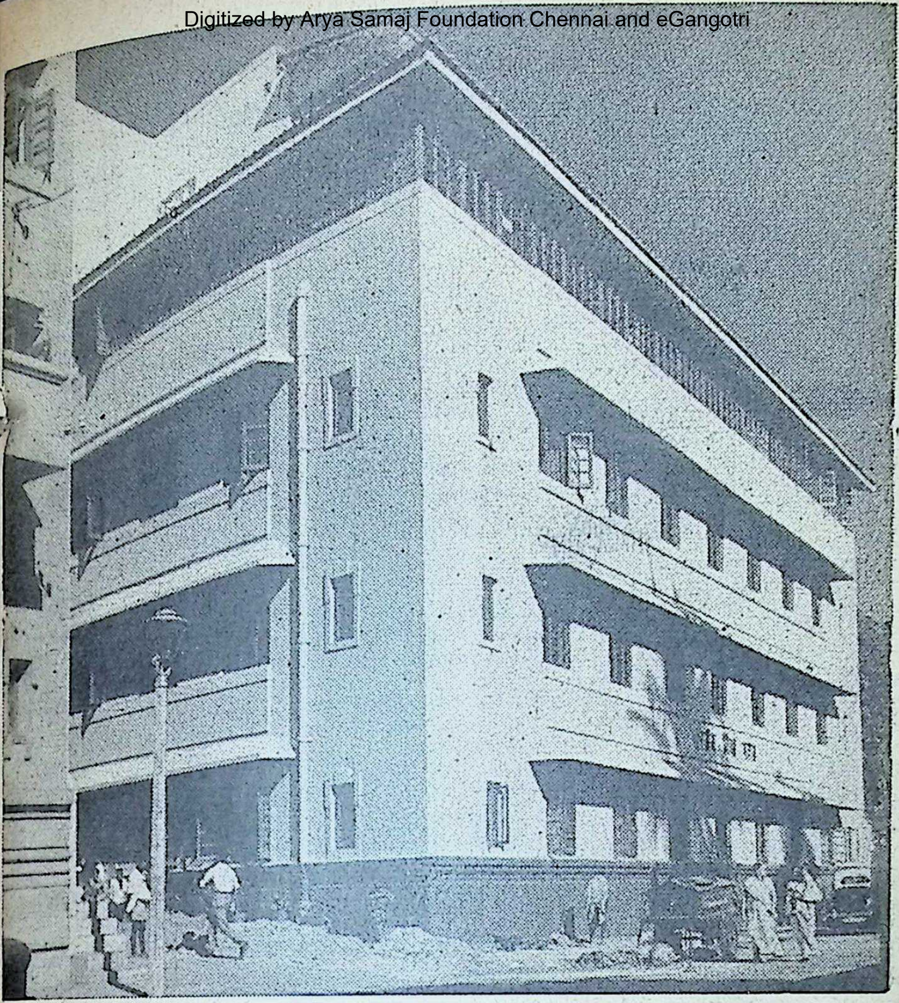
AEROMETIC VACUUM

EVERSHARP TYPE 121

The Choice of all

Gujarat Industries Private

Lalji Mansing Bldg., Lohar Chawl, Bomb



*A view of the new annexe of the Bhavan for the Arts College*

# Bi-Decennial Supplement:

# BHAVAN'S JOURNAL

# KULAPATI'S APPEAL

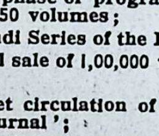
In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives :—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan s Campus at Andheri ;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them ;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home ;
5. To complete Vols. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People ';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes ;
7. To inaugurate the Hindi Series of the Bhavan's Book University ;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series ;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal ';
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.

K M Munshi



## Bi-Decennial Celebrations

# BHARATIYA VIDYA BHAVAN

### February 10-18, 1957.

DAYS of intense preparation during which many members and friends and the entire ff of the Bharatiya Vidya Bha- n was pressed into service cli- xed on February 10 when the rtain went up on the eight-day ogramme chalked out for the Bi- cennial celebrations. Both the ntral administrative building d the annexe housing the Arts llege had a new look. The earliest to arrive at the premises were Sri K. M. Munshi and Smt. Lilavati Munshi. They were followed by a stream of visitors who took their seats in a room of the College where the *Vastu* ceremony and *Sata-chandi Homa* were performed with impressive simplicity. Officiating at the function was one of the Trustees of the Bhavan, Sri Girdarilal Mehta of Calcutta.

*Sri Girdharilal Mehta performing the* Vastu *ceremony and* Sata-Chandi *Homa.*

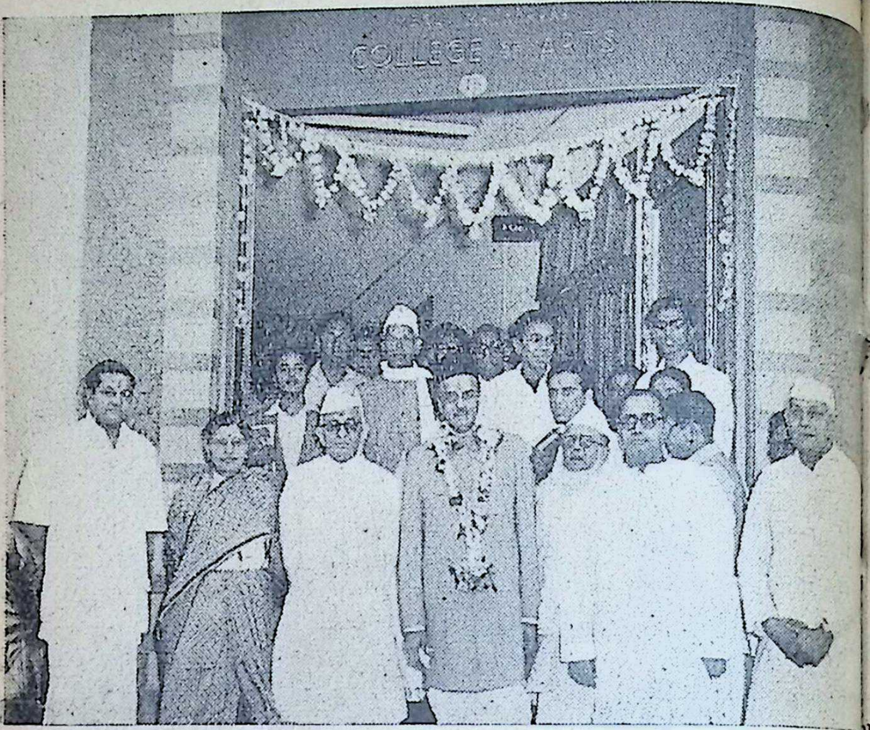


*Photo taken after the* Vastu *ceremony.*
*To Munshiji's left is Sri Girdharilal Mehta (garlanded)*

Meanwhile in the Gita Mandir of the main building was assembled a large number of men and women to hear the *Bhagavat Pravachan* by Swami Akhandananda Saraswati of Brindavan. Sri J. H. Dave introduced the illustrious Swamiji to those present. The *Pravachan* which lasted more than an hour was heard in pindrop silence.

The same day at 5-00 p.m. the Bi-Decennial Celebrations were formally inaugurated at the Central hall of the Bhavan. Sri Sri
Prakasa, the Governor of Bom
was received at the entrance of
building by Sri K. M. Mu
Srimati Lilavati Munshi,
S. K. Patil and others.
Sri Prakasa, Sri K. M. Mu
Smt. Lilavati Munshi and Sri
joined the procession consistin
the Trustees, Committee of O
bearers and Heads of the De
ments of the Bhavan which ma
ed to the tastefully decorated
ditorium in rows of two
took their seats in the t
fully decorated platform. A

*Swami Akhandanandji of Brindavan (third from left) who gave discourses on* Bhagawat. *To his left is Swami Prem Puriji*

prayer, Sri Navin Khandwalla, one of the Hon. Secretaries of the Celebrations Committee read out the messages received on the occasion. Thereafter Acharya T. A. V. Dikshitar, Principal, Bhavan's Mumbadevi Sanskrit Mahavidyalaya, made an extempore speech in Sanskrit in the course of which he said:

It is a matter of profound joy that we are all assembled here on the auspicious occasion of the inauguration of the Bhavan's Bi-Decennial Celebrations. The Bhavan was ushered into existence twenty years ago.

During this period of two score years, the Bhavan has expanded enormously. Several departments have come to be opened. Mention here may be made of the Sanskrit Mahavidyalaya, the Gita Vidyalaya, the Book University Series and the publication of our English and Hindi fortnightly magazines. The object of all these and other departments of the Bhavan is but to popularise our culture and the principal medium of its expression, namely, the Sanskrit language. The Sanskrit Vishva Parishad, founded in Somnath in 1951, also has its headquarters in the Bhavan. You will be glad to learn that as many as 43 volumes have already been brought out in the Book University Series. More than 30,000 people patronise our *Bhavan's Jour-*

*nal.* But we will not rest on our oars and will not be satisfied unless the number increases to a lakh.

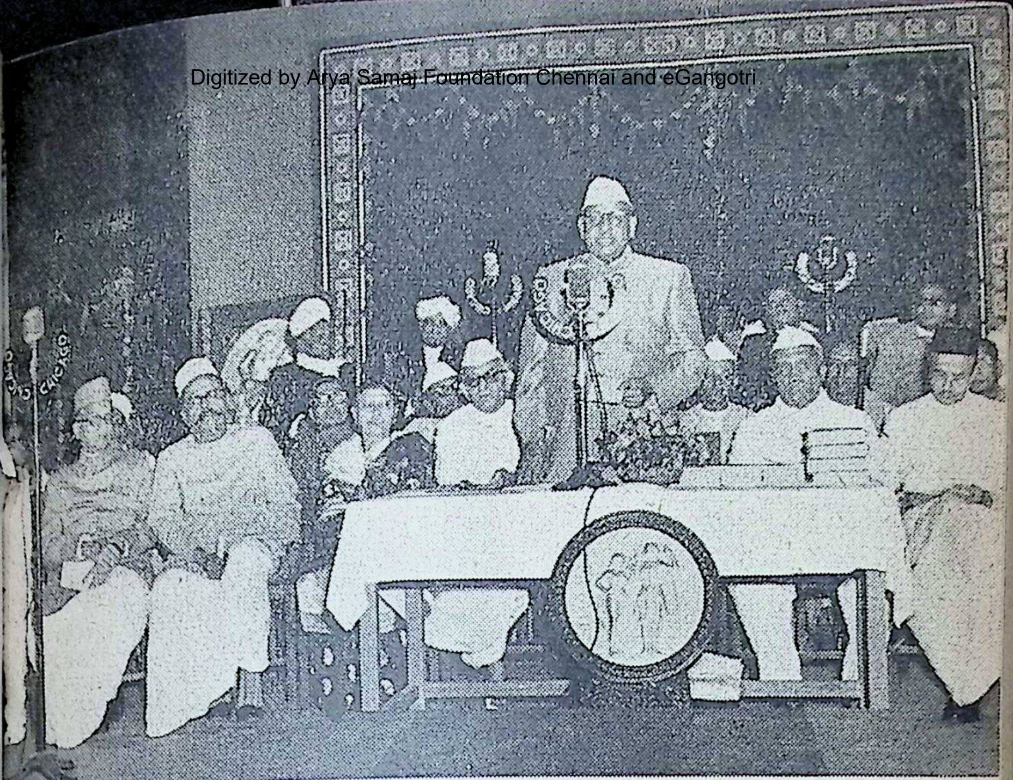
He concluded his speech with a Vedic invocation.

Sri S. K. Patil, Chairman of the Celebrations Committee in his welcome speech asking the Governor, Sri Sri Prakasa to inaugurate the function, traced the varied activities of the Bhavan which he said had assumed the dimensions of a diminitive University. This important cultural landmark in the city of Bombay was brought into being and developed to its present proportions by the efforts of Sri K. M. Munshi who, whatever position he occupied, whether as Minister or Envoy or Governor nursed the growth of the institution with great tenderness. The activities of the Bhavan spread over a number of items such as dance, drama, songs, music and education in arts. Yet much remained to be done.

In other cities of India too such as Kanpur and Delhi, branches of the Bhavan had taken root. Sri Patil expressed his conviction that before long, the Bhavan's activities would embrace the whole country. He thereafter requested Sri Sri Prakasa to inaugurate the celebrations. In doing so, Sri Sri Prakasa said:

IT is indeed a great honour that my esteemed friend, Sri Kanaiyalal Munshi and his colleagues have done me in asking me to inaugurate this very pleasant function this evening.

*Sri S. K. Patil, President, B.P.C and Chairman of the Celebratio Committee delivering his welco speech*



*Sri Sri Prakasa, Governor of Bombay, delivering the Inaugural Address*

The Bharatiya Vidya Bhavan ras introduced to me by its Founler, many, many years ago, and I nay claim that I am no stranger o this hall. Today we have assembled to inaugurate its Twenieth Anniversary. The Bhavan night have been, in a physical ense, founded only twenty years go, but so far as I could find out, he seeds were sown some thirty-our years ago when my friend, ri Munshi conceived the great nd fruitful idea of establishing it. or thirty years it has actually een working, but it has had this s its physical abode for twenty ears; and it is good that we should meet here this evening to celebrate this great event.

I am sure I am voicing the feelings of all of us present here, when on their behalf and on mine I congratulate Sri Munshi, and his good wife who has rendered every help to him in every undertaking of his and other colleagues on the success that they have achieved in their good work. I should like also to echo the sentiments expressed by our good friend Sri Patil in expressing our gratitude to them for their vivid imagination and their great achievements

The Bhavan is really a University in itself; and though as Governors of various Provinces or States, Sri Munshi and myself might be *ex-officio* Chancellors of many Universities, the fact is that the old fire still burns bright in our hearts and we are still under the spell and inspiration of Mahatma Gandhi. We in the earlier years established and worked for national universities; and I at least still feel that universities should, as far as possible, be free from governmental control. I, therefore, welcome any effort like that of the Bharatiya Vidya Bhavan which builds up an independent university untormented by the rules and regulations that might be dictated from outside. Its publications are of greatest value; and I am very happy today to announce formally the starting of a new "Gandhi Series" by the Bhavan. They are releasing its first title *Towards Lasting Peace* by Mahatma Gandhi himself; and other books that are being released today are: *Paramahansa Sri Ramakrishna* by Sri R. R. Diwakar, *Minstrels of God* by Sri Bankey Behari; *The Wolf-Boy and other Kulapati's Letters* by Sri K. M. Munshi; and *The Struggle for Freedom*—Volume V of the History and Culture of the Indian People. I am sure you would all wish that these valuable books should have wide publicity, and impart instruction to the largest number of readers.

The Bhavan has also its institutions for the spread of art and education, that are all proving a great success. Sri Munshi has now formulated a twelve-point prog me, so that during the com years the work of the Bha might be extended still furt The chief objective of the Bha so far as I could find out, is e cation, art and culture. Of three words, to my mind, the w "Culture" is most important, education and art are include that. The word "Culture" is us in many places and, may be, many senses. Like others, I try to think in my own way as what it can really mean. My feeling is that it means "the tending of consideration to ot people's feelings". The differe between the civilized and the tured person—the *susamskrit* the *prakrit* individuals—is that cultured is very considerate to feelings, requirements and needs of others, and always tends a spirit of understanding sympathy towards his fellowm

This genuine culture enables to live with our fellowmen in atmosphere of peace and cordial You will agree that this is wha most needed in human society. fact it is that that distingui human beings from the ani creation. Man has to underst others and to live with them peace and friendliness. He has learn how he can win and ple others. This feeling is expres through dance, drama and mu in the most beautiful manner. T is why when we talk of cult whether it is Indian or Chines any other, we seem to con ate upon the various ways and ethods of dance, and song of dif-rent countries. The main pur-ose of all this is surely to be able please others. With the coming Swaraj, there is naturally a eat urge in our minds for the covery of our ancient arts. Dur-g the past few centuries, special- in the North, all these beautiful s had gone into oblivion; in fact, ey had even earned some infamy r those who loved and practised em.

All that period is now luckily er, and when the sun of free-m is shining over us, we are all stinctively digging into our past d trying to build our future on e solid foundation that our an-stors have left behind. There s also a period of time, which within the memory of my gene-tion, when we were taught to be ry puritanical in our habits of nd and body. A stage comes in e lives of people when great ings have got to be done; and so ere has to be a great deal of ritanism also, so that peoples' nds may be fixed towards the ject in view and not be diverted o other channels. This period is ry well within my memory. In North, for instance, under the uence of the great institution of ya Samaj, great insistence was l on puritanical living. I re-mber that some elderly people my home-town of Banaras ught that even laughing was proper; and myself being rather d of laughter, I often got into trouble with them, for they really thought that I was one of those creatures who were going to be bad because I laughed at many things.

That ideology also made us concentrate on what may be called "other-worldliness". We adopted sombre manners and lost all zest and love of life. That was necessary then because great things had got to be done. We had to win our freedom. The days were difficult. It was even not possible to dream that freedom would come to us one day.

But it is good and necessary that we should relax a little after all the travail and yearning of the last few decades. We are rightly emerging in an age when we can boldly come to the stage with our dance, song and music; compare them with the advancement made in these arts in other countries; and impress foreign critics with our own achievements and contributions in this direction.

I believe, the idea of a stage, on which beautiful dancers and singers come, has got such a hold on our minds, that even the arrangements in this hall are such that all the lights are reflected on the stage; and but little on the audience. (Laughter). (At this a floodlight was thrown on the auditorium). I am very happy that I am at last able to see you. As a public speaker, I can say that I like to see my audience and am not anxious to be seen too much by it. (At this the floodlight was extinguished). My joy has been very transitory, and the lights have faded again (laughter).

Having been in touch with the work of the Bharatiya Vidya Bhavan, I know what a great and useful part it is playing in reviving our old thought and culture. It is giving us valuable literature that tells us of our history, of what our ancestors had done; and, through its literature, we also are given hopes of what we might still be able to do in the future in the shaping of things in the set-up of freedom. It is also not averse to giving us in readable form various facets of our philosophy. The Vidya Bhavan is thus serving both the *ihalok* and *paralok*—the world around us, the world of our senses, as well as the world beyond. It is good that our feet should be firmly planted on our ancient thought, for it will be of little value if we grow up only to be a copy of some other people.

Every single individual has some contribution to make in life and every country must make its own contributions to world-thought and world endeavour, if it is worthy of being free and great. These are the noble ventures on which we have to embark; and I feel that the Bharatiya Vidya Bhavan can do this work better than perhaps any other institution that I can think of. What is necessary is a co-ordination of the various cultures as expressed in dance and song and music—as expressed, so to say, in the desire to please each other—by the different peoples that live in our country. We have m schools of music and of dance. may go, for instance, to the g and beautiful north-eastern S of Assam which very greatly tracts me all the time. There come across ancient peoples li in their mountain fastnesses have instinctively developed most aesthetic forms of dance a music to which they are intens devoted. We have other sch where the artists are delibera trained, and where they und great pains to learn their art.

An institution like the Bhara Vidya Bhavan should able to ordinate all these cultures, an proclaim the fundamental u underlying them all. That, I th will be a work of very great va because if we to-day in India n one thing more than another, i that we should hold on toget Every effort must be made to derstand and proclaim the b unity of our people. Everyth points towards that: our hist our religious associations, our tural contacts, all tell us that are fundamentally one. And many forces of a fissiparous na tend to rise now and then, wi seek to divide us. Culture and and music are unifying forces; if we are able to co-ordinate various forms they present in land, then we would surely able to unite the North and South, the East and the W If we succeed in our mission, should have done a very g job indeed.

Another thing that strikes me on an occasion like this is that there should be more friendly contacts between the urban and the rural areas. We all know how many folk-dances are prevalent in our land, and how beautiful they all are! Still, town and country tend to live apart, and they scarcely come together. I think a careful study of the folk-dances of the various parts of our country will help us to understand ourselves, and also enable the dwellers of the town and the village to come together.

I once more, my friends, thank you all for the privilege you have given me of meeting you under such happy auspices this evening, and with you I express the fond and fervant hope that the high and noble purposes for which the Bhartiya Vidya Bhavan has been founded may be amply fulfilled.

## Girdharilal Mehta's Speech

Sri Girdharilal Mehta paid handsome tributes to Sri K. M. Munshi for his unceasing efforts to resuscitate Indian culture. Declaring the new annexe to the Bhavan open, he said:

The Bhavan is truly a temple of learning in which all the ancient and modern arts and sciences grow hand-in-hand. The Bhavan which is just completing twenty years has, under the guidance of its dynamic Founder-President, blossomed into a fine flower of Indian culture spreading its sweet perfume not only over this entire country but also over-

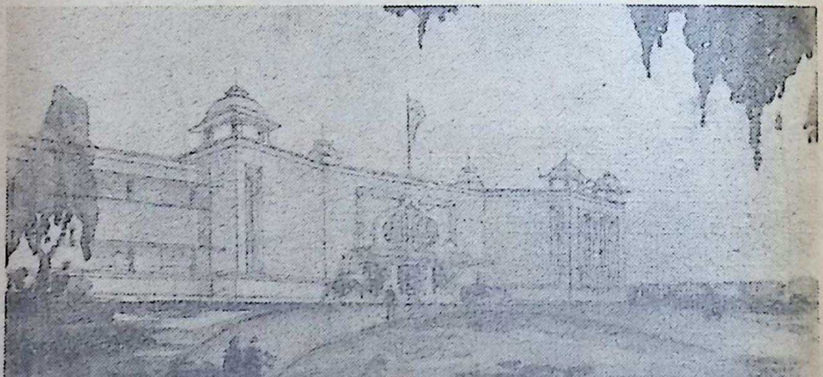
*Sri Girdharilal Mehta speaking.*

seas. In its chequered career, it has had many a land-mark which are written in letters of gold.

From small beginnings with hardly half a dozen departments and part-time staff, it has grown to giant proportions with branches in Delhi—the building of which will soon be opened—Kanpur—the foundation-stone of which was just laid—and Allahabad. Two branches were recently opened outside India—one in Stuttgat, Germany and one in California, U.S.A. It has now a number of departments devoted to all branches of humanities and sciences. Music, Dance and Drama are as much part of its activities as Chemistry and Physical training.

But what strikes me most among them is its devotion to the mother of all Cultures—Sanskrit, Indology and Bhagwat Dharma which usually relegated to the end other institutions and countri and on which, I am sure you w all agree, rests the greatness India. In fostering them Bhavan is really bequeathing legacy of untold value to future generation of India. Bhavan's efforts bear luci fruits. May more and more bra ches of the Bhavan grow all o India.

The new building which house the Arts College of Bhavan is but one more step her expanding activities. I ha great pleasure in declaring open. All colleges are Temples Saraswati and as such, I can o do so in a prayerful spirit. her alumni become the tor bearers of Bhavan's missi Thank you.



*Perspective of the Kanpur home of the Bhavan.*

# Sri K. M. Munshi's Speech

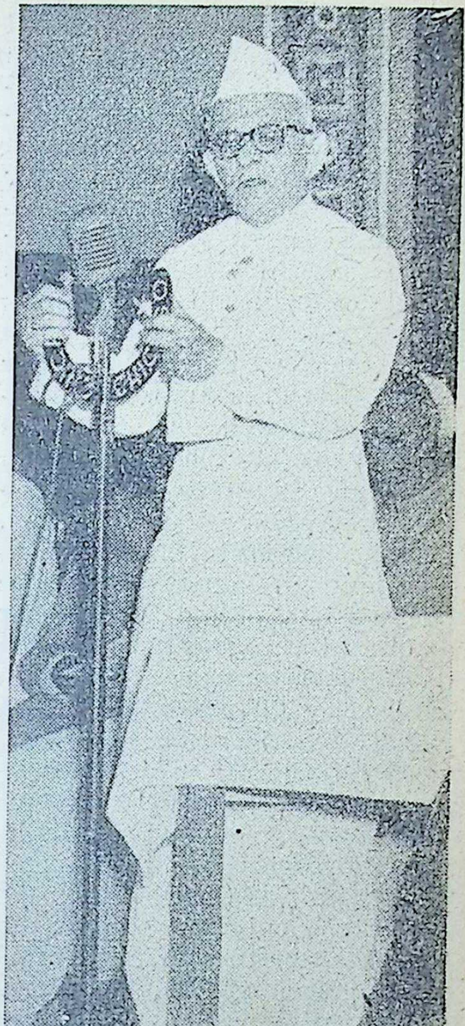
In his Presidential speech, Sri K. M. Munshi said:

I FEEL very happy indeed to participate in the Bi-Decennial Celebrations of the Bhavan. Mine has been the joy of witnessing the growth of the idea; its blossoming out into a home of Indian Culture; its developing into a movement. The joy has been all the greater for my having been associated with almost every phase of its activities.

It was in 1923 that an idea gathered form in a very small circle of friends in Bombay. If our culture has to be re-vitalised,—and this was the idea,—three conditions were necessary: First, otherworldiness, the curse of the past, has to be replaced by a sense of joy in the life as it is lived; Second, the traditions which stifle the vigour of creative vitality have to be broken through; and, lastly, the fundamental values, which have given ageless inspiration to our culture, have to be captured afresh for our generation.

A little later, the idea became articulate as a sense of mission, not in one mind but in two. They felt that even in the act of their being brought together, they had been made the instruments—crude and imperfect—of serving, be it so little, the vast movement in the land to restore *Dharma*—the essence of which was Truth, Joy and Beauty—*Satyam Shivam Sundaram*—to modern life.

This sense of mission led to the foundation of the Bhavan. Eminent men like Dr. Rajendra Prasad, now the Rashtrapati of India and the late Sir Chimanlal Setalvad, the doyen of the Bombay Bar,



*Sri K. M. Munshi, delivering his Presidential Address.*

were among those who helped in the foundation of a society. And from its very inception, my great friend, Sir Harsiddhbhai Divatia, has stood by it, helping it with advice and wise leadership. For many years Acharya Muni Jinavijayaji also lent it that zest for high scholarship, which makes him one of the leading Indologists in the country.

It is somewhat embarrassing for me to refer to the junior Vice-President, but it would not be right for me to take all the credit which is generally given to me in relation to the affairs of the Bhavan, without referring to the person to whom it is substantially due. She made the idea of the Bhavan her own from the time it was conceived. There is not an activity in connection with it with which she has not identified herself; not a collection made, to which her labours have not contributed a substantial quota of effort; not a building, of which she has not directed the designing, the execution, the completion and the equipment. There has not been a moment of her life when she has not been thinking in terms of its growth and development.

The Bhavan has been the work of God. From an institution it grew into a movement. Patrons, donors, friends and co-workers, all have given it generous assistance. I cannot therefore help expressing my deep debt of gratitude to the generous friends who have given such splendid assistance with a noble spontaneity, as also to th co-workers who have worke sometimes whole day and half night—silently and unostent ously. They have been the pr and pillars of the movement wh is the Bhavan.

It is due to their help and w that the Bhavan has grown f year to year. Money has co buildings have risen, one after other; *kendras* have to come to established and its instituti have attracted students from over India and abroad.

The movement which we ini ed on a limited scale in 192 has now developed into the K Kendra with its School of Cla cal Music, the Dance School above all, those activities in sic, dance and drama, which h enriched the lives of hundreds students and associates and e ted admiration in many parts India.

The books and journals p lished by the Bhavan have b fortunate enough to have recei recognition not only in India abroad.

The Sanskrit Vishva Paris closely associated with the B van, has had five successful sions, each associated with the auguration of a vital movem for the preservation of Sansk the storehouse and instrument our ancient heritage. It has branches, *mandals*, *kendras* associates all over the country in several countries abroad.

The success of the Bhavan,

ever, is essentially due to the fact that it tries to represent certain fundamental values rooted in the Collective Unconscious of India.

The Bhavan has the faith that ndlan culture, in its ancient but ternal wisdom, has envisaged an ducation which trains all the faulties of man and equips him for ttaining happiness in all his personal relations. No greater injury s inflicted on the future generaion than by a narrow, lop-sided ducational system which deveops the intellect but starves the esthetic faculty; which increases omforts but neglects the religious rge; which multiplies technologial equipment but removes the roximity of God—thereby betrayng man's mission in life by disrearding its sanctity.

The education as envisaged by he Bhavan does not aim at mere ntellectual development; nor does raining in dance, drama and muic for itself. Its aim is so to deveop the faculties of the individual s to make his personal relations n their totality as beautiful as he ould make them. As a human eing he is gifted with aspirations nd urges which long to satisfy he needs which are as much phycal and material as social and olitical, as also the more imperave needs, ethical, aesthetic, relious and spiritual. If he has to lfil himself, he has to learn to ppreciate *Satyam Shivan Sundam*—Truth, so that thought, word d deed are as one; Joy, which cemines other lives and also his own with happiness; Beauty that radiates the life of the Spirit. It is only when an individual is trained to fulfil these aspirations that he develops an integrated personality.

I am conscious that we have not succeeded in achieving this aim in our educational institutions to the extent we wish, but all I can say for my co-workers is that we know what our aim is and we try to achieve it within the limited means and conditions under which we work.

In trying to appreciate and fulfil the aim, we must not forget even for a moment that the roots of Indian vitality are imbedded in its cultural and spiritual heritage. Its life may appear to change from generation to generation; but its basic continuity persists through a healthy adjustment between necessary development and persistent continuity.

The Bhavan therefore has striven to bring to modern life a characteristic outlook which may thus be defined:

First, while under modern conditions we should develop scientific knowledge and equip ourselves with the latest technical achievements, no ancient form or attitude should be given up out of a passion for change in the name of progress or modernity.

Secondly, we should not hesitate to accept any new form or attitude which is a truer and more effective expression of the fundamental values of our culture.

And lastly, we should at all times, by developing an emotional awareness of it, learn to appreciate our heritage and try to live up to its values in the pursuit of which its great architects found their self-fulfilment.

In this way alone we can capture its flame in our individual lives and pass it on to the future generations for them to carry it forward.

By all means let us be an advanced people in terms of material advancement, but that is no reason why we should be untrue to the heritage of Vyasa, Valmiki and Kalidasa, or forget the message of the *Bhagavad Gita*.

Let us have equality of men and women, but that is no reason why marriage should cease to be invested with the sacramental unity of this spirit between husband and wife.

Let us try to establish econom justice, but let us not be fooli enough to believe that the sen of justice can be developed wit out respecting the divine essen in man.

Let us try to live a life in all i fulness, but let us not commit t fatal mistake of forgetting Go Who alone can give it.

It is in this faith that the Bh van has been founded; it is th faith with which we have to wor

In this Twentieth Year of t Bhavan we have set ourselves goal and a programme. As I sa this is God's work. It is for Hi to see that it is fulfilled.

I am sure His 'outstretch Hand is felt' upon the labours all of us who work for it.

Let us, therefore, offer Him our best and continue, in due h mility, to be grateful for whatev success He is pleased to vouc safe to us.

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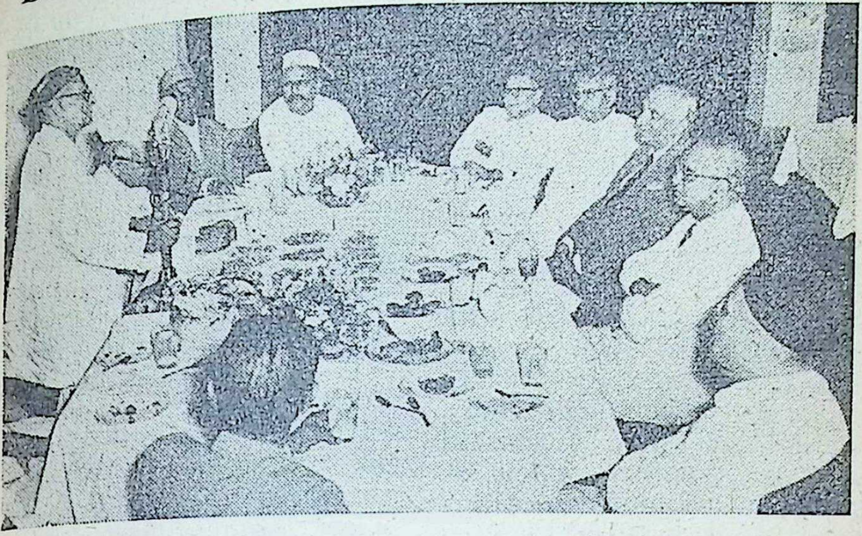
# Dewan Bahadur K. M. Jhaveri Felicitated



*Sri K. M. Jhaveri replying to encomiums paid to him by Sri K. M. Munshi and others.*

On the occasion of Bhavan's Bi-ecennial Celebrations, a tea-party offer felicitations on his 89th rthday to Sri Krishnalal Mohan-l Jhaveri was arranged on Febru-y 15, 1957, in *Gita Mandir*.

A large number of invitees con-ected with the Bhavan and other stitutions attended the function.

Sri Munshiji, while presiding er the function, paid glowing ibutes to Sri Krishnalal Kaka's rvices in the various fields of ucation, literature, etc. during long span of life. He particu-ler emphasised the wise guid-cel and counsel that he had been hel unsparingly giving to the Bhavan during the whole of its existence. Sri Munshiji also mentioned his personal debt of gratitude by recounting how he had benefited by Sri Kaka's help in the early days of struggle when he came to Bombay. He wished him a long life of hundred and twenty-five years.

Sri Kaka in reply thanked all for the good wishes, and described his long and intimate relation with Sri Munshiji and his family. He gave his blessings to the President and all who had gathered and also the activities of the Bhavan. The function ended with tea and refreshments.

# Sri K. M. Munshi's 70th Birthday

To celebrate Sri K. M. Munshi's 70th birthday, a representative citizens' committee consisting of Sri Dharamsey M. Khatau *(President)*, Sri Babubhai M. Chinai *(Chairman)*, Sri Naval H. Tata, Sri K. K. Birla, Sri K. K. Shah, Sri Madanmohan R. Ruia, Sri M. H. Hasham Premji, Rev. Fr. Belaguer *(Vice-Presidents)*, Sri Ramnath A. Podar, Sri Gopaldas P. Kapadia *(Hon. Treasurers)*, Sri Pravinchandra V. Gandhi and Sri A. C. Ramalingam *(Hon. Secretaries)*. organised a gala dinner at the Taj Mahal Hotel, Bombay on Feb. 15, 1957. Nearly 400 guests consisting of the elite of Bombay from all walks of life attended.

Sri Dharamsey M. Khatau, speaking on that occasion said:

SRI MUNSHIJI has just completed his 70th Birthday and on this auspicious occasion, it is in the fitness of things that the citizens of Bombay, which was the main centre of his many-sided activities should have an opportunity of extending to Sri Munshiji personally their warm and cordial felicitations and offer him their best wishes for his long and continued health and happiness. I am therefore very happy to see such a warm response to our invitations and I am grateful to you all for being here tonight.

I do not know whether Munshiji when he started life as a barrister was for any period a briefless one (as it seems to have been fate of many young barristers later rose to fame), but this mu I can say that ever since I ha known him, whatever task undertook, he made it alive alert with his enthusiasm and dour. The result naturally wa success. He has a magic tou of his own that fills all the peo around him with his energy vitality. I have noticed it several instances and have oft felt staggered at the way he pl and undertakes projects. worry about the finances, the sonnel, the organisation and so Munshiji merely says you get with the idea and the rest just happen and the surpris thing is that it does happ Though "happen" is not the ri word—I might say it is "made happen". His planning, his dr and his persuasion make thin possible where ordinary mort like us would hardly dare to ahead. Munshiji's activities so many and his achievements great and so varied that I wo spend hours listing them all you. Therefore, I will try briefly touch on the important pects of some of them.

Sri Munshiji occupies a pro nent place among the galaxy modern Indian literary and pu men. His brilliance and achi ments in diverse spheres—l

*Sri D. M. Khatau addressing the dinner meeting.*

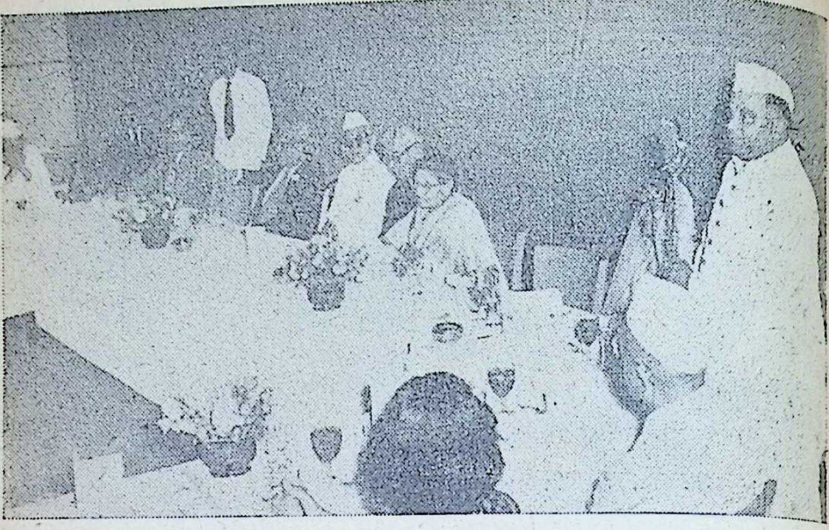
iterary, forensic, educational, poli-ical, cultural and social—have voked admiration from all quar-ers. .

He is a statesman of proved alibre, and in all the offices held y him—whether it be as a Pro-incial Minister or Union Minis-er, Agent-General or Governor, egislator or Constitution-maker -his work and contribution have een of an abiding character. His enetrating understanding of men nd affairs, have enabled him to uccessfully fulfill the onerous uties of the responsible positions eld by him from time to time.

The most important facet of his fe which has earned for him an verlasting niche in the temple of mortality is Munshiji's out-nding contribution to literature. literary output has been con-able and there is no phase of literature where he has not tried his hand and distinguished himself. He is a prolific writer and his writings bear testimony to his superior intellect and deep thinking.

Praiseworthy has also been his contribution in the educational field. The Bharatiya Vidya Bhavan which has been founded by him and now having its bi-decennial celebrations and which has grown into a home of Indian culture, is a living monument of his ardent zeal and zest as an educationist.

We belong to a generation studded with great men and events. On the one side, there is a succession of illustrious personalities who have moulded India's political destiny with conspicuous success. On the other, there is the galaxy of creative artists who



*Sri Babubhai M. Chinai addressing the gathering.*

have brought about the Renaissance movement which is the *sine qua non* for all revolutionary changes such as we are witnessing today. Our chief guest of today, Sri Munshiji has the unique distinction of combining both the categories.

First under Mrs. Besant and later under Sri Aurobindo and Mahatma Gandhi, Munshiji has strived for our political emancipation.

These do not complete the picture of Munshiji. He has struck deeper roots in India's soil. He reinterprets the fundamentals of Hinduism to modern needs. His passion for Indian culture is now a bye-word. Along with our Rashtrapati Rajendra Prasad, he is among the few public men who are working ceaselessly for the suscitation of Sanskrit, the mot of all languages and culture, to original place.

At the same time, he has lost control of the gear of his cal perspective so essential for integrated life. Under his guidance, the Bharatiya Vi Bhavan has been able to bring the monumental "History and ture of the Indian People". Journals, Colleges—of music, cing and academic—all these plement that work. As an ad nistrator, he has few equals.

In short, Munshiji will occ an honoured place in the an of our country. It is a privi to me and my friends to h been associated with him i least one facet or other of hi

To me personally, it has meant much more. By knowing him and seeing him, my life has been enriched in many ways.

I would be failing in my duty if I do not make a mention and pay tribute on this occasion to Smt. Lilaben, Munshiji's versatile and accomplished spouse who has been the fostering spirit and guardian angel for his varied pursuits. Like a good Hindu wife, she has always stood by Munshiji and has been his "Ardhanga" in the real sense of the term, though, I am afraid, if physically the "Ardhanga" is taken from Munshiji, very little would be left of his frail body indeed.

On this occasion of the 70th Birthday of Munshiji, a revised edition of the commemoration volume presented on his *Shashtyabdapoorty* made up-to-date has been brought out. It is a short narrative of his many-faceted life and written by men who have known Munshiji well and for long. On behalf of the Citizens' Celebrations Committee in commemoration of Munshiji's 70th Birthday, I present it to him as a token of our admiration and respect for him.

It is our fervent prayer that Munshiji may live long, with full health and vigour, to continue his mission of emphasising and developing all that is great and noble in our traditions, in our culture and in our understanding of the aim and purpose of human endeavour.

## *Sri Munshi's Reply*

I AM overwhelmed with your kindness. I do not know in what words to thank you. Perhaps the best way for me would be to say "Thank you" and take my seat.

Dharamseybhai, with his usual partiality for me, has given me credit, which I feel I have not the right to appropriate. If I have done, achieved or written something of some value, the credit for it goes to my mother, who for years of my life watched over with deep, abiding and concentrated devotion; to the departed but for whose noble, loving single-minded care, I would have scarcely survived the early struggles of a penurious existence; to my comrade in life, who, for over three decades now, has entered into every thought, feeling and activity of mine, giving them strength; to Sri Aurobindo, whose distant but unfailing inspiration in early life and whose personal interest in later life illumined my path whenever darkness descended over it; to Gandhiji whose paternal affection and guidance was for many years my source of strength; to the great leaders beginning with Sardar Patel, whose confidence has been a source of unfailing strength; to the many friends and co-workers in the different spheres of life—many of whom belonging to Bombay I am happy to find here tonight—who have borne my shortcomings with infinite patience and given me help and encouragement in whatever I undertook. To them all goes the credit, not to me. I also realise that I have failed in many things I have started doing and many more things I did not do well; and if in this way I have failed to come up to their expectations, the fault or the weakness is all mine.

Another reflection, however, I cannot help making. Whatever credit you have attributed to me also belongs to this great City, which gave me shelter, cradled my early aspirations and shaped my career, and which brought out whatever was in me by drawing me into the swift tide of its rich and varied life.

Like the ocean which girdles it, Bombay has its rainbow hues, its luminous crests and its dark depths, which reflect joys and sorrows on a scale unknown to other parts of the country.

It was in June 1907 that I landed at the Charni Road Station. A small trunk, a little bedding and rupees twenty were my sole possessions then. Bombay then looked to me a grim, silent giant, who, I thought, would have no mercy on the poor, little, solitary boy.

A few days later, I stood opposite the University garden, where now stands Nanubhai's shop, waiting to see descending from h Chambers, the one man—Sir P roze Shah Mehta—who represe ed to me the greatness and d nity of Bombay. When I s him step down on the road, r heart was in a flutter.

Ten years passed by. Led my friend, Mr. Mohammed Jinnah, we of the Home Rule L gue, had built up public opini in the City against a public dress being given to the then G ernor, Lord Willingdon. I reme ber how at early dawn we we ushered into the Town Hall, a how after twelve hours the c zens of Bombay asserted th liberty not to pay compliment a foreign satrap, who had not served it.

Thirteen years later,—I think was the 1st of October, 1930,- returned to Bombay, released fr the Nasik Jail. I was u aware of the stature to which t City had grown during my sence of six months. It took r breath away when I saw, fr Kalyan onwards, at station af station, a concourse of peo gathered to welcome what was more than a symbol of Bomba determination to fight for the co try's freedom. And then came t procession with flags, buntin welcome arches; streets and b conies of Bombay, all crowded w people showering flowers. W ever the might of the British was, Bombay had learnt the of putting Swaraj in action.

How shall I forget the fri

ship and confidence of the registered graduates, who, with an overwhelming city vote, sent me to represent them in the University of Bombay to keep me there for about 20 years and to the Legislative Council for about 19 years?

My friend, Sir Homi Mody, will remember the first conference in 1937 when I placed the idea of Greater Bombay before the representatives of the Municipal Corporation. Greater Bombay would have come into existence during the first Congress Ministry in 1939 but for its resignation. Bombay is not merely a city; it is not merely India; it is a cosmopolitan centre with an international outlook and loves the pleasures of the modern world too.

I also happened to be the instrument for vitalising the Western India Turf Club, which gave to India the industry of horse-breeding. I am glad the Western India Turf Club has survived the attempts to destroy it. That is because Bombay has magic. Whoever comes to teach it lessons remains to learn new ones.

It was given to my friend Dr. Gilder and me—some of you might dislike it, I dare say—to usher in an era of prohibition in India. But one of the most glorious days for Bombay was the 1st of August, when Sardar Vallabhbhai led a procession of over three lakhs of men to inaugurate one of the greatest social reform movements, which, in spite of many doubting Thomases—I assure you—has done good to our people, and in spite of difficulties, has achieved a measure of success, which no other country in the world could.

It was again Bombay that sent me to the Constituent Assembly, then to the Parliament, and if I happen to be the Governor of U.P., it is only because of an unwritten law of the Constitution that a resident of U.P. will be the Governor of Bombay, while a resident of Bombay will be the Governor of U.P.

But few of us realise that Bombay is not only a miniature India but is an internationally important city. You all know that better than I do. But one recent incident I cannot help dwelling upon. An unprecedented misfortune descended upon Bombay, when its all-India character was sought to be destroyed by linguism. I represented the City as an associate member of the Dhar Committee and fought it. Later, a few citizens of Bombay under the leadership of Sir Purshottamdas Thakurdas worked hard to urge what was incontrovertible that Bombay was an all-India multi-lingual city, the core of the Nation, which represents no single regional culture, but the highest aspirations of our nationhood.

But when this was being fought in the Parliament, its members felt what they had failed to do all the time, that Bombay is an all-India centre and that no one region can claim it as its own or change its national character. Member after member realised that Bombay was the heart and centre of a great multi-lingual state. That day was the proudest for our City. What we had said and done had been realised by the whole country. We had converted the whole country to realise the value and the indispensability of this great national centre.

I also cannot forget how the Bharatiya Vidya Bhavan came into existence. A little idea born and nourished in Bombay, resulted in a cultural and educational institution with scarcely a parallel in the country and which has centres and associates not only over the whole country, but in several parts of the world. This has only been possible because the City of Bombay with its generous stincts and cultural outlook t it to its heart.

I have seen Bombay grow y to year for the last half a centu It is not only the first city in East, but it is Bombay, the c of the Nation,—Bombay the bea ful, with its many-patterned And if I am proud, and ju proud, of one thing, it is t Bombay is the citadel of free mocracy in India.

I thank you again, ever so h tily. And I assure that the mory of your affection will be unfailing source of strength to The happy function came to close with a speech by Sri Ba bhai M. Chinai when he offered felicitations to Munshiji and tha ed the guests.

MUNSHI SAHITYA

Shri K. M. Munshi occupies an honoured place in the field of modern Gujarati literature. The works of Munshiji and Srimati Lilavati Munshi number nearly about sixty. Among them are social and historical novels, stories, plays, social and historical, biographies, political, philosophical and miscellaneous writings. Their works in Gujarati are available from Gurjar Granth-Ratna Karyalaya, Ahmedabad. Several of Munshiji's works have been translated into Hindi and these are available from Rajkamal Publictions Ltd., Bombay and Delhi. The following works are in English.

| | | |
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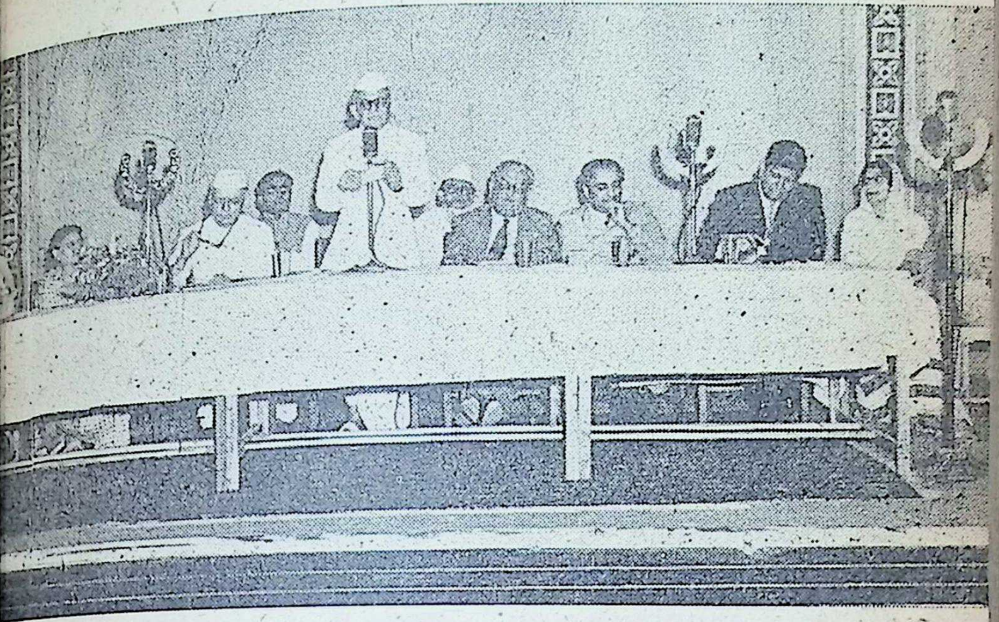
etc. etc.

BHARATIYA VIDYA BHAVAN, Chowpatty, Bombay 7.

# SYMPOSIUM



*Sri K. M. Munshi initiating the Symposium.*

The star-programme of the Celebrations was the symposium on "What is the matter with the World?" on the February 16. The hall was full to capacity and the audience listened to the masterly expositions of the five speakers.

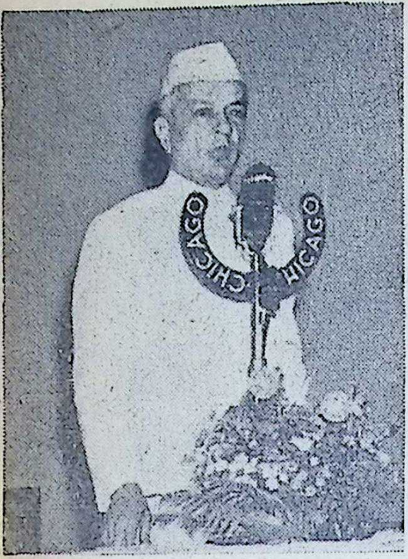
In a brief speech Sri K. M. Munshi introduced the speakers of the evening and initiated the symposium. Sri G. L. Mehta who spoke first said:

## Sri G. L Mehta's Speech

I AM grateful to the Bharatiya Vidya Bhavan for the honour done to me in inviting me to speak here this afternoon, and I consider it a privilege to do so along with such distinguished speakers as those who are going to follow me.

I would like to convey my own felicitations to the Bhavan on its celebrations that are now being held.

It would be presumptuous for any one—any single individual—to reply to the question that is put: "What is the matter with the world?" It would be presumptuous because I think no one has got all the answers. No one can give the final reply. In this matter, we are all seeking the light, we are all pursuing the path, which is towards the goal of peace, democracy, social justice and individual



*Sri G. L. Mehta, Indian Ambassador to U. S. speaking.*

freedom. When I read this title, I was reminded of a little story which I once read about a remark of Gandhiji. A smart young woman once approached Gandhiji and asked him, "Bapu, do you think mankind is going backward or forward?" Gandhiji replied, "That I don't know. But what we should consider is whether we ourselves are going backward or forward every day. That is enough for me." The world can take care of itself because the first reform should begin with ourselves. That does not mean that institutions are useless or systems futile; but it does mean that the final good rests in the individual. Economic systems, social order and various institutions are really means to an end—the end is of individual well-being.

What is wrong with the wor When some cynic was asked t he said, "What is *right* with i You see today even in this gr city, not very far from this pla scenes of poverty, malnutriti ill-health, disease, misery. T greater part of mankind is suf ing from these social and eco mic evils. Today, a majority people are the "have-nots" of t world, a majority of nations a the "have-nots" of the world. can well wonder what can rea be right with the world, when m who is born to be happy and fr is either in chains or has to e out a miserable living, to suf drudgery, to live a life of mis from day to day and year to ye There is something surely wro in all this.

And when we look to relatio between nations, what do we fin If you look at the past, we see h there have always been wars, h ambitions of dictators, rivalr between dynasties, brought ab wars. We wonder whether have really progressed in this m ter. We have certainly progress in one direction and that is in gard to the invention and use more destructive weapons whi mankind has now at its dispos Even during our life-time, t world-wars have shown how mu more destructive wars can be, h far from being a question of in vidual heroism, warfare has come something akin to scient diabolism. And we also see how power-politics masquerades under ideologies. We see clash of interests, rivalries between nations, conflicts, mutual suspicion and fear, which lead to a vicious circle of fear and armaments. Each nation arms itself in order to safeguard itself against the other, and that is the vicious circle from which there seems no escape. We can well wonder whether in the international sphere also there is anything that is right.

But I do think that before we feel depressed, before we take too dismal and gloomy a view of the world as it is, we should cultivate some historic perspective. We have to see whether there was any time in the history of mankind when there were no problems, when there were no struggles, when there were no conflicts. And, indeed, unless we want a dull, lifeless Utopia, will there be any time when there will be no problems? The fact that there are problems —and acute problems—need not necessarily depress us. Life is always a predicament and the world constitutes a challenge but a challenge that is an opportunity for all of us. Only in heaven, said Bernard Shaw, there is no danger, and let me add, no striving, no dreaming, no aspiration. In the world as it is, we have, therefore, to put up with both good and evil, harmony and conflict.

Now, is there anything in the world of today, which is different from what the world was in the past? I believe there are important differences. We are no longer an isolated community, an isolated nation, whatever part of the world we live in. For good or ill, we are all next-door neighbours. We all suffer or strive, swim or sink together in many ways. This has been due to scientific and technological developments and closer economic relationship. Take economic relationship, for example. Somebody said that if the great business street in New York, Wall Street, sneezes, there would be bronchitis in Europe, and probably pneumonia in some other parts of the world! Today, if in an unknown part of the world, which none of us can probably point out on a map, there is an atomic explosion whether it be in the Pacific or in Siberia, we would all feel the after-effects of it. Radio-active rays respect no geographical boundaries. And when one single bomb can destroy a whole city like Bombay, these experiments are something which concern humanity at large. While in the past, social and economic forces were concerned with smaller communities or one State, today even if we are not directly responsible, what happens in the world outside affects us deeply and intimately, and may affect us permanently. This, I think, is the main difference between what happened in the past and what happens today. And it is for this reason that we are all really part of one another. We are all limbs of a great humanity. This concept of mankind about which we speak so often appears abstract. But today, it is becoming more and more concrete. When we are thrilled by some big scientific experiment in destructive weapons we should remember that it is not only people about whom we read in the newspapers who are going to suffer but we ourselves and our own dear ones. That is an aspect which we should not for one moment forget.

And this brings me to the second point in regard to which the present times are different from the past: which is what I have already alluded to, namely, discovery and development of nuclear power—nuclear power for destructive purposes. Today, we are in a condition where we have to attain peace by agreement, by accommodation, by compromise and adjustment—sometimes unsatisfactory, sometimes tentative, sometimes temporary, because the alternative is to suffer peace by universal death. It was for this reason that Churchill said that "we are on the brink of hell." Even great military leaders shrink back at the very idea that a nuclear war might descend upon the world because not merely civilisation, as we know it, but man, as we know him, might be completely eliminated from this planet. This emphasises the urgency of the whole issue in a vivid manner. There is, as President Eisenhower said, no alternative to peace. That does mean that we are to sacrifice principles for the sake of pea that does not mean that we sho strive for peace at any price. it does mean that countries, ho ever they differ in their social economic systems and ideolog have to strive for understandi by peaceful means. They have to eliminate nuclear war as weapon for resolution of their ferences. This does not mean, th conflicts will be immediately solved, that there will not be ferences, that there will not misunderstandings, that there not be rivalries. Surely, we know enough of history and human nature to realise that is not possible. All that is pos ble is a recognition that such ferences, however acute, howev long-standing, can only be solv by peaceful means, because the ternative is too horrible to conte plate.

Some people sometimes favour small war, a local war; but wh is the guarantee that a small w will not develop into a large wa What is the guarantee that atom weapons used for tactical purpo might not develop into a big ho caust in which one side or th other might not use a hydrog bomb? And, I am sure you kno that the hydrogen bomb is not th end of things. There are what a called inter-continental ballis machines which travel at a tr mendous pace and against whi no defence has yet been foun hese missiles are said to be the ltimate weapon for universal laughter. The shadow of a nulear war is cast over all manind, and many countries whether hey join a war or not might beome helpless victims of such holoaust. We are, therefore, as inmately interested in the resoluon of international differences by aceful means as countries which re directly concerned.

For this reason, among others, he authority of the United Naons needs to be strengthened. It easy to ridicule an international stitution. The United Nations not a perfect institution any ore than the government of any untry is a perfect institution. ut the strength and weakness of e United Nations are the rength and weakness of its members. If some members use it for eir own purposes and discard by-pass it when it does not suit em, then it is not the fault of e United Nations. The United ations, after all, is a machinery, instrument, and it is the obliations of all those who love peace strengthen this machinery. It better in the last analysis to unt heads than to break them, d it is better that delegates of tions exchange strong words ther than that their planes row bombs at one another. ose who believe that peace is e first prerequisite for our fure have, therefore, to strengthen is international body and its rious agencies. The world is becoming one in many ways. We are becoming one world in fear; let us strive to become one world in hope.

When you survey the world, you can find many gleams of hope also. The very fact that there are specialised agencies of the United Nations like the World Health Organisation, the Food and Agricultural Organisation and several others, including agencies for the benefit of children, for labour and for several kinds of social welfare is itself a hopeful sign. These agencies are doing constructive work in a manner which was not known thirty or forty years ago. These agencies have been of considerable assistance to many parts of the world which are underdeveloped and which are economically or technically backward. And it is not only these specialised agencies that are important. There are in many countries, including the United States, great Foundations—Foundations like the Rockefeller and the Ford Foundations, to name only two. These have many beneficent activities to their credit all over the world. The largest contribution that the Ford Foundation has made outside the United States is to India. Many of our constructive activities in regard to Community Development Projects, in regard to educational experiment and schemes of research are being carried on with the assistance of this Foundation. So, too, the Rockefeller Foundation has been of considerable assistance to us for many

years in regard to public health. But leave these international institutions and Foundations alone. Take the common men and women of the world and their children. At times of famine in certain countries including our own, students in colleges and schools in the United States, gave up one meal a day, collected money and sent it to some area where there was famine. I know a recent instance in which in a small school near Washington, when the children heard of a crippled child in India who was without crutches, they gave up what they used to take at their tiffin time and from this saving they collected the money to send to this crippled child. This is only one small instance; but it is significant of heart speaking to heart, of mind speaking to mind across the ocean, not for headlines and publicity, not for getting rewards and honours; but because these little children felt a compassion for little children in other parts of the world whom they had never even seen. I am giving you only one instance of this character; but there are numerous such instances all over the world today. I put it to you that when you see such examples of selflessness and humane feeling, can we not say that even if our institutions fail, the human spirit can still rise above it? Social institutions represent our aspirations in a limited way. All the weaknesses of human beings are reflected in institutions. But in
art, science, philosophy, relig
the things of the spirit, human
ings have achieved great th
and can still achieve gre
things.

And finally, I should like to
one word. That is not in any
taphysical sense or in no myst
way; but I believe sincerely
there cannot be peace in the w
unless there is peace in our o
hearts. This is an axiom wh
we are apt to forget. In this r
less world with its craving for
sensations, its ambitions, its g
for power and wealth, we fo
what the ends of life are. We
get that people sacrifice their c
forts, their happiness, their fa
life for money and power wh
are really the means to att
those ends. I am not arguing
money is not important; I am
suggesting that we all become
cetics; but I do feel that there
something in the wisdom of
ancients, to which we should
ten. We should recall the
message emphasising the freed
of the human spirit and not
ourselves in the comforts
surround us. Let me in con
sion quote a brief passage f
Nietzche, the German philosop
He said, "Real peace must alw
rest on peace of mind, while
so-called armed peace, as it ex
in all countries is the lack of pe
of mind which does not trust
self, nor its neighbour, and
from hatred, and half from
does not down its arms."

Next to him, Justice Sri M. C. hagla, Chief Justice of the Bom- ay High Court spoke. He said:

## Hon. Justice M. C. Chagla's Speech

I DO not think Mr. Munshi ever makes a mistake. But I think this time he made a slight rror; he read the subject of the ymposium as "What is the Wrong ith the World ?" The real sub- ct is "What is the Matter with he World?" Now making that mis- ke, to use a legal expression is o beg the question". I am sure hat many of my friends here ay think that everything is well ith the world and that there is od in heaven. To my mind What is the matter with the orld" is that there is nothing the atter, and I will explain what mean. I use matter in the mate- al sense, in the sense of arma- ents, in the sense of atomic re- ctors, and what is lacking in the orld and what matter it does not ossess is in the sense of human pliftment and those things which o to the moral and spiritual sta- ure of man. When you think of , the real matter with the world that humanity has lost its soul, d has found nothing to take its ace. When you look back, years o when men were religious, life as very simple. You saw a ing in sharp clear colours; a ing was black or a thing was hite; an action was good or an tion was evil. You judged actions by the word of God. If you did good, you went to heaven. If you did evil, you burnt for eternity in the fires of hell, or, if you will believe in Hindu philosophy, you went through thousands of births till you purged your sins. Today you do not turn to the word of God; you go to the psychologist and you find out from him what are your inhibitions, what are your repressions. You judge your actions by social environments or economic conditions. The result is that man hungers for something outside himself. It is part of the essential nature of a human being that he wants to hold out his hands to the stars; but today he

*Hon. Justice Sri M. C. Chagla, Chief Justice of Bombay speaking.*

finds that there are no stars to which he can hold out his hands. And, therefore, men suffer from frustrations—frustrations, because of spiritual and emotional hunger. He suffers from fear, because he does not know what the future holds out for him. We have invented many labour-saving devices. Everyday some new labour-saving device is invented so that man should have more leisure. But the crux of the problem is that we do not know what we are to do with leisure. All the time we are escaping, escaping from ourselves, escaping from our problems, escaping from the future. We are rushing along; but we do not know where we are going. Humanity reminds me of a driver who has his foot on the accelerator fully pressed down but he does not know where he is going. Undoubtedly we are going very fast; but God alone knows where we are going. This is the problem of the individual.

Let us make a wider survey. Let us look at the political field. The world today is divided, I am sorry to say, by an iron, impenetrable curtain—a curtain which prevents human intercourse, commercial intercourse, cultural intercourse and keeps humanity divided into two compartments. We are often reminded that the world has shrunk; that you can get to a place today within two days, when, say 50 years ago it might have taken you two to three months. But has really the world shrunk? Is the world more cessible today than it was 3 years ago? You try and get of India. Try to go to some p You will need a passport; you need a visa; you will need for currencies. I remember b 1914 if you wanted to go to cow, Peking or New York you to get into a boat and go t Nobody asked you why you w going; nobody asked you h much money you possessed. you possessed money, you spe and you went to any part of world. My friend, our distin shed Ambassador to the Un States said that the world is ting more united. Is this uni To my mind unity is that w makes human intercourse ea simpler, better; which br people more and more in con But today, as I said, there is ideological war dividing human there is a political war divi humanity, and till we have bro down this war, it is futile to of world unity.

Turn now to the economic s I should like to say that the trouble in the world is t whereas we have mastered means of production, we h failed to master the means of tribution. I really think there enough in this world to go ro for everybody. And yet what happening? I will give two stances, which, to my mind, very shocking, which makes e human being ashamed of him I read the other day in the T *f India* a judgment delivered by wo distinguished Judges of Allaabad High Court, that a father ad to stab five of his children, ecause he could not see them tarve. One died and four just scaped, and he was tried for murer. We had a case in Bombay he other day where a mother—a nother if you please—tried to rown five of her children, because he could not see them starve. Is not something very wrong with he world, where on the one hand ou find men rolling in wealth and uxury and on the other hand a hastly scene like this, a father ying to stab his children, a nother trying to kill her children? herefore, unless we learn to ring about some accord between roduction and distribution, unless we could see and feel that very human being in this world as the bare necessities of life, ell, whatever we might talk of conomics, of high politics and conomic policy, it is all wrong.

Turn finally to the social side. Vell, I do not intend to examine ociety outside India. Let us unerstand our own society. Now, I hink society is distorted and out f joint unless there is equality. ou want first of all equality beteen the classes. You want a mplete absence of what our rime Minister called, "casteism". ow in India we have suffered r centuries from the curse of unuchability. I agree and we ould feel very proud, that by our onstitution and by our laws we have eliminated untouchability. But it is one thing to have a legal concept and an entirely different thing whether your social institutions correspond to that legal concept. But in some parts of the world Society is in advance of Law. In other parts of the world Law is in advance of Society. In India, to my mind, Law is still in advance of Society. Society has to catch up with Law and till Society catches up with Law you will have this inequality which results in a distorted society.

Turning to relationship between men and women, unless you have men and women equal, unless you give women equal opportunities, unless you look upon them with the same respect, society cannot be considered progressive and advanced. Again, we have made tremendous legal strides in recent years. In the Hindu society, we have done away with polygamy; we have introduced divorce; we have given the rights of succession to women. Under our Constitution a woman is the equal of man and she can aspire to any high office. But it is not enough. To my mind, a woman will never be the equal of man unless she is economically independent. Today a woman is naturally dependent upon her father or her husband. A young girl in a family has got to think of matrimony, for she has no other future. That is not equality. Till you evolve a society where a woman is as economically independent as man, it is no use talking of equality between men and women. The dice will always be loaded against women. If she is economically dependent, naturally she will be dependent upon man. For centuries we have looked down upon women. It has been said that our civilisation is a man-made civilisation. It is said that our Laws are man-made, and when women say that, I fully sympathise with them. We have treated them as "baggage", something that does not matter in society. Only man, the proud man, matters in society. Of course, things are changing but they have not sufficiently changed.

Ladies and Gentlemen, you might tell me that after all what is wrong with life is that it is not something wrong with life; but it is something wrong with the liver. Well, I plead guilty to the charge. You may say I have given a very dismal picture both as to the position of the individual and of society; but I think, unless we frankly face what is wrong with the world, we will never be able to arrive at a solution of the world's problems. The only way to solve the problem is first to understand it, and the main disease from which humanity is suffering, to my mind, I repeat, is the spiritual disease. Till we find a solution for that, till we give to humanity something which humanity has lost (not religion, I do not believe it) but something to satisfy its spiritual craving, its emotional craving, we will ultimately find, as

*Sri Frank Moraes, speaking.*

our Ambassador has rightly "there is no peace within." U there is peace within, there be no peace without.

After Dr. Bhabha's speech,* Frank Moraes, Editor, *Time India* said in a short speech:

## Mr. Moraes' Speech

When the invitation was levelled at me, I might say, I very much like the American lionaire who was once threat by a gangster, and the gang sent him a note saying, "Ei you pay me 50,000 dollars kidnap your wife," to which millionaire answered, "I have

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* We hope to be able to publish authorised version of the speec Dr. H. J. Bhabha, Chairman, A Energy Commission in our next

0,000 dollars, but I am interested
n your proposition." (laughter).
am afraid I have not the requi-
ite knowledge but atleast I can
retend to have a certain peren-
ial interest in this subject, and I
o not want to talk for a very
ng time.

I would like to tell you an anec-
ote, which concerns my last in-
rview with Gandhiji which took
lace at Pondicherry some years
go, when I was not an Editor but
correspondent, and I remember
e interview took place at night.
itting on the floor by the light of
kerosene lamp one thing he said
o me and I noted it in a book and
has always stuck in my mind;
nd the thing he said, which was
ery simple, and I think, very ele-
ental, was this: Talking about
ertain things, he said, "The means
atter." He repeated the phrase,
hich, I remember and recall;
even this he has often written): "Right means make the right ends." That was what he said. And I think that, in a sentence, sums up really "What is the matter with the world?"

We all talk of peace, of goodwill, of fellowship among men, and we adopt various means to reach that end, and I think it is because the means do not approximate with the ends we have in view, which are perfect. I think Gandhiji was quite right when he said that night that the means matter; that "right means make the right ends," and I think that is really the basic answer to a very elemental question "What is the matter with the world?" or "What is wrong with the world?". We put this stress on ends and not on means and we put this stress on rights and not on responsibilities. And really after all that has been said that is all I have to say this evening.

## *Sri K. M. Munshi's Speech*

Sri K. M. Munshi who spoke
st said:

I HAVE a very pleasant duty to perform, and that is on behalf of the Bharatiya Vidya
havan and myself to thank the
stinguished speakers for the
ery brilliant exposition of the
ery difficult problem before us as
"What is the matter with the
orld?" I take this opportunity
ot merely to thank them but to
ssure them that all of us are very
reatly benefited by what they
ave stated and the manner of the approach to the very important problem before us. After all that has been said, I would like to make a very short speech. And in answer to my friend Mr. Moraes about leaving me, a politician, to answer, I can reply by one word: What is the matter with the world?—Everything.

What is the matter with the world? If I am a very successful candidate in the elections, I will say "Nothing." I will myself rest content with making a short speech, had I not had a very bitter experience by making a short speech. In 1932, in the Bijapur jail I was put up before a Magistrate, and there I made the shortest speech of my life, when he asked me, "Mr. Munshi, Guilty or not guilty?" Whatever possessed me I do not know, but I made the shortest speech in my life: I said, "Guilty".—"Two years' rigorous imprisonment and Rs. 200/- fine." From that day I swore never to make a short speech.

The ailment which the world is subject to is well-known to most of us, at least in symptoms, and the learned speakers have already dealt with the various aspects of it. I would like, in my own way, to give you, what might be called, the "historical perspective" of what is the matter with the world. It may be a description of symptoms. It may be a matter of clinical examination; but they are undeniable facts.

At the end of the Victorian Era, the Boer War was waged to secure British predominance over the Boer Republics in South Africa and thereby to secure freedom and equality. The war was won. The Boer Republics are now independent of Britain; they have forced upon their people cruel racial conflicts to deny equality and freedom.

9,700,000 men were killed in World War I, the aim of which was to destroy militarism, to end all wars and to make the world safe for democracy. The war was won; bankruptcy followed in several countries; German militarism grew even more formidable in 1914; democracy lost its s of mission and retreated thro out half the world.

Between 1920 and 1939, hon able men pledged themselves 4,568 treaties of peace. The s men tore them to pieces fought World War II, in wh 54,800,000 men and women were found missing, or were sumed dead. For every man died, was wounded or lost, mother, a widow or a sister left heart-broken, and in cases, one child became destit

The War succeeded in dis ing one totalitarian power to birth to another more powe one. The result? Half the w gone bankrupt; localised wars a universal cold war; a w more re-armed than ever bef the dread of atomic warfare universal destruction; and w of all, the break-up of the sanc of life, which the seers had ta centuries to build up; and a less challenge to all the thing the Spirit.

Over six million Jews were terminated by those who swore the Prince of Peace. Colou men are being killed, burnt or prived of their human rights make the world safe for the wh man pledged to freedom. C centration camps flourish and p tical rivals are being physic liquidated in parts of the w claiming to be civilized.

Uncounted millions were down during the last twenty y n some parts of the world in the ame of a new philosophy of life Over four-and-a-half millions of eople had to flee from Western akistan and about four millions ave had to leave their homes in ast Pakistan.

Only a few weeks back, in Hun-ary, about 30,000 men and women ere shot down for seeking free-om and 100,000 uprooted.

In some so-called advanced ountries, for instance, juvenile rime has been the rage of the ay. Horror comics, circulated in illions of copies, are destroying he physical and spiritual founda-ions of the rising generation. The ollywood culture, exported to ifferent lands, invests vulgarity nd crime with a fascination too owerful to be resisted. Freud nd his followers, who occupy pla-es of importance in almost very university in the world, ave found a valid psychological xcuse for every moral lapse, thus xtinguishing the sense of moral esponsibility in man.

Sanctity of life has disappeared. n my part of the country, Uttar radesh, two educated boys killed wo ladies to steal a watch worth few hundred rupees to redeem bicycle. Stabbing of examiners nd teachers is not uncommon in everal parts of the country.

These are the signs that the edonistic culture of the West has een completely undermining the olitical and spiritual basis of man. nder the materialistic interpreta-ion of history, the mechanism of production and distribution becomes the final law of human progress. The idea of the totalitarian state makes human individual of no account whatsoever. Power superiority of a few monopolists of the instruments of propaganda and destruction alone counts.

What is wrong, therefore, with the world is that the hedonistic culture of the West has caught the human mind in its grip; that powerful engines of propaganda work to undermine individual growth; that powerful states use all their power and ingenuity systematically to destroy the ethical and spiritual basis of society.

Is there no cure? If there is no cure, men are no more than insects. Mass suicide is perhaps the only exit out of a fruitless existence.

But those of us who have faith in the divine order of things can never believe that this is the end of all things. What is needed, therefore, is not merely to revive the old ethical and spiritual standards of individual and social life. The standards must certainly be reshaped to suit modern minds and to combat this danger with greater efficiency. We have to discover that Love, Beauty, Peace, Truth and Freedom are values fundamental to man; that they are emanations of the Spirit; that no religion and no movement, no doctrines of statecraft and no theories of social welfare, which do not directly help the realisation of these absolute values have any meaning or value; that men must be for ever ready to vindicate these great values by refusing to submit to the slavery of mass propaganda or, endless flattery so closely associated with power, nor should men bow their heads to forces or movements which hinder the dignity of man. Unless, therefore, those who have faith in the Spirit of man are prepared to face this great danger and to suffer, and if need be, die in its vindication so as to revitalise the Law of the Spirit, the world faces certain doom.

But if the dangers are great, there are signs of a new redemption as great. In the case of Egypt, we saw a world conscience coming into existence. Then we saw in Hungary suffering in search of freedom, self-invited. And this deeply stirred the hearts of the world. And in most coun even where there is an o taboo on religion, the spiri man is anxiously in search new light which will take the God. In spite of everything, gious fervour, even in Ru could not be suppressed. C tianity has been resuscit though only in a feeble way in Poland. Buddhism is recei a new interpretation and pr ing new inspiration in some c tries in Asia. In a city like you may not see as clearly who constantly tour in the i ior, do, that the religious spir India is undergoing a mi transformation, a process of fiction, and a new and enlight search for the life of the S has begun.

That way lies the remedy to the world of its ills.

## Narsi Mehta Jayanti

"WE may well ask what place does Narsi Mehta occupy in India or the perennial life of the whole world. The answer is this: Narsinha's unique contribution to the world is that God himself responds to the call of the devotee and comes with break-neck speed to help him. This is a conception which you will not find anywhere else in any religion of the world," observed Sri K. M. Munshi presiding over the 500th Anniversary celebrations of Bhakta Narsinha. The meeting was held at the Bharatiya Vidya Bhavan under the joint auspices of the Bh and the Gujarati Sahitya Paris on Sunday, 17th February, Continuing Sri Munshi said: a great poet who has influe the lives of generations of pe Narsinha is unequalled. T glorious age abounded in Tit Amongst them Narsinha occu pride of place. His greatness in the path of complete dedica that he bequeathed to us."

A true devotee believes, said that the Lord is everyt *(Vasudeva Sarvam—Gita)* and completely merges in the head and becomes an instru divine dispensation, as preach- by Krishna in the *Gita*. *"Nimit- Matra Bhava Savyasachin!"* his sentiment was experienced Vyasa and other sages. Nar- nha belonged to their order. According to the promise given, e Lord appeared in a variety of ays and forms on the scene hen anarchy due to irreligion evailed.

*In* the middle ages, when the rines were defiled and big holo- usts took place, a tide of devo- on swept over the whole coun- y and the Lord appeared in the rm of the Bhakti cult. Ascetics d sannyasins saved us in the our of our peril. Bhakti Cult vered every place and we were ved from utter destruction. In ery region of our great country ets like Surdas, Tulsidas, Vidya- ti, Mira and others sang about is. Amongst them the powers Narsinha's complete identifica- n were great. He has sought fuge at the lotus feet in the ful- ss of his being.

When the age changed and different needs arose, the promise was fulfilled by the advent of Ramakrishna, Vivekananda, Aurobindo, Gandhiji and Karma Yoga came to be considered as the most effective instrument as propounded by Tilak.

Thus Narsinha is great amongst the great saints. He is the sun shining brightly in the era of Devotion and in offering him our hearty offerings, we do not pay homage to any particular religion but to the abiding culture which has been the soul of our people at all times.

Prof. J. H. Dave sang Narsinha's famous poem *"Sukh Dukh Manaman na aniye"* and Messrs. Ramprasad Bakshi, Prof. Gaurishankar Jhala, Prof. K. B. Vyas, Pandit Prabhakar Mishra, Sastri Maheschandra, Sri Nalin Bhatt and others spoke on the different aspects of the poet-devotee's life.

Sri Popatlal Shah thanked the President and speakers and all those who participated in the celebrations.

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# Cultural Programmes

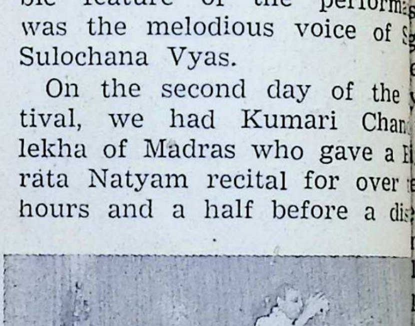
*Below is given a report of the cultural programmes organised on the occasion of the Bi-decennial celebrations. The report is by Sri N. T. Khandwala, Jt. Hon. Secretary of the Bhavan's Kala Kendra and one of the Secretaries of the Bi-Decennial Celebrations Committee.*

*—Editor*

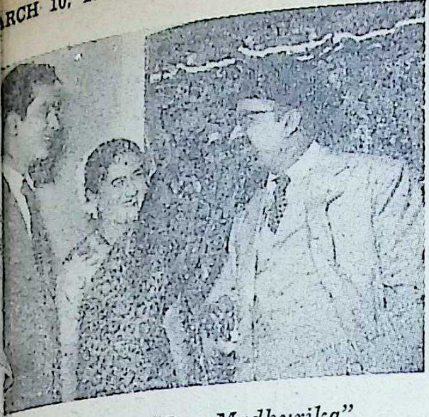
As part of the Bharatiya Vidya Bhavan's 20th Anniversary an attractive eight-day cultural programme was also arranged. Art was represented in its three important facets, namely, Dance, Drama and Music. The venue of the cultural programmes was shifted from the Bhavan's own Sabhagriha to the newly built Open Air Theatre—Rang Bhavan—at Dhobi Talao to enable a larger number of audience to witness these performances. The experiment was partly successful, but the celebrations did suffer in the open air, particularly, due to the inclement weather, although the performances there were attended by large and distinguished audiences and they were very well received.

On the first day, the Kala Kendra presented the 'Songs of the Month' a feature introduced by them about a year back in which songs of a particular poet are selected and rendered into music with the help of Orchestra. This has helpe bringing out talents in voice also in direction, apart from ing much-needed encouragemen poets. The present 'Songs of Month' were from the poems Sri Avinash Vyas to w goes the major portion of credit of making Gujaratis m minded. In him we have rare combination of a Poet Music Composer and his s have a lift which takes the a ence with it. He was ably as ed by Sri Purshottam Upadhy Sri Pinakin Shah, Sri Manna and Smt. Kokila Joshi. The n ble feature of the perform was the melodious voice of S Sulochana Vyas.

On the second day of the tival, we had Kumari Chan lekha of Madras who gave a B rata Natyam recital for over hours and a half before a dis



*A view of "Songs of the Month" b Vyas and party. Sri Avinash is at th right.*



*Scene form "Dr. Madhurika".*

ished gathering including Shri Smt. Munshi. This young and arming danseuse thrilled the dience with her exquisite *Abhi-* *yana* and *Nritya* which was dis- guished by masterly *talams* and sy grace. While strictly adher- g to pure classical traditions, e gave full play to her persona- y within these limits and inspite this highly codified art, she was iginal in her interpretation of e songs and the different moods. r foot-work was superb and at nes the tempo was breath-taking. l her items drew applause of preciation but the one that was ed most was her interpretation *Navarasa Sloka* in Sanskrit in ich she portrayed Lord Rama in ferent moods. With her mobile pression and her undoubted trionic talent, she was able to ng out realism in this portrayal. e moved from one mood to an- her and covered all the nine ods. This was Chandralekha's st performance in Bombay and lasting impression on people who recognise in her one of the finest and fascinating exponents of classical Bharata Natyam.

The celebrations were represented in the field of Drama by the staging of two plays—"Dr. Madhurika" an original play written by Sri K. M. Munshi and "Naso she has left a most favourable and Goso", adapted by Sri Dhansukhlal Mehta.

"Dr. Madhurika" by Sri K. M. Munshi dealt with the social problem of emancipation of womanhood and posed the question "Where lay a woman's first duty, to her career or to her home". The play was directed by Adi Marzban and featured some very well-known artistes of the Bombay amateur stage. Amongst those who particularly made their mark were Chandrika Thakore as Dr. Madhurika and Oliver Desai as her husband.

A complete contrast, the second play "Naso Goso" was a fast mov-

*A Scene form "Naso Goso"*

ing hilarious, farcical comedy, dealing with the misadventures of a Headmaster of a mofussil school and his city born and modern wife who, previous to her marriage, had been a very well-known actress on the college stage. This play was also directed by Adi Marzban and was produced with the slickness and fast pace that a subject of this type demands. Amongst those who gave notable performances were Rashmi Shah (as the Headmaster's wife), Chandrika Thakore (as Jamuna Kaki), Chandrakant Sanghani (as Diwan Bahadur Shastri) and Lalu Shah (as the college boy friend and now an Army Officer on leave).

These two dramas presented in the Festival testified to the policy of the Drama Section of the Bharatiya Vidya Bhavan, Kala Kendra, to set up a standard of good theatre in Bombay. They were very entertaining.

The Kala Kendra has attained a high standard and earned a great reputation for its dance-ballets. In this festival, they presented three ballets, "Nur Jehan", "Ram Shabri" and "Narsaiyo". In "Nur Jehan" an experiment was made in selected were from Venibhai Purohit, one of the outstanding poets of Gujerat. His poetry is marked with deftness and seriousness and woven beautifully into wordy patterns and have great literary value. The songs were rendered into music by Sri Ajit Merchant and Party. The outstanding contributions in this were of
chana Chavan and Dilip Dhal

The other musical progra
was ' Swar Lahari'. The p
presenting it in the opera styl
apart from music and dances,
logues were included. This
found to be a welcome cha
The songs for this operetta
written by Sri Avinash Vyas
the music was also directed
him. The dialogues were by
Gunvantrai Acharya. Dance d
tion was in the hands of Sri
gendra Desai. Settings by Ch
were very attractive. The m
was enchanting. There were
dances on the style of Bha
Folk Dances of Punjab. Y
and talented Asha Parekh pl
the part of Nur Jehan fitti
and her Kathak dance was
pressive. On the whole, the
retta proved to be very pop
with the audience and it will
be surprising if there are man
peat performances of this.

'Ram Shabri' has been too
known to be reviewed. This

A Scene form "Nurjeh

*Scene from "Narsaiyo Bhakta Harino".*

t has been performed for more han 50 times in Bombay and has een performed in many parts of ndia, both in the North and South nd everywhere it has proved to e very popular. It is a ballet ased on the life of Rama and his eeting with the Bhil Saint Shaari. For the benefit of the cosopolitan audience, the music of is ballet for this performance as kept in Hindi instead of the sual Gujarati. The songs and usic are by Sri Avinash Vyas. ri Yogendra Desai is in charge f the dance direction and also the roduction.

On the last day, Kala Kendra resented 'Narsaiyo, Bhakta Hario', a ballet based on the life of et-saint and reformer of Gujat. whose famous song *'Vaishva Janato...*" was a great favrite of Mahatma Gandhi. The ngs and music are of Sri Avish Vyas. Some original verses om Narsi Bhagat are also interoven in the ballet. The "Raas Dulari", a very popular ballet of Kala Kendra is interwoven as a dream sequence. The music is both enchanting and uplifting. The atmosphere created by the ballet is very realistic. Sri Yogendra Desai who plays the title role of the poet-saint gives a very convincing and natural portrayal.

The *Raas* and *Garabas* were outstanding features in this ballet and helped in creating an atmosphere of the Harijan Vas. Kanak Divecha as 'Ram Mandalik' was impressive. The music side was also ably represented by Sulochana Vyas, Kokila Joshi, Purshottam Upadhyaya, and Pinakin Shah. This ballet also has a great promise of many repeat performances in Bombay and also in Gujerat and Saurashtra, the birth-place of the poet.

The Rajyapal of Uttar Pradesh, Sri Munshiji, was pleased to award medals of merit to the following artistes of the Bhavan:

*Drama Section:*

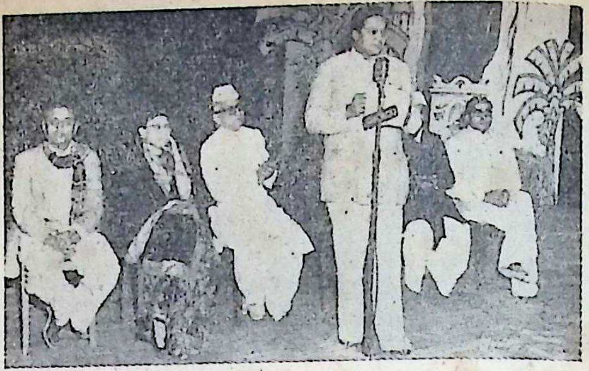
Gold Medal: Smt. Chandrika Takore.

Silver Medals: Kum. Rashmi Shah, Kum. Bharati Kapadia, Smt. Piloo Wadia, Sri Dinshaw Daji, Kum. Aaloo Pawari, Sri Sirish Master.

*Dance Sections:*

Gold Medal: Kum. Kanak Divecha.

Silver Medals: Kum. Lina Shah, Kum. Asha Parikh, Kum. Ila Kotari, Sri Shyam.



*Sri Navin T. Khandwalla proposing a vote of thanks at the close of the cultural programmes*

*Music Section:*

Silver Medals: Smt. Sulochana Vyas, Sri Pinakin Shah, Sri Purushottam Upadhyaya.

More than 300 artistes had participated in this festival and the number of workers was legion. The stage was managed by Sri Govardhan Panchal. On the publicity side, Sri K. K. Lala, Sri C. H. V. Pathy, Sri Padmakumar Joshi, Sri Mahendra Mehta, Sri Shantilal Shah and Sri Sista dered useful services. The v teers were in charge of Smt. Shah and the arduous wor managing the auditorium after night was done well. outdoor publicity etc. was m ed by Sri I. M. Choksey and Jayakar.

Thanks are also due to all staff members of the various partments of the Bhavan who in very hard work.

---

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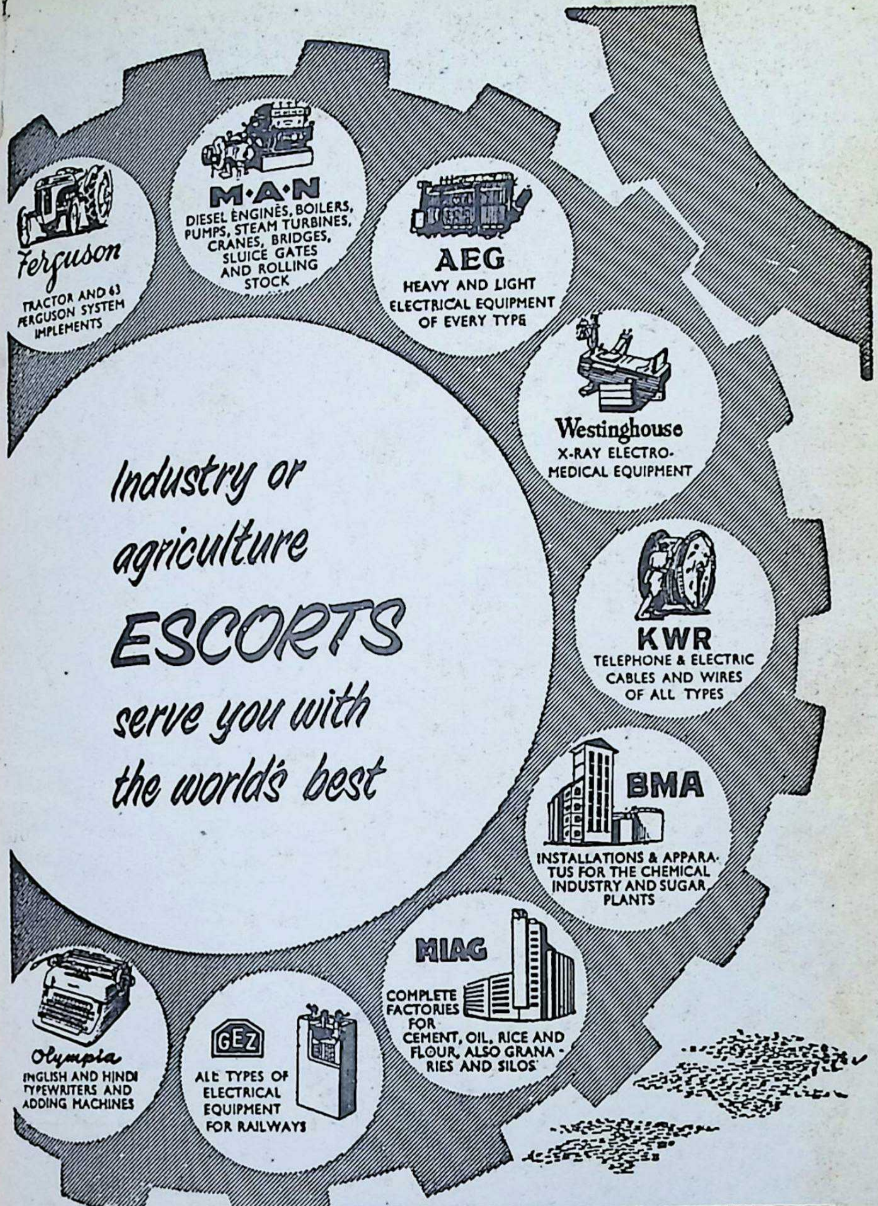

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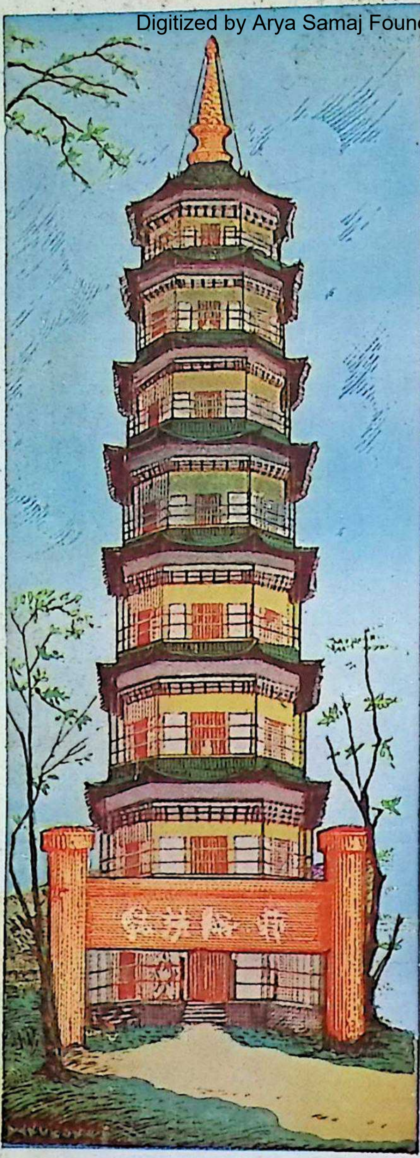

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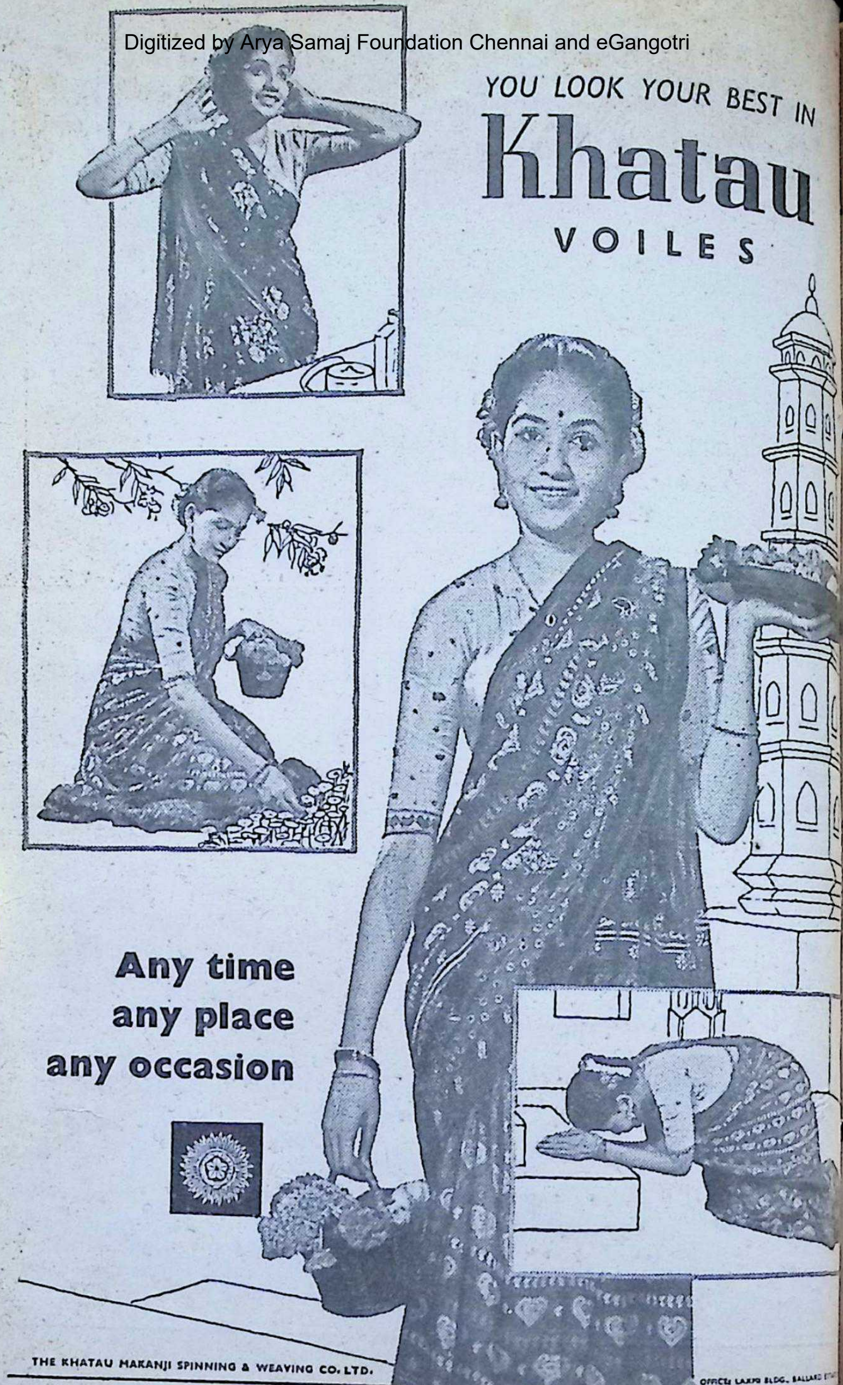

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JANUARY 27, 1957

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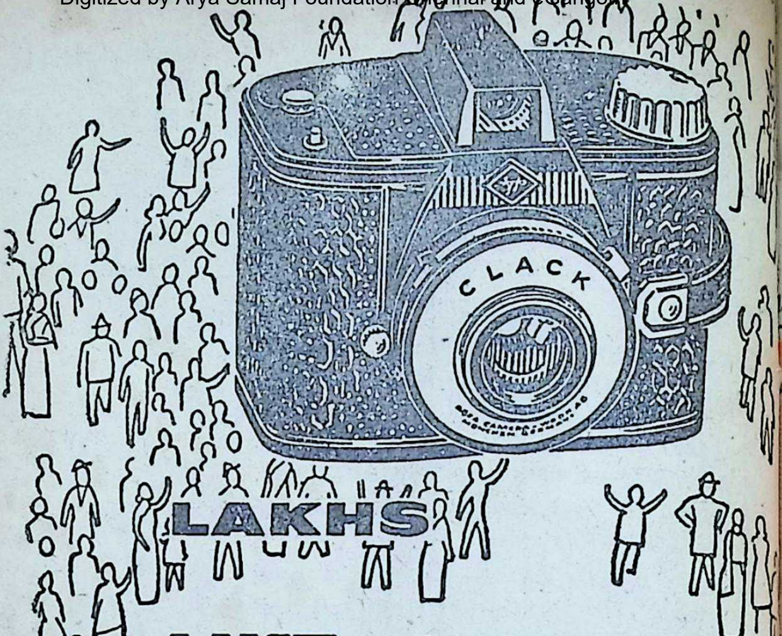

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, **I–89–i**

. III, No. 13] [JANUARY 27, 1957

# INTELLIGENCE AND VALOUR

तं नो दात मरुतो वाजिनं रथ
आपानं ब्रह्म चितयद् दिवेदिवे ।
इषं स्तोतृभ्यो वृजनेषु कारवे
सनिं मेधाम् अरिष्टं दुष्टरं सहः ॥

Give us, O Maruts, a good steed in the car,
Effective prayer that keeps up remembrance day by day.
Give food to Your worshippers, and, to Your bards in
battle, give winning intelligence, and valour
that is unimpaired and difficult to surpass.

**Rigveda, II. 34.7.**

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# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 119

★ 15th AUGUST, 1947 ★ THE NEHRU AGE
★ AS I SAW IT THEN

Raj Bhavan, Luck
JANUARY 27, 19

MY YOUNG FRIEND,

NINE years have passed since August 15, 1947 and yet the memory of that Day of Independence is still fresh in my mind.

About midnight of the 14th, we assembled in the Constituent Assembly Hall, well-lit and well-decorated for the occasion. We, the members, were in our seats; I in mine, in the second row, just behind the Sardar; Shankarrao Deo in the seat next to me. Besides the members, there were a few distinguished guests too.

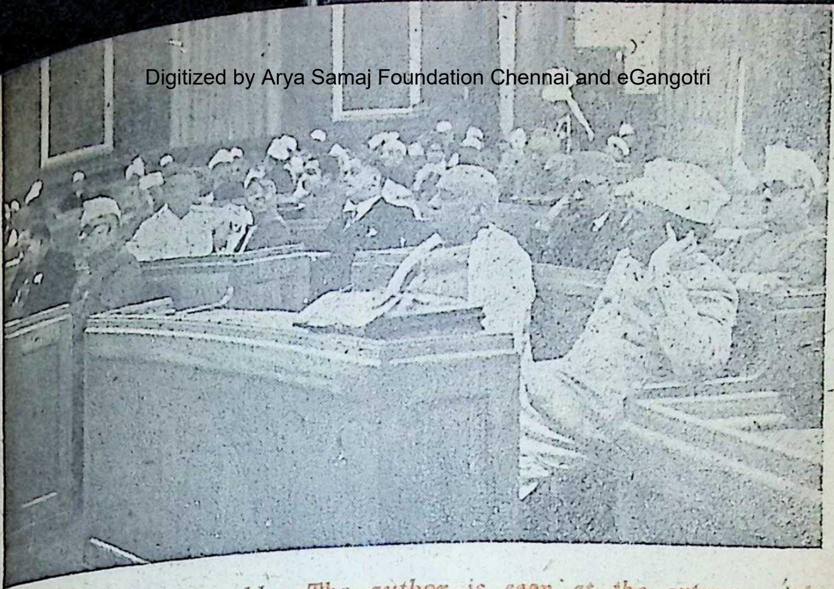
Lord Mountbatten entered, as fine-looking and distinguished as ever, took his seat, transformed India into a full-fledged Dominion and himself into a constitutional Governor-General. Oh! the pride and glory of that moment.

If I gave you my impressions of that day, as I carry them with me to-day, it would be a ten-year affair. But a few days August 15, 1947, as is my hab wrote down or dictated (I fo which) a note in my diary. would like to share those impressions with you. But I first warn you that you m have come across a paragraph two of it in some of my writi I believe in economy and sometimes lift a paragraph or from my diary notes for use i article.

★

I wrote:

"Independence came, so than I had dreamt of; more the end of an inartistically w plot—abruptly, almost inco quentially. In 1902 I first b hazily to dream of independe but even as late as 1946, I felt



*The Constituent Assembly: The author is seen at the extreme right.*

ndependence was far away, that t would not come in my lifeime. But how was I to know hat it was round the corner? wo World Wars, a far-seeing arty in power in Britain, and a nan with British tact and Gernan thoroughness as Viceroy. nd it came!"

I remember the exact moment t which independence came:

"At a conference, to which some f us were invited, it was suggestd that the Independence Act itelf should give India the power o amend the Act itself. It was he lawyers' main contribution to e Act. The suggestion was sent o Whitehall—if I mistake not, by elephone—and within a few hours he reply came back that His Maesty's Government had agreed to he proposal. My heart then sang ith joy. India was independnt!"

*

I was lost in wonder at the tremendous significance of the event. I continued my note:

"A great thing has happened in the history of mankind. The whole of India—practically, for France and Portugal still occupy odd spots—has been rid of foreign occupation after I don't know how many hundred years. And by non-violent means! The bloody World Wars, the military reputation of the Indian Army and the not too non-violent activities of some of our patriots during the 'Quit India' Movement, no doubt, have been considerable contributory factors. Whatever the contribution of Non-violence to our achievement of independence, this is the first time in the history of man when an imperial power handed over independence to a subject people with the ease and courtesy of handing over a cup of tea. That is a landmark in this war-ridden, little sphere of ours."

"Further, a great Asian World Power has been born....."

I felt then that in that hour "one age had gone and another slipped in without anyone even noticing it. The age of Gandhiji had gone—that of Nehru had come".

This is how I described the change.

"In 1942 he (Gandhiji) asked me to leave the Congress, because I could not reconcile myself with his ideas of non-violence. Now some of his disciples are ardent conscriptionists. On many evenings, at prayer time, he bemoans the division of the country, which some of his disciples consider the last word in practical wisdom. He wanted August 15th to be a day of sorrow; the country is celebrating it as the day of deliverance. He wants Hindustani and two scripts; an overwhelming majority of Congressmen want Hindi and Devanagari. The national mind has been shocked into an appreciation of realities, in spite of the Father's hypnotic touch. But he still dominates the scene as the guardian-angel, the adviser, the commentator and the conscience-keeper of leading statesmen".

Referring to Panditji and the Sardar, I noted:

"The other event of almost equal importance is the emergence of Panditji on the world stage. This erstwhile prisoner of British power has, in a moment, become

*Earl Attlee*

the Nation's leader, the ackn
edged leader of Asia, and on
the four great leaders of
world. He claims to be not
but a politician, but there is
under-current of deep spiritu
in him. Once I said of him
he is the only great politician
the world who has a gen
faith in democracy; I think
the world shares this view.
loves great and noble ca
temperamentally. The first Pr
Minister of Free India has, in
moment of its birth, also bec
the foremost champion of w
reconstruction."

"Independence has also give
tremendous opportunity to
Sardar. He is made of the s
stuff of which Bismarck
made. His alert mind, his un
ny insight into human weakne

*Lord Mountbatten*

d his great gift for organisation
ve found scope and fulfilment
the Free India of today. His
rd-headed and realistic view of
ings and the awe that he gene-
lly inspires are invaluable as-
ts in the new venture. With
n at the helm Kerenskyism
uld not flourish. In August '47
mplete harmony of views pre-
iled between Panditji and the
rdar."

"The partnership of Panditji and
e Sardar is a novel phenomenon
world politics. Two men of the
hest calibre and yet with such
ferent temperaments and out-
k—one elegant, handsome, cour-
us, fond of the social graces,
cinated with distant values;
e other old, stocky, mysterious-
silent, his feet firmly planted
the ground—they are united in
unbreakable bond of mutual understanding by the Gandhian influence."

"This seems to be the greatest piece of good luck for Independent India," I noted.

★

In my note I did not forget the Constituent Assembly. How could I? For nine months it had been almost my sole pre-occupation, and I was partial to it. I wrote:

"What a galaxy of stars of the first and lesser magnitude! Few world assemblies have contained the statesmanship, the wisdom, the brilliance and the eloquence which this Assembly can claim."

"Its spirit is represented by Dr. Rajendra Prasad. All his great moral qualities combine to make him the head of that body. Sweetly smiling, patient, indulgent, he makes every one feel at home and so guides them gently, without anyone discovering that he is being guided. He curbs turbulence by his very presence; he pulls up loquacity with an air of almost encouraging the speaker. Every section of the House has confidence in him. And he has had to pay the price—a heavy one for acquiring it. Whenever parties or interests disagree, they quietly leave it to the President. There was a storm in the party meeting over the singing of Bande Mataram. Suddenly some one proposed to leave it to the President. There was an almost unanimous vote to leave it to him. The Assembly is always in a

"Leave it to P. Smith" sort of mood, to use the phrase of P. G. Wodehouse."

*

In that critical hour, however, one doubt oppressed me:

"Will this independence endure?" I have no doubt, "it will", I noted.

I continued:

"The Independence Act has given us complete independence, as well as a constitutional nexus with the British Commonwealth. India will be a Dominion, for some time at any rate, and the continuity of institutional life will be preserved. It makes the transition break-proof....It gives us a secure place in a world system and the help we need."

"The Dominion of India (less the seceding parts) will be just the old India, but at the same time, a new, independent, democratic Nation. This revolution does not look like one—particularly as Lord Mountbatten continues to be the Governor-General. It was a great act of statesmanship, the selection of this attractive Englishman as the first Governor-General of Free India. No power in history but Britain would have conceded independence with such grace; and no power but India would have so gracefully acknowledged the debt."

"But for Lord Mountbatten the present solution would not have come about; the partition would not have been swift and easy;

*Sri Jawaharlal Nehru*

India and Britain would not h been friends; nor, for that ma would India and Pakistan. for him, perhaps my friend Si P. would still have been mak the evening and morning pap 'hideous'—to adapt a well-kno quotation—with his flamboyant solve to keep Travancore in pendent!"

*

To quote again from the Di note:

"Thus begins our voyage of dependence, in smooth wat with seasoned guides, well tr and trusty. But there are d gers. This great but ardu venture begins on the morrow the most catastrophic war kno to men, amidst starving co nents and jostling internatio

Sardar Patel

mbitions; with the Soviet Union prawling over Asia and Europe; ith dollar diplomacy overshadowng the world. And it also begins ith an unnatural division of hat God and centuries have made ne."

"Last thirty-five years, we have een brought up on a slogan: the aturalness and inevitability of indu-Muslim Unity. That this as wishful thinking has been roved in Naokhali, Bihar, Rawalindi—in a hundred villages, by ns of thousands of men, women nd children fleeing for safety. he Muslim—a hard realist—knew nd exploited the hollowness of he slogan; the Hindu cherishes still. Hindus love words and eals, subject themselves to self-hypnosis and believe what they wish to."

"For a moment we awakened to realities; but a self-complacent outlook is already creeping over us again. We have divided the country, thanks to Jinnah. And now it is hoped India and Pakistan will walk down the aisle of history arm-in-arm, trusting and trusted beloved partners for life!"

"This may happen; or it may not happen; something else may happen.... But the man who hypnotises himself into this belief is a danger to independent India. Sovereign States are sovereign and a statesman would be a fool indeed if he trusted in God and forgot the presence of the other gentleman..."

"The only way to escape the danger is to acquire strength, financial, administrative, military and material, fast enough. A strong nation need not be aggressive or covetous; but a weak and divided nation, hugging the phantom of pacifism, is a temptation to aggressive nations, and therefore a positive danger to world peace. The characteristic outlook of an average Indian has therefore to be altered by conscription, if necessary. Every man has to be made to feel strong and self-confident, ready to defend the right. Any deviation from this straightforward path will destroy our independence."

In taking stock of the position, I also referred to the other problems before the country:

"The next danger arises from the sagging economic structure of the country. Inflation, rising wages and lessening production; labour strikes and perverted social opinion which glories in them; scarcity of food and cloth; a depleted civil service creaking at every joint; and a vicious system of controls developing a festering source of corruption, strangling economic life: these are portends of a disaster which no mere political independence can avert. Independence will be weighed in the scales of the essentials of life. If they are not forthcoming, the political structure is sure to collapse."

"But the first and foremost obstacle to success in independence is the sense of frustration which has overtaken us. We wanted Akhand Hindustan; we have two countries. We said we were one nation; we are now two. We have one crore and seventy lakhs of suffering Hindus across the frontier, and we know not how to rescue them. We celebrate independence—yes; but we must do penance in sack-cloth and ashes. From the Father of the Nation to the man in the street a sense of frustration has seized hearts, demoralizing the general outlook, converting a triumph into defeat, and so shattering the Will to Victory."

"Our Will to Victory is impeded less by objective difficulties than by psychological hurdles. We are still tied to the fragments o old ideological chariot: of administered as one unit; of peasement as the invincible pon against barbarism; of a in spontaneous processes bas diversity generating an irresi national consciousness; of a faith in agitational attitud producing strength by mirac processes." How we tided our difficulties is a matte history.

*Rashtrapati Dr. Rajendra Pr*

I rounded up the note rather cautious note:

"If Independence is to be this sense of frustration mu overcome. We must de faith, enthusiasm and a pas ate creative spirit. Pak may provide serious problem third World War may come er than we imagine. The B frame-work may go. An dare not take the risk."

[*Continued on pa*

**On the 30th of this month, we will be paying homage to the memory of the Father of our Nation, Mahatma Gandhi. That day being Sarvodaya Day too, it is as well that we reminded ourselves of the thoughts of the Master on the form of Sarvodaya Society he had envisaged for the well-being of human society.**

# SARVODAYA

## Mahatma Gandhi

THIS body....has been given to us, only in order that we may serve all Creation with it. And, therefore, says the *Gita*, he who eats without offering Yajna eats stolen food.

Every single act of one who would lead a life of purity should be in the nature of Yajna. Yajna having come to us with our birth, we are debtors all our lives, and thus for ever bound to serve the universe. And even as bondslave receives food, clothing and so on from the master whom he serves, so should we gratefully accept such gifts as may be assigned to us by the Lord of the universe.

What we receive must be called a gift; for as debtors we are entitled to no consideration for the discharge of our obligations. Therefore we may not blame the Master, if we fail to get it. Our body is His to be cherished or cast away according to His will.

This is not a matter for complaint or even pity; on the contrary, it is a natural and even a pleasant and desirable state, if only we realize our proper place in God's scheme. We do indeed need strong faith, if we would experience this supreme bliss. "Do not worry in the least about yourself, leave all worry to God."... this appears to be the commandment in all religions.

This need not frighten any one. He who devotes himself to service with a clear conscience will day by day grasp the necessity for it in greater measure, and will continually grow richer in faith.

The path of service can hardly be trodden by one, who is not prepared to renounce self-interest, and to recognize the conditions of his birth. Consciously or unconsciously every one of us does render some service or other. If we cultivate this habit of doing this service deliberately, our desire for service will steadily grow stronger, and will make not only for our own happiness but that of the world at large.

[Courtesy: *Navajivan Trust*]

# LOTUS OF LIFE

Swami Ananda Acharya

THE lotus is a wonderful Indian flower which grows in the great lakes of Bengal.

There are three species, the white, the pink and the blue.

This flower of lotus is the symbol of Indian civilisation and from the most ancient times it has been utilised by Indian poets and philosophers for the purpose of teaching the great truths of microcosm and macrocosm.

And it is only natural that the philosopher should choose the lotus for illustrating truth, for the lotus is beautiful in every way.

It is not only beautiful in colour, in form, in its situation, but an indescribable, unearthly beauty attaches to it, and hence the deep spiritual mind of the Indian poet saw in the lotus the mystery of life and the mystery of the soul synthesised.

Soul and life are conjoined as are conjoined the colour and the fragrance of the lotus.

Soul together with life is placed within the physical space, as the lotus is placed in water, and to the Indian mind water is a bol of *Rita*, the creative which existed in pre-cre days.

Within our body there many lotuses, that is to say, are many cells which have form and the colour and the of the lotus, and within the here vitality and the inco hensible soul. These lotuses all within the vertebra, begin at the seat and ending in crown of the head.

The lower end, the seed-en the source of vitality, the u end, in the crown, is the so of soul.

Between these two extre there are at least twelve lotu each one being a kind of tele phic centre and having some cial function to discharge for regulation of the heart, the en and the affections of our phy logical system.

The highest lotus, situated mediately beneath the crown the head, has a thousand p and these petals are, as it w a thousand ideal engines.

They represent all the wisdom, the knowledge, all the virtues t this soul can develop.

But in the lowest, in the seat life, dwells that vast force thout which it would be impssible for the body to live, imssible for speech to speak, imssible for thought to think.

By the co-operation of these centres, our spiritual life reains associated with our physil life.

In India we have studied very entifically the whole physioy of man—and not only his ysiology but his psychology well—and we have found t man is not mere flesh and od, nor is he mere thoughts, t that his existence is immortal, t his powers are capable of inte expansion, that his virtues as great as any virtues man conceive.

The main result of this psychoysical study of man may be mmed up briefly—man is ine at one end and undivine at other. The life-side of man, ich has its source at the base the spine, is his egoistic, morimperfect side, while the up side is his divine, immortal, nal side.

The question then arises, how man, whose one side is so and mean, become divinely at and wonderful?

The answer is that man becomes at in proportion as he succeeds bringing the lower lotus nearer the uppermost one. In other words the more the mortal ego is brought near the immortal God the more man's destiny becomes bright and glorious.

How to bring the lowest lotus nearer to the highest is a secret known only to the *Yogins*, and this secret is communicated to the disciple when he has remained faithful and practised renunciation for at least a period of twelve years.

It is so precious a secret that it cannot be given to the disciple at an early stage of his development. He must first learn the art of introspection.

What is introspection? Introspection is self-examination or the seeing into the inner chamber of the heart, the soul and the body.

By constantly endeavouring to examine what you are thinking, what you are wishing, what you are hoping, you will learn whether you are living or wishing to live an altruistic or an egoistic life.

Begin therefore by thinking every day what good you have done that day.

Be sincere; meditate on the lotus of life and pray that it may rise to the lotus of the spirit.

And pray too that the lowest cosmic lotus may rise to the highest cosmic lotus.

The lowest cosmic lotus is this earth and the highest cosmic lotus is the heaven of Truth, and your prayer shall be that this earth may be united to the true heaven. So avoid all struggle, all discussion, all controversy. Do not try to convert others, but first convert your own soul, your own heart. Let your soul trust implicitly in the goodness of God. Let God convert your soul, that is the highest conversion.

His purpose is fulfilled in many ways. Do not interfere with His ways, but try to acquire light and hold your light in your hand, well protected from storms, and walk on this dark earth in the light of that lantern.

Let God light the lantern in your soul and let that light be the sufficient reward of your life. Seek no other reward, make no other resolution in this life.

Throw away all petty ideals, all petty hopes, petty aspirations, which you had formed in your soul prior to the day of your initiation. Now you are a soldier in the cause of Peace.

We need strong, true men and women, and we know how to love them, how to look after them, how to guide them. We shall not desert them in their hour of need.

Look within and see the new star rising in the firmament of your heart. Let that star be the guiding star of your life. Look before you, with hope, with courage, and try to perform your task with all the fire of your soul, with sincerity, with utter devotion.

And when in the midst of your work you need counsel, you will always hear, wherever you are, the voice of the great Yogis, and you will know what to avoid what to do. But always keep faculty of absorption in a sta vigour. Keep in a living that faculty which absorbs di ness from the light within soul.

For the Yogi that inner lig his all—outside that light the nothing. And from time to t as you walk on this dark ea you will see the flashing fort that light and hear the murm ings of that voice. Go where you will, these two will n leave you.

Keep your life clean as a m ing rose; keep your speech c as a true-tuned harp; keep y eyes clean as the lustre of evening star. These thr body, tongue and eyes—are three outgoing forces of the ner life. Let not these, by b unclean, react upon the source light.

Look at the morning sun w it is rising and say to yours "May my life be as clear as morning sky, may the light of soul be as radiant as the light the rising sun." And the sky the sun will help you. You m seek every opportunity of s improvement.

When you go through the a nue of trees on your way ho say to them: "May my life be sweet, as fresh, as fragrant, patient as you are." And to brook say: "May I have such

(*Continued on page 24*)

# Our Road To Socialism

**A. C. Guha**

> "I am quite firm in my conviction that we in India have to follow the democratic path in establishing Socialism. It may be that by leaving this path, we may achieve more rapid progress. I am, however, not willing at any price to leave the democratic path. I think that by following democratic principles, a country can strengthen the roots of Socialism in its soil in a much stronger manner."
>
> **—Jawaharlal Nehru**

OUR approach to socialism has been somewhat unconventional, i.e. not quite in the line adopted by the socialist countries of Europe. On account of this, we have received from some quarters criticisms and jeers instead of appreciations.

It has been claimed by them that there is only one pattern of socialism and only one way to reach socialism.

Marx has given a particular stamp on the word 'socialism' and has also indicated a particular way or method to reach that. USSR took this as an article of faith; and any attempt at deviation from that pattern of socialism or from that set path to reach socialism, has been taken to be almost blasphemous.

Now let us see how socialist ideology or the concept of socialism has developed through these near about a century and a half and whether we have been justified in having our own concept of socialism.

In the History of Socialist thoughts, we find different varieties, shades and nuances of socialism. Earlier socialism was rather based on humanistic ideas. From Saint Simons and Robert Owen to Karl Marx and again from Karl Marx to Lenin and Stalin, we find many schools of socialism. Saint Simons (1760-1825) may claim to be the pioneer of socialism. One may read in his ideas an element of class conflicts when he wants to unite the industrial classes against the two nobilities—the *ancienne noblesse* and the new *noblesse* created by Napoleon. But with him there was no question of class struggle and class elimination.

Fourier (1772-1837) and Owen (1771-1858) were in a sense community-makers and co-operators. They did not stress the importance of class conflicts; they had faith in God and the goodness of human nature which ultimately, they expected, would help in the restoration of social harmony.

Louis Blanc, Proudhon and the Christian Socialists also did not attempt to bring forth a rigid form of socialism. They were not so intolerant of different varieties of socialistic thought; but the whole aspect changed with Marx and Engels.

The series of revolution and counter-revolution in Europe of 1830, 1848 and of 1860 disillusioned a number of socialist thinkers. Historians often say that the events of 1848 gave the death-blow to the "utopian" type of socialism so long propagated. Marx wrote three famous books—"Class Struggles in France," "Paris Commune," and the "Eighteenth Brumaire of Louis Bonapart." These books give an idea of the frustrated hopes of the socialists.

Marx and Engels issued the Communist Manifesto in 1848. It was published in London and primarily for the Communist League —composed mostly of German exiles in England. It begins with a wrong interpretation of the philosophy of history—"The history of all hitherto existing societies is the history of class struggle." It ends with an appeal and a clarion call in the spirit of h and conflict—

"The Communists disdain to co their views and aims. They o declare that their ends can be att only by forcible overthrow of all ing social conditions. Let the r classes tremble at a communistic r lution. The proletarians have no to lose but their chains. They ha world to win.

"Working-men of all coun unite."

What has been called comm ism in the Manifesto is not but what Engels has claimed t scientific socialism in his bo "Socialism — Scientific — pian." The Communist Mani was not immediately accepted Europe. In fact this book did receive much attention be the circle of the Communist gue; and it remained out of for a number of years. It is nearabout 1872 or thereafter Marxism as a distinct type of cialism captured the imagina of a considerable number of ple.

During this period of incuba both Marx and Engels had to w invective pamphlets against temporary socialists. Their troversy and campaign of vili tion against Proudhon, La and Bakunin are well know socialist literature. In reply Proudhon's book "The Philoso of Poverty," Marx wrote an book, "The Poverty of Phi phy," bitterly abusing Proud I think the bitterest chapter mutual invectives was betw Marx and Bakunin.

Marx had scant consideration for correct statement of facts or for any humane feelings while he dealt with Bakunin or other rival socialists. The First International died rather prematurely, in the course of this controversy with Bakunin. The Second International was rather a rickety and limping child. It was only the Third International that had rather an active and effective career. It was then that socialism developed as a sort of rigid creed without much scope for regional variations.

The teachings of the Manifesto gave the socialist movement a stratified and rigid character, i.e., forcible overthrow of all existing social conditions" and bitter class-struggle." The crusade was not only against capitalist exploitation but also against religion and nationalism.

Marx in his earlier years wrote the "Communist Manifesto" and the "Capital." But later on, after deeper study of the social forces operating in Europe, he expressed certain views which were in some cases contrary to the views expressed earlier. The failure of the Paris Commune, the peasant rising in Germany and the happenings before and after 1860 made Marx to revise some of his older theories and opinions. Yet socialist ideology gradually became so rigid and fixed that "Revisionism" became a word of abuse in the socialist circle. It was enough for Kautsky to condemn Burnstein simply by calling him a "Revisionist."

In spite of the happenings in Europe during these years, the inevitability of Communist revolution became an article of faith with many. Marx and Engels, in their later years, tried to stop this fossilisation of socialism. Thus, Marx wrote to Kugelmann in 1870 not to "rely on the condition of infallibility of favourable chances." Violent overthrow of social order equally became an article of faith even though Marx admitted that in the U. K. and certain other democratic countries a socialist revolution might be possible through parliamentary methods.

Engels wrote in 1890 that for orthodox Marxists, materialist conception of history "serves as an excuse for not studying history." He again writes—"Marx used to say about the French Marxists of the late seventies—'All I know is that I am not a Marxist'". Of some of the communist writings, Engels said "the most amazing rubbish has been produced in this quarter."

Communists ignored the later writings of Marx and Engels and started the ritualistic concept of socialism. Lenin of course tried to bring in some variations. He made a significant change in calling the peasantry also a revolutionary force which had been so long denied. But he died too soon to make any change of main theoretical questions.

After his death, Stalin established a church of which he was the Pope. This tendency of the Russian Communist Party led to the series of purges in the course of which almost all the leaders of October Revolution were liquidated. Trotsky, Bukherin, Zenoviev and many other leaders disappeared; the last of them was Beria who himself was instrumental as Chief of the Secret Police for the execution of many eminent Communist leaders.

The first rebel against this creed was Tito of Yugoslavia. Bulgaria, Rumania, Czechoslovakia, Poland, Albania and Hungary—all quietly submitted to this monolithic concept of socialism. In Yugoslavia, communism and Tito's leadership were natural growth; whereas in other countries mentioned above, it was the victorious Soviet army that established the communist regime. So Tito could have defied the Stalin creed and could have dared to chalk out a different way and method to reach socialism or socialistic goal.

After Stalin's death Khrushchev, the First Secretary of the Communist Party, himself started this campaign against Stalin creed in the 20th Congress of the Communist Party. Stalin was the inevitable trio with Marx and Lenin. He was the last apostle of the gospel of communism. The 20th Congress of the Communist Party smashed this myth of Stalin's supreme position and the monolithic concept of socialism. Then Bulganin and Khrushchev themselves went to Belgrade to pease Tito. It was the first cognition of more than one to reach socialist goal.

Suppressed nationalist ambi and the feeling of indignity at Russian supremacy in their o land found some encouragem at this reconciliation with T and recognition of different thods of reaching socialism. Si the end of the war, there h been Russian military bases postings in all these countr the Warsaw Pact gave it the pearance of a voluntary acce ance of Russian military postir But it can not but create a f ing of national humiliation bitterness against USSR. So c the recent troubles in Poland Hungary. The part played USSR in the course of th troubles, particularly in Hung has not enhanced its reputat in the international field. Wh ever be the outcome of the m tary intervention by USSR Hungary, it is almost certain t USSR will have to concede Poland and Hungary the right follow their own path of sociali

Lenin has been described have once said, that revolution c not be imported in a suitcase fr one country to another countr even though just then he working for a world revoluti When Belakun in Hungary the Spartacists under Rosa L emberg in Germany raised banner of communist revoluti he did not come forward to h them. He wanted the communist revolution in those countries to grow and prosper out of their own strength and in their own way. Russia deviated from that Ideal during Stalin's time. Yet, she accepted the theory of socialism in one country as against world socialism; so there was some apparent contradiction in her attitude. Now perhaps she would concede to each country having its own way to, and pattern of, socialism.

Our socialism is based more on the fundamental philosophy of Gandhi than on the social philosophy of Marx—i.e., on a decentralised economy as against a highly centralised one. We expect now it will be recognised that class struggle and class elimination need not be so essential to have a socialist society. Suppression of the individual to an impersonal state machinery as conceived by the communist parties so long may mean even the negation of real socialism. They have been preaching so long—"from each according to his capacity to each according to his needs," as the ideal of socialism. Ruthlessly they have been enforcing the first part and most callously they have been ignoring the second part. Consumer goods have been scarce and prohibitively dear in the communist countries. On the other hand, Indian socialism has been proceeding on the line that production must have to be correlated with consumption and raising the standard of living of the common man.

The most immediate and important reason of the risings of Poland and Hungary was the paucity and prohibitively high price of consumer goods in spite of the fact that industrial productions have increased by 200 or 300 per cent.

It is told Dr. Lange an economist of Poland—who came to India during the time of framing the Second Plan—fervently pleaded with the Polish Government to follow the Indian pattern of Five-Year Plan rather than the Russian pattern—simply because of the importance given in the Indian Plan to the consumer goods and to decentralised economy.

To relegate man into the position of an automaton to serve the cause of the State, is just the negation of ideal of socialism. If India has decided to follow another path of attaining the weal and welfare of the individuals and building up the strength of the nation, she has followed the correct path. This has been the course indicated to us by Gandhi the Father of the Nation and that has been according to the genius and traditions of India.

And if we can steadily move on this line, we shall reach socialist pattern of society much earlier than most other countries—at least surely on a more humane and considerable method and shall be able to build our socialism on a much sounder foundation.

Serial

# SANE LIVING

## 7. *CONTENTMENT*

FORGET not, O man, that thy station on earth is appointed by the wisdom of the Eternal, who knoweth thy heart, who seeth the vanity of all thy wishes, and who often in mercy denieth thy requests.

Yet for all reasonable desires, for all honest endeavours, His benevolence hath established, in the nature of things, a probability of success.

The uneasiness thou feelest, the misfortunes thou bewailest, behold the root whence they spring, even thine own folly, thine own pride, thine own distempered fancy.

Murmur not, therefore, at the dispensation of God, but correct thine own heart; neither say within thyself, "If I had wealth, or power, or leisure, I should be happy;" for know, they all bring to their several possessors their peculiar inconveniences.

The poor man seeth not the vexations and anxieties of the rich; he feeleth not the difficulties and perplexities of power; neith knoweth he the wearisomeness leisure; and therefore it is that repineth at his own lot.

But envy not the appearance happiness in any man, for th knowest not his secret griefs.

To be satisfied with a little the greatest wisdom, and he, w increaseth his riches, increas his cares; but a contented mind a hidden treasure, and trou findeth it not.

Yet, if thou sufferest not the lurements of fortune to rob th of justice, or temperance, or c rity, or modesty, even rich themselves shall not make th unhappy.

But hence shalt thou learn, th the cup of felicity, pure and u mixed, is by no means a draug for mortal man.

Virtue is the race which G hath set him to run, and hap ness the goal, which none can rive at till he hath finished course and received his crown the mansions of eternity.

## 8. *TEMPERANCE*

THE nearest approach thou canst make to happiness on this side of the grave, is to enjoy from Heaven understanding and health.

These blessings, if thou poss sest, and wouldst preserve to age, avoid the allurements voluptuousness, and fly from temptations.

When she spreadeth her delicacies on the board, when her wine sparkleth in the cup, when she smileth upon thee, and persuadeth thee to be joyful and happy; then is the hour of danger, and let reason stand firmly on her guard.

For, if thou hearkenest unto the words of her adversary, thou art deceived, and betrayed.

The joy which she promiseth, changeth to madness; and her enjoyments lead on to diseases and death.

Look round her board, cast thine eyes upon her guests, and observe those who have been allured by her smiles, who have listened to her temptations.

Are they not meagre? Are they not sickly? Are they not spiritless?

Their short hours of jollity and riot are followed by tedious days of pain and dejection; she hath debauched and palled their appetites; they have now no relish for her nicest dainties; her votaries are become her victims; the just and natural consequence which God hath ordained, in the constitution of things for the punishment of those who abuse his gifts.

But who is she that, with graceful steps and with a lively air, trips over yonder plain?

The rose blusheth on her cheeks, the sweetness of the morning breatheth from her lips, joy, tempered with innocence and modesty, sparkleth in her eyes, and from the cheerfulness of her heart she singeth as she walks.

Her name is Health, she is the daughter of Exercise, who begot her on Temperance; their sons inhabit the mountains that stretch over the northern regions of *San-Ton-Hoe*.

They are brave, active, and lively, and partake of all the beauties and virtues of their sister.

Vigour stringeth their nerves; strength dwelleth in their bones; and labour is their delight all the day long.

The employments of their father excite their appetites, and the repasts of their mother refresh them.

To combat the passions is their delight; to conquer evil habits, their glory.

Their pleasures are moderate, and therefore they endure; their repose is short, but sound and undisturbed.

Their blood is pure; their minds are serene; and the physician knoweth not the way to their habitations.

But safety dwelleth not with the sons of men, neither is security found within their gates.

Behold them exposed to new dangers from without, while a traitor within lurketh to betray them.

Their health, their strength, their beauty and activity, have raised desire in the bosom of lascivious Love.

She standeth in her bower, she

courteth their regard, she spreadeth her temptations.

Her limbs are soft and delicate, her attire is loose and inviting; wantonness speaketh in her eyes, and on her bosom sits Temptation; she beckoneth them with her finger; she wooeth them with her looks; and by the smoothness of her tongue she endeavoureth to deceive.

Ah! fly from her allurements; stop thine ears to her enchanting words. If thou meetest the languishing of her eyes, if thou hearest the softness of her voice, if she casteth her arms about t she bindeth thee in chains ever.

Shame followeth, and dis and want, and care, and rep ance.

Enfeebled by dalliance, luxury pampered, and softe by sloth, strength shall for thy limbs, and health thy const tion; thy days shall be few, those inglorious; thy griefs be many, yet meet with no c passion.

[*To be contir*

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## LOTUS OF LIFE—(*Contd.*)

mility as thou hast." And when you sit before the hearth say to the fire: "May I be as powerful as thou, may I burn all my sins, all my ignorance, as thou dost burn the fuel." And the fire will help you.

From all physical powers you will get help if you know to ask their help. The cosmos refuses nothing to one who asks in humility and sincerity.

When you want protection for your friend speak to your dream. Tell the spirit of your dream so to arrange your friend's life that he may be happy, and the dr spirit will bring about circ stances to make him as happy possible.

Regard nothing as inanim Look upon everything as living intelligent, as capable of un standing you, because you are derstanding it. It is only the only the idiot, who calls all o things than man inanimate. is a great insult to Nature.

The child is always protected the intelligent powers of Na because the child asks their and believes in them.

*Poverty is blessed. It constructs the ladder of tear drops to the throne of God.*

—Ram Tirtha

# AUTHORITY OF THE VEDAS

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**C. Kunhan Raja**

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THE six systems of philosophy in India accept the Vedas as authoritative as helping us in arriving at a valid knowledge.

In Sankhya, Yoga, Nyaya and Vaiseshika Systems there is no object of knowledge that depends solely on the Vedas for being known. All the objects come within the sphere of perception and inference. In the Vaiseshika, what is called verbal knowledge, of which Veda is one, is a form of inference and not a distinct means to know correctly. The twenty-five realities of Sankhya and the seven categories of Vaiseshika are either perceptible or inferable. But Veda also leads us to correct knowledge.

It is in the Mimamsa and Vedanta that Veda has its real part, and the main topic dealt with in both of them depends solely on the Vedas for being known. Mimamsa starts with the enunciation of the main proposition that at a certain stage (*atha*), on account of certain preliminary training (*atah*) there arises a desire to know *Dharma* or Moral Law; this is followed by the statement that *Dharma* is the beneficent object depending on Injunction (*Sodana*) which is Vedic injunction. It is implied that Moral Law can be known through, and only through, Vedic Injunctions.

The Vedanta starts with the enunciation that in the same way there arises a desire to know Brahman, followed by the statement that the Brahman is the source for the creation, sustenance and dissolution of this world. Then there is the further statement that Brahman is to be known from Sastra (Veda); Brahman can be known through, and only through, Veda. The fourth statement in Vedanta is that Brahman is uniformly and consistently dealt with in the Veda.

Veda is usually understood to denote some texts, divided into three groups known as *Rigveda, Yajurveda* and *Samaveda;* sometimes the Vedas are found divided into four groups, with the *Atharvaveda* as the fourth. Each of them has the original text (Mantra) and the Brahmana portions which explain the purport of the original text, and this latter class has three divisions known as the main Brahmana, Aranyaka and Upanishad. They respectively deal with the ritualism, certain disciplines and modes of worship in the forests and philosophy, in the original texts or Mantras. It is also held that the Veda contains all knowledge.

In actual experience, it is found that the Brahmanas do not satisfy the needs of understanding the rituals completely, and the interpreters have to resort to various devices to bring about a complete presentation of the rituals. They also speak of lost Vedas and inferred Vedas. This itself proves that what the ancients meant by the term Veda is something more than what is contained in the fourfold text. One does not understand and realise Brahman by studying the Upanishads, and according to the Advaita (Monistic) School of the Vedanta, Brahman cannot be dealt with in a text; Brahman has to be realised as a direct experience. And this completeness and insufficie knocks the bottom out of the d trine of the Ultimate Authority the Vedas.

Veda is eternal and imperso i.e., the texts are not made by a person. In the Nyaya Sch they say that like any authori tive statement of a reliable p son, Veda is also the words of person, of the Supreme Pers the God. In the Vedanta, it is s that God did not make the Ve texts; only He remembered Vedas of a previous Aeon and the beginning of every Aeon af a dissolution (*Pralaya*), He tau the text to the Sages when t assume corporeal forms at time of the re-creation of world. In the Mimamsa syst Veda just *is,* and Sages know part of it and had been know it always and will continue know in that way. But there no Omniscient Being to know whole of the Veda; there is neit a creation nor a dissolution for world, which always continues a dynamic reality, with chan and movements. In the Vedan it is accepted that man can at ultimate stage *Know All.* W is common to both the Veda and the Mimamsa is that Ve have no author, that the Ve are eternal.

What do they mean? There two kinds of truths, one be subjective and empirical and other being objective and ultim

The statement of the first kind of truth is contained in the ordinary language and the statement of the second kind of truth is what is termed the Veda. When a man says that there are fruits on the banks of the river, one who hears him understands the statement to mean that so far as the speaker's knowledge goes, there are fruits on the banks of the river; he does not know that *there are fruits* on the banks of the river as an absolute truth. The validity of the statement is conditioned by the limitations of the speaker. The statement does not denote an objective fact, but only a subjective opinion. Such a limitation exists in all statements arising from a person.

But when in geometry it is said that in a triangle if the three sides are equal, the three angles too are equal, it is not a mere opinion. We accept it as a scientific fact, as an objective truth. Even in what we term a scientific Law, there is the Rider that its validity holds good only so long as it is not violated by another test. The statement of the relation between the three sides and the three angles in a triangle is made absolutely, with reference to the facts, without any limitations attached to the individual. The same is the case with the law of planetary motion. When the statement of a law does not accord with observed facts the defect of the individual who enunciates the law comes in, and further attempts are made to find out the absolute fact. That is how the discovery of new planets corrects the errors in calculations based on the Laws previously enunciated. When a scientist says that such and such is the Law, what he means is that without limiting factor arising out of his individual limitations, based simply on facts observed in an objective way, such and such is the Law.

What is meant by a Vedic statement in Mimamsa and Vedanta, is that the statement is not the opinion of a person like the statement that there are fruits on the banks of the river, but it is the statement of a fact, like the statement of the relation of the sides and angles in a triangle, where the personal view of Euclid does not find a place, and like the statement of the law of planetary motion, where the personal view of Kepler does not find a place.

Just as some law governs the objective facts of the world, the Moral facts are also governed by such laws, and Sages who have made statements about the Moral Law have only made a statement of a fact; the fact is eternal and its statement too is eternal. Just as scientific facts are revised when the Laws as stated do not accord with facts, Moral Laws too have to be revised according to altered conditions, when the Law does not accord with the facts in life.

No scientist claims a knowledge of the absolute facts. All that he says is that what he has stated as the law represents truth in so far as his personal view is not a factor in the statement, which is based entirely on facts objectively examined. There is no Omniscient Scientist and there is also no Omniscient "Law-Giver". This is the position of Mimamsa in the matter of religion, while the doctrine may not accord with the views in other religions, there being an Omniscient Law-Giver in them.

Mimamsa denies the possibility of an Omniscient Being, while in the Vedanta, every individual is a potential Omniscient Being. The Ultimate Brahman is Omniscient rather Omniscience, in the Advaita or Monistic Vedanta, while in the other main Schools of Vedanta, the Supreme God is Omniscient. The individual with his partial knowledge, can become the Omniscience (in Monism) or an Omniscient Being through the grace of the Supreme God, in the other Schools. It is in this stage that the individual realises the true meaning of what is implied in the Vedic statements.

People talk light-heartedly about Hindus believing in a Veda that transcends human authorship and regard such belief as a superstition. But the fact is that the validity of a Vedic statement is no more a superstition than the validity of the staten of a scientific law like the lation between the three s and the three angles of a triar or the law of planetary mo The distinction between Veda ordinary language is the dist tion between the statement of objective fact and the statement a subjective view. There is superstition in the belief in Vedas, and it is the true scient position to take in matters Moral Law and Absolute Trut

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> *Love must flow ceaselessly. If it is confined to home, it gets clogged up like water of a stagnant pond and turns into lust.*
>
> —Vinoba Bhave

U. Venkatakrishna Rao

# Christians' Contribution To Indian Literature

ALMOST all the Christians in India are skin of our skin, flesh of our flesh, and they have realised this fact fully. They might owe their allegiance to a foreign religion, but it cannot be gainsaid that the foreign religion has also become skin of our skin and flesh of our flesh. All of them have abundantly realised their duty to their motherland and regard themselves as Indians in all walks of life. They have imbibed this lesson from their missionaries who threw themselves with almost fiery zeal in ameliorating the social conditions of their downtrodden brethren in the poorer rungs of the ladder. Particularly their contribution to literature holds an object lesson to the younger folk to emulate their example. Their devotion to the task they have undertaken, is really exemplary and there have been cases in which *father and son* or *husband and wife* or guru and disciple have toiled for nearly a century over the same task with a zeal and devotion perhaps unheard of in any land or literature. The lure of the East, particularly India, was as attractive as that of the mythical Gold Fleece.

Perhaps the way might have been shown by the Chinese pilgrims like Fa Hian, Yuan Chwang (in the early centuries of the Christian era) or yet later by Alberuni, the great Persian scholar at the beginning of the 11th century A.D., but it was Sir William Jones (1746-1794) who in 1784, actually founded the Royal Asiatic Society of Bengal with the idea of drawing the Asian and the European peoples into closer bonds of friendship. The seed thus sown under such good auspices has now grown into a mighty flowering tree and even after 1947, Indians can never afford to forget English, nor would the Englishmen forsake India. The enlightened Chief Justice of the Calcutta High Court, this Sir William Jones, evinced great interest in the study of Samskrit and Persian; he had already known Greek and Latin and fully realised that all these languages must have had a common origin in prehistoric times. The twin sciences, Comparative Philology and Comparative Mythology naturally took root in the fertile soil of his brain. He translated the *Bhagavad Gita* and *Sakuntala* into English perhaps for the first time and Warren Hastings, the first Governor-General, in his foreword to the first book declared almost prophetically that the Englishman might some day lose his financial interest in the Indian soil, but the Indian literature would enthral him for ever. His translation of the *Sakuntala* entitled the "Fatal Ring" attracted the attention of the famous German poet Goethe who ran into raptures over Kalidasa's now world famous drama. It was he who made the westerners realise that the term Arabic numbers was really a misnomer since the Indian invention was only carried to Spain by the Arabians who got all the glory therefor. He was again responsible for the novel system of transliterating Samskrit in English characters by the judicious use of diacritical marks, as a result of which even persons unacquainted with Devanagari characters could read Samskrit in English script.

Abraham Roger, a Dutch missionary, translated *Bhatti Kavyam* into Dutch in 1651 and also Bhartrihari's poems into English. Schopenhauer (1788-1860), a German philosopher of the pessimist school, had also declared that the Upanishads had been the solace of his life and would continue to solace him at death. The pity of it was he had only read second-hand or third-hand translations of a few of these sacred texts prepared with the help of the Persian translation made by Dara, the ill-fated son of Shah Jehan, the Mogul Emperor. Every schoolboy knows that the history of India would have been quite different if this enlightened prince ( not Aurangzeb) had succe in fostering Hindu Muslim b so ably launched by the illustr Akbar (who had no title to l ing).

Moving into the 19th cen and taking stock of our own l vidian languages, Dr. Caldw the famous Bishop of Tirunel worked for more than 50 year ameliorate the social condition the poor people of his pa Along with his work for diocese, he studied the Dravi languages like Tamil, Te Malayalam and Kannada and t literatures also, and the resul his 50 years of hard toil was blished in 1857 as the compar Grammar of the Dravidian L guages (in more than 800 pa Very rarely such scholarly b run into a second edition and very fact that he brought ou second edition in 1875 speaks lumes for the wide popularity tained by this book in acade circles. The people speak these languages came nearer each other as they all could ea realise their common parent Almost a century has elapsed a Dr. Caldwell's name is honou in all the universities where th languages are taught. Recen the Madras University has brou out a fourth edition also. Slater's work in this field is very well known. Almost at same time, in 1838, Herrm Gundert joined the Basel Mis at Mangalore though latterly had to go over to Calicut. He produced his monumental work, the Malayalam Dictionary in 1851 and later also published a grammar of that language. (This grammar might be superseded by that of Raja Raja Varma, the modern Keraleeya Panini, but it must be acknowledged that its way was smoothened by this pioneer attempt). What he did for Malayalam, another German scholar, F. Kittel, succeeded in doing for the Kannada language almost at the same time. Lewis Rice, both father and son, working on the Mysore inscriptions in the *Epigraphica Karnatica* series wrote the first History of Kannada Literature and did the spade work for Narasimhacharya's Lives of Kannada Poets. C. P. Brown did his humble spade work for Telugu Literature; he was in the Madras Civil Service from 1817 to 1855 in which year he retired as Post Master General. His Grammar (which had a second edition in 1847 and Dictionary revised in 1895 & again in 1903 by Veeresalingam Pantulu) have stimulated interest in Dravidian Philology. Pope had already translated the Thirukkural into English poetry and the list of such scholars "who burnt their midnight oil" in the cause of Dravidian research is really unending and deserves a prominent niche in the Elysian garden of literature.

If in the South, these missionaries held aloft the torch of Dravidian research, in the North, Sten Konow in his *Linguistic Survey of India in 1906,* Sir George Grierson, the famous Archaeologist in his *Languages of India* in the Imperial Gazetteer, Dr. S. H. Kellogg, Edward Greaves and others succeeded in doing similar work for the North Indian languages like Hindi, Khadi Boli, Braj Bhasha, and other Prakrits. Greave's Grammar of Modern Hindi (though now antiquated) was first published in 1896 and had the fortune of running into a second edition in 1908. Sir John Beames published a grammar for the Aryan vernaculars and Pischel wrote his Prakrit Grammar. As if this was not enough, father and son toiled devotedly in the study of the Bhakti literature in Marathi in Poona. The Rev. Amos Abbott and his son Dr. Justin Abbott worked for 98 years to study the Marathi saints Tukaram, Ekanath and Mahipathi. This last named saint's work, the *Bhakta Leelamrita*, based upon the Bhagavata Purana, was translated into English by them. Their work was recently completed (in 1935) by the Rev. J. Edwards who was then the Principal of the United Theological College in Poona. The father and son bequeathed the largest collection of books on Marathi Bhakti cult to the Columbia University in America. The work of another American, Hopkins, for the Great Epic is almost Herculean.

If the Germans and the French

on the Continent have specialised in Vedic studies under the direction of Bopp, Colebrooke, Goldstucker, Grimm, Schlegel, Weber, Max Muller, Winternitz Macdonell, Keith, America has tried to concentrate on Philological research under Lanman and Whitney, in Harward; Sir John Woodroffe's work for Tantra and Shakta literature is almost superhuman and Mahabhashya scholars can never forget the spade work of Kielhorn of Gottingen; Vincent Smith's *History of India* was first published nearly 50 years ago and yet remains an unsuperseded classic. Dr. J. N. Farquhar's *Outlines of Religious Literatures of India, Crown of Hinduism* and a host of other books like Dr. MacNicol's *Indian Theism,* Mrs. Stevenson's *Rites of the Twice Born,* Mr. and Mrs. Rhys Davids' (both of whom popularised the tenets of Buddhism), Sir Edwin Arnold's *Light of Asia,* and a host of other books, too numerous to mention have contributed not a little to the religious renaissance of Hinduism at the present day. Dr. Annie Besant's work at Banaras in the last century and at Adyar in the Theosophical Society in the earlier half of this century is still fresh in our memories. Her translation of the *Bhagavad Gita* in particular has found its way into almost every house in the first and second quarters of this century (as it was priced so low as two annas) and her work is being ably carried on in the Theosophical Society and particu in the Adyar Library. S Nivedita's work deserves also be remembered with gratit Societies like the Bibliotheca dica, Sacred Books of the E Pali Text Society, etc. were s ed with missionary funds. vell's was the very first work Indian art and architecture, P Wilson's work for the Pura stimulated research and Parg Winternitz and others follo in his wake. Henry Alfred Kr na Pillay (born 1872) wrote R *Manohara, Ratna Yatrikam* *Ratna Kural.*

For the collection and prin of the manuscript of the Vedas are largely indebted to Europ scholars. It was through t untiring zeal and energy that Vedas were saved from the de station of white ants. The hist of the missionaries strugg hard to persuade the superstiti Hindu into teaching his sac lore reads almost like a roma and many were the cases in wh the unsophisticated priests w deceived by false compositions ing palmed off as "Ezurveda Father Beschi and Abbe Dub had to disguise themselves Brahmins for years and Dr. P was always revered as Pope Ai Most interesting is it to know t Max Muller's name was Sams tised as Mokshamular and a of Yajnopaveetams or sac thread was sent by registered to him after he had edited *Veda.*

# havan's Bi-Decennial Celebrations

*In the last issue of the Journal ve appealed to our readers to ex-end their support and co-opera-tion to help the Bhavan achieve he 12-point programme drawn up y our Kulapati for the Bi-Decen-ial Year 1957 (Please see page 8a).*

*The ready and overwhelming esponse we have received from ur readers in this short period f less than a week when these ines are being written is indeed ery heartening.*

*In response to our appeal for onations of Re. 1/-, many of our eaders, in the true tradition of ndian generosity, have remitted uch larger amounts. Likewise, ur subscribers to whom we had ritten to send two years' ad-ance subscription and to give least one additional or gift sub-ription, have also responded en-usiastically — some of them aving given as many as 7 new subscriptions. We are highly obliged to one and all of you for this practical expression of your genuine appreciation of and affection towards the Bhavan and its humble strivings for the resuscitation of Indian culture.*

*Contributions and advance and gift subscriptions from readers and subscribers from far and wide are still coming in every day; we are confident that the remaining members of the family of our readers would send in their quota before the inauguration of the Bi-Decennial Celebrations on February 10th, 1957.*

*It is just possible that a few readers, new readers in particular, may not have had occasion to know fully what the Bhavan stands for and its many activities. For their benefit, in the main, we recapitulate here some of the features.—Editor.*

## THE BHAVAN

Started 19 years ago, the Bhara-ya Vidya Bhavan has been orking for "the reintegration of ndian Culture to suit modern nditions." Its Founder-President Sri K. M. Munshi, presently Governor of Uttar Pradesh. The institution is registered under the Societies Act XXI of 1860 and the Bombay Public Trust Act 1950. It is solely devoted to the promotion of education, art and culture.

In pursuance of the above objective, the Bhavan runs several institutions like the *Mumbadevi Sanskrit Maha-Vidyalaya* where Sanskrit and Shastras are taught by traditional methods; the *Gita Vidyalaya;* a *Postgraduate and Research Institute;* a *College of Arts and Science;* a well-equipped *Library* containing over 50,000 volumes including valuable Indological books, a *Museum* of valuable manuscripts, coins and paintings for scholars to refer; a *Sangit Shikshapith;* a *Nartan Sikshapith;* a *Kala Kendra* which specialises in Fine Arts and Music; an *Ithihas Vibhag* which publishes the monumental *History and Culture of the Indian People* in 10 volumes; the *Book University* which publishes ancient and modern books like the *Ramayana, Mahabharata, Gita, Upanishads, Gandhiji's View of Life,* etc. at a popular price of Rs. 2/- each; a *Publication Department* publishing researches on Indological works like the *Singhi Jain Series, Bharatiya Vidya Studies* and Journals in English and Hindi.

The Bhavan is also running the *Sanskrit Vishwa Parishad* which has branches in many parts of India and some even outside India.

As the activities of the Bhavan grow, new centres are being opened. The Bhavan has at present centres at Delhi, Allahabad and Kanpur. Lately a centre for Bhavan's activities has been opened in Germany and America.

These expanding activities of the Bhavan naturally need funds which have been coming from generous patr and now readers of this Jo are being sought to be associ with the Bhavan's activities.

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You, dear readers, can in this co-operative mission of ture in any or both of the fol ing ways:

(1) By sending a donatio Re. 1/- or more to the Bi-De nial Fund.

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## ACKNOWLEDGMENTS

As said already, we have re ed a generous response from readers and the first instalme contributions received in the week since the appeal was is is listed below.

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*(To be Continued.)*

# KULAPATI'S APPEAL

In the year 1957, the Bharatiya Vidya Bhavan will complete its 20th Year. I am glad that the Council of the Bhavan has decided to celebrate that year as a Bi-Decennial year.

During this Bi-Decennial year, 1957, the Bhavan must exert its utmost to extend its sphere of service. Its message, namely the 'Re-integration of Indian Culture to suit modern conditions', must reach an increasingly larger number of people.

I, therefore, invite its members, friends and workers to work for the following objectives:—

1. To complete the construction of the temple and instal the Deity of Lord Chandrasekhara in Nava Gujarat, the Bhavan's Campus at Andheri;
2. To complete the construction of the buildings of the Delhi and Kanpur kendras of the Bhavan, and to inaugurate them;
3. To complete the construction of the Arts College building in Bombay;
4. To give the Kala Kendra in Bombay a new home;
5. To complete Vols. V & VI of the Bhavan's 10-Volume Scheme of 'History and Culture of the Indian People';
6. To complete the first phase of programme of the Book University Series by publishing 50 volumes;
7. To inaugurate the Hindi Series of the Bhavan's Book University;
8. To reach out to a total sale of 1,00,000 volumes per year of the Book University Series;
9. To reach out to a net circulation of 30,000 for our English fortnightly 'Bhavan's Journal';
10. To reach out a net circulation of 10,000 for the Hindi journal 'Bharati';
11. To attain the mark of 10,000 examinees for its Sanskrit and Gita Examinations;
12. To raise donations in a sum of Rs. 5,00,000/-.

## Bi-Decennial Celebrations

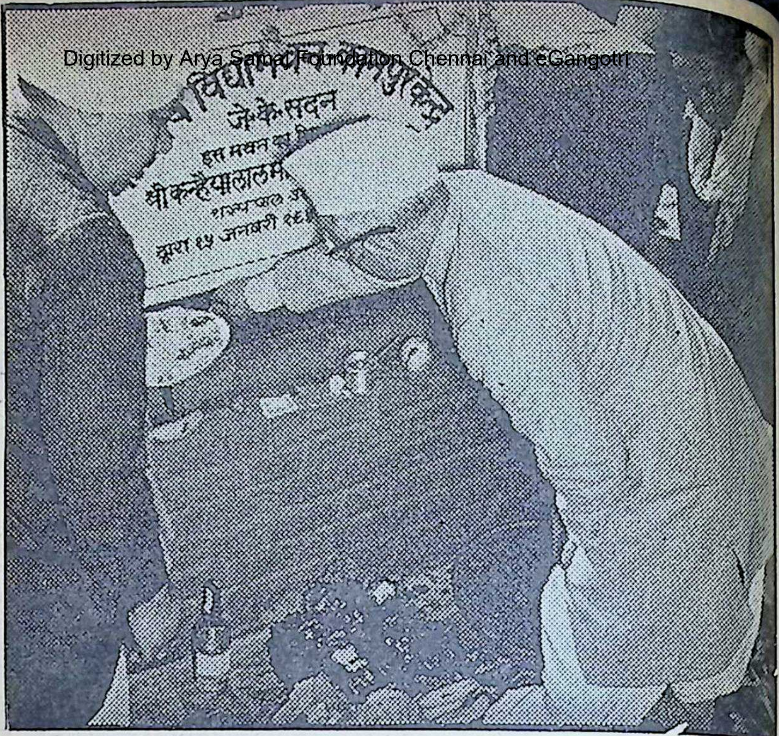
# BHARATIYA VIDYA BHAVAN

## Programme

### *February 10, 1957 to February 17, 1957.*

| | | |
|---|---|---|
| 10th Feb. 1957<br>**Sunday** | 8-00 a.m. | **Vastu** ceremony of the New Building for College at Chowpatty. |
| | 9-00 a.m. | **Pravachan** by Swami Shri Vidyanandji raj of Gita Prachar Samiti and by S Akhandanand Saraswati of Vrindavan on **mad Bhagawat**. |
| | 5-00 p.m. | Inauguration of the Bi-Decennial Celebra and opening of New Building for the Arts lege at Chowpatty. |
| | 8-30 p.m. | **"Songs of the Month"** (in Gujarati). Pro by Bharatiya Vidya Bhavan Kala Ke Direction, songs & music by: Avinash Vy |
| 11th Feb. 1957<br>**Monday** | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji raj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhand Saraswati. |
| | 5-00 p.m. to 6-30 p.m. | At HOME. |
| | 8-30 p.m. | **Bharata Natyam** by Kumari Chandralekh Madras. Organised by: Bharatiya Vidya van Kala Kendra. |
| 12th Feb. 1957<br>**Tuesday** | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji raj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhand Saraswati. |
| | 6-30 p.m. | Recitation from **Bhagwad Gita** and **Ramc Manas** by: Shri Krishnadas P. Dallela of Al |
| | 8-30 p.m. | **Naso Goso**—Gujarati Drama by Dhansu Mehta. Produced by Bharatiya Vidya Bh Kala Kendra. Directed by: Adi Marzban. |
| 13th Feb. 1957<br>**Wednesday** | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji raj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhand Saraswati. |

| | | |
|---|---|---|
| | 6-30 p.m. | Symposium on "Whither Indian Stage?" |
| | 8-30 p.m. | "Nurjehan" (Operetta in Gujarati). Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs and Music by: Avinash Vyas. |
| 4th Feb. 1957<br>hursday | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji Maharaj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhandanand Saraswati. |
| | 6-30 p.m. | Tea Party in honour of 89th Birthday of Diwan Bahadur Krishnalal M. Jhaveri. |
| | 8-30 p.m. | **"Dr. Madhurika"** (Gujarati Drama by Sri K. M. Munshi. Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Adi Marzban. |
| th Feb. 1957<br>iday | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji Maharaj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhandanand Saraswati. |
| | 6-30 p.m. | **Pravachan** by Prof. Nalin Bhatt. |
| | 8-00 p.m. | Dinner in honour of Sri K. M. Munshi's 70th Birthday. |
| | 8-30 p.m. | **"Ram Shabari"** (Dance Ballet in Hindi) Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs & Music by: Avinash Vyas. |
| th Feb. 1957<br>aturday | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji Maharaj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhandanand Saraswati. |
| | 5-30 p.m. | Symposium on "What is the Matter with the World?" |
| | 8-30 p.m. | **"Folk Songs of India"** Produced by: Bharatiya Vidya Bhavan Kala Kendra. Conducted by: Bombay Youth Choir. Directed by: Salil Choudhary. |
| th Feb. 1957<br>nday | 8-00 a.m. | **Gita Pravachan** by Swami Vidyanandji Maharaj. |
| | 9-00 a.m. | **Bhagwat Pravachan** by Swami Akhandanand Saraswati. |
| | 5-00 p.m. | Public meeting to celebrate the 500th Jayanti of Bhakta Narsinh Mehta., |
| | 8-30 p.m. | **"Narasaiyo—Bhakta Harino"** (Dance Ballet in Gujarati). Produced by: Bharatiya Vidya Bhavan Kala Kendra. Directed by: Yogendra Desai. Songs & Music by: Avinash Vyas. |



*Kulapati Sri K. M. Munshi laying the foundation stone on January 15, 1957, of the Rs. 7-lakh building for the Kanpur Centre of the Bharatiya Vidya Bhavan.*

Dated................

To

Bharatiya Vidya Bhavan,
Chowpatty, Bombay 7.

Dear Sirs,

I have pleasure in enclosing P.O./M.O. receipt for Re. 1/- being my contribution to Bhavan's Bi-Decennial Celebrations Fund.

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# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

●

**K. M. Munshi**

●

### *PREVIOUS STORY*

*The Aryas led by King Divodasa of the Tritsu tribe and his high-priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, high-priest of Dasyus. Agastya marries Lopamudra and Vishwaratha. Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his high-priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him on Suparna and on the way he is captured by strange men. He escapes later and falls into the hands of a Turvasu boatman and gets acquainted with one Shunahshepa. Again he escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.*

## SUDASA'S INVITATION

### 8

SIX years had elapsed since Rama, given up for lost, had returned to Sage Jamadagni's *shrama.*

Two years ago King Divodasa ad left for the Land of the Ancestors. During the last few years of his life, aided and inspired by Rishi Vishwamitra, he had become the most powerful king among the Aryas. He was also the overlord of the confederacy of the Bharatas, Tritsus and Bhrigus. With it were also associated the tribes of Anus and Druhyus of which the Sage Jamadagni was the High Priest.

When King Divodasa died, his son Sudasa, the brother of Lomaharshini, became the king of Tritsus and succeeded to the overlordship of the confederacy. Under him, it was scarcely a happy family, however. The Bharatas and the Bhrigus thought that the Tritsus were powerful only because of the Sages Vishwamitra and Jamadagni and the valour of their arms. The Tritsus, on the other hand, thought that the power and opulence which they had gained by their own strength was unjustifiably shared by the Bharatas and Bhrigus.

The old Kavi Chayamana, who had led the forces of the allied tribes all these years, was deeply disturbed at this estrangement.

However, there were deeper causes which were breaking up the confederacy. Because of the liberal attitude of Vishwamitra, the dark-skinned Dasyus had come to occupy a respectable position in the society and were mixing freely with the Aryas. This led to racial bitterness. Many Aryas were taking Dasyu women as mistresses. and even as wives, resulting in a mixed race. There were also cases of promiscuous intercourse between Arya women and Dasyu chiefs which caused considerable heart-burning.

Scandal had it that even the beautiful Shashiyasi, daughter-in-law of Haryashwa, the Ki
uncle, and the wife of the h
apparent was having an af
with Prince Bheda. Bheda w
the son of King Shambara, wh
Vishwamitra had brought up a
installed as king of a small pr
cipality.

A group of leading Trit
headed by Haryashwa, the un
of King Sudasa, was bent up
breaking up the confederacy. T
powerful group had come t
believe that the Sage Vishwami
was at the root of all the troub
It had, therefore, been encoura
ing King Sudasa in his secr
design to get rid of Vishwamit
as the High Priest of Trits
This suited the King too. He h
hated the sage since the ti
when both of them were studyi
in the *ashrama* of Sage Agasty
He was now only awaiting an o
portunity.

In the meantime a religio
crisis arose in Sapta-Sindhu. Wh
Vishwamitra had been a you
man, he had been on the point
being offered as a sacrifice to t
Dasyu God, Ugrakala, in Sha
bara's fort. But the Gods Varu
Surya and Indra had interven
and saved him. Vishwamitra h
then understood the significance
this event and accepted stoppi
human sacrifices as one of t
missions of his life.

But now King Harishchand
son of Vedhas, was afflicted by
grievous malady. He approach
God Varuna by prayer and sac
fice, and begged to be cured. T

God, however, promised to cure him only if he offered a human sacrifice.

For years past the Aryas had accepted the teachings of Rishi Vishwamitra that *nara-medha*, human sacrifice, was against *Rita*, the eternal law of Lord Varuna. This form of sacrifice had, therefore, gone out of fashion. But now Lord Varuna was himself demanding such a sacrifice. King Harishchandra did not know what to do about it. Not to incur the displeasure of Sage Vishwamitra, therefore, the king sent an invitation to him to preside over the sacrifice.

When the invitation came, the Sage felt that he himself was on trial. If he refused to preside over this sacrifice, another Rishi would perform it. It would then mean that the Gods had deserted him; that his teaching was untrue and his life a failure.

The Sage, therefore, decided to accept Harishchandra's invitation. He hoped to induce the God to cure the king of his malady without demanding a human sacrifice. But if he failed in this, he would have no other alternative but to offer himself as an oblation.

Sage Vishwamitra, therefore, accompanied by Jamadagni and their spouses and disciples, went to the court of Harishchandra. He was ready to vindicate his truth, if necessary, by sacrificing his own life.

Taking advantage of Vishwamitra's absence, King Sudasa went one dark night to meet the great Sage Vasishtha. Across the Saraswati, away from strife and sin, the Muni, Master of Silence as he was called, had established his *ashrama*. In these thirty years a worshipful crowd of disciples had come to him. Living a life of stern *tapas*, the sage taught them the Law of *Rita*, in its pristine purity, as the ancient sages themselves had taught it.

Sudasa prostrated himself befor Vasishtha and sought a private audience. The sage, tall and lean, his magnificent brow covered by his white mane and the crafty, ambitious king with the shifty eyes, walked up and down by the side of the river in deep converse.

Sudasa was begging the Sage to return to Tritsugram and to accept the office of the High Priest of the Tritsus in the place of Vishwamitra.

"Munishreshtha, Master of Silence, you told me to think the matter over for twelve months. I have done so. I have now come to you again to beg you to come to Tritsugram and be my High Priest."

"I tell you again what I told you then, Sudasa," observed the Muni pensively. "If I accept your invitation, you will have to suffer. Have you thought about that?"

"I have," replied Sudasa.

"You know my vow: I will not stay in the same place as Vishwamitra. Not that we are enemies: he is a great Sage; I honour him, but the Gods have willed that our truths should differ; our ways have, therefore, run apart. What will happen when the Sage returns from King Harishchandra's sacrifice?"

"He will not return for many months," replied Sudasa. "And, venerable Sir, if you come to Tritsugram, he will never return."

"I bear no malice to Vishwamitra, King, but I must live for my own truth. When Vishwamitra became the beloved of the Gods and was appointed the High Priest by your father, I felt as if the Gods had forsaken me. Then my truth appeared untrue and my prayers sounded hollow. I, therefore, left everything and sought this wilderness. But the Gods were very kind. They gave me strength and sent me hundreds of disciples. My son, Shakti, became the foremost among the Sages. Now I know the truth. The Gods have given me my life so that I may stand for Purity in word, thought, deed and dealings with men. That is my truth, and I have never departed from it."

"You, Master, are the redeemer of the Aryas," said Sudasa.

"I know, Sudasa, that you have come to me out of selfish motives," said the old Sage with twinkling eyes. "You hate Vishwamitra. Have I not known that from the days of your boyhood? I cannot come unless Lord Varuna gives me the mandate. I shall pray the whole night through and if the mandate comes, I shall accept your offer. But before that will have to fulfil the conditio prescribe."

"I will fulfil all the conditio will stand all tests."

"Do not be so sure," ret Vasishtha. "I do not want to the priesthood. First, go and the Tritsu assembly whether want me."

"They want you, Master."

"They do not know the c tions which I have prescr otherwise you would not come to me in the night, li thief."

Sudasa was annoyed at plain speaking, but he wa Vasishtha to return at any c there was no other way to s off Vishwamitra.

"First," continued the S slowly, "I must take the per sion of Vishwamitra."

"What? Ask him?"

"Yes. I do not want the pri hood, nor does he. If I do obey *Rita,* the law eternal, shall I succeed as your Priest?" asked Vasishtha.

Sudasa was silent. The S continued, as if talking to him "Vishwamitra has given san to marriage between the A and the Dasyus. That is sacri It has opened the gates of de dation."

"Master mine," replied Su "I also wish to save the A He has not only approved of sacrilege, but done somet more. He has ruined my Tri We are no longer the masters e are sick of the slavery he has posed!"

"Slavery?"

"Yes, the slavery of Vishwamitra imself, of the Bharatas, the Bhri- us and the Dasas, whom they ave encouraged!" said the King.

"If I accept your invitation, it ay mean war."

"I am prepared for it. I am ng enough to deal with the aratas and the Bhrigus," replied dasa proudly.

"Are you prepared to accept my nditions, Sudasa?"

"I am."

"The first condition is..." and e voice of the Sage shook as he oke, "...my brother, the Vene- able Maharshi Agastya and his ouse, must not be invited to ur kingdom."

"I agree to the condition," re- ied Sudasa.

"The next is: Aryas and Dasas ust not live together."

"Yes, I will fulfil that condition so."

Vasishtha was silent for a few inutes as he paced the bank of e river with slow, firm steps. hen he raised his eyes to the d of the Sky and asked: "Lord, it for this that you have given e this life?"

o one spoke for a moment and the Sage turned to the King, "Listen, Sudasa. Your sister, Lomaharshini, has been a disciple of the venerable Lopamudra. Following her, she has been defying the canons of Aryan conduct. She is now nineteen and not yet married. You have already promised her in marriage to Arjuna, the son of Vitahaya. You must get her married."

Sudasa paused for a while. "Loma is irrepressible. She is very obstinate. Whenever I talk to her of marriage, she laughs at the idea and also at me."

"She will have to be taught what true Arya behaviour is," said the Rishi. "If the daughter of King Divodasa does not uphold the pure ways, who will?"

"I will do my best," promised Sudasa.

"And I want you to issue two ordinances: One, that any Arya who permits his wife to deviate from Aryan ways will have to pay a fine of fifty cows; and, two, if any Dasa has illicit relations with an Arya woman, his life shall stand forfeited. Go, and if my conditions are acceptable, send me a message and if the Gods will, I shall come," said the Rishi.

Sudasa left, happy but uneasy.

**[*To be continued*]**

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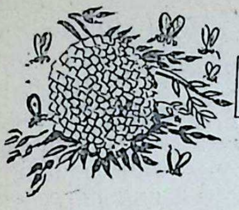
*Only those thoughts are true the opposite of which is also true in its own time and application; indisputable dogmas are the most dangerous kind of falsehoods.*

—Sri Aurobindo



# HONEY Golden Wonder

David Gunston

**The oldest human food is generally thought to be bread, or perhaps milk, but man knew the rich sweetness to be had from wild honey long before he learnt the art of baking or kept goats or cattle. To this day, honey is the golden wonder of all our varied foodstuffs, the sweetest substance there is, and still the most perfect and most easily assimilated article of diet.**

HONEY has always supported man in his prosperity and in his extremity. When John the Baptist sojourned in the wilderness we read that "his meat was locusts and wild honey."

Yet even after some fifty centuries of regular human use, honey still retains something of its early mystery, puzzling science by the very simplicity of its food value. Given all the necessary ingredients on a laboratory bench, a chemist can no more make honey than he can make milk: its great health-giving richness lies in its natural, living source.

In its original state in the flower, nectar is a watery fluid with a marked scent of its source-plant, but after transportation by the worker bee, and handling by the younger bees in the combs, where it is laid well mixed with supplies from countless flowers, it becomes thic sweeter, more nutritious. honey differs mainly from th ginal nectar in having a water content and in the transformation of sucrose s into its two main consti sugars, called dextrose and lose.

Various honies show m difference in their ingredi just as different races of bees produce individual types of h from the same species of flo but these two sugars are al present. Average honey also tains a small proportion of v some albumen and cane s minute quantities of dext gums, volatile oils, digested and, depending on its clarity, bers of actual pollen grains.

In addition, honey contai

all mineral content, the size of ich bears little relation to its portance, comprising iron, sili- copper, potassium, sodium, sul- hur, aluminium, manganese, lorine, calcium, phosphorus and gnesium, some of which have en proved to have a beneficial fect upon the blood stream. Yet must be produced by the tire- bee.

r long it was held that what- er else in food value it contain- honey had no vitamin content, t tests have proved this to be orrect. Flower pollen is rich Vitamin C, richer in fact than st fruits, but variable amounts e retained in the resultant ney, although all but the most ferior products contain good pplies of this important vita- in.

Honey is the richest and cheap- known source of levulose, a bstance normally more than ice as sweet as ordinary cane gar, and the most important in- edient of the bees' gift to huma- ty. Combined with the other ple sugar, dextrose, levulose lps the body to build up its al reserves of glycogen and od sugar, which are swiftly nsformed into energy and heat. s pure honey is totally assimi- d into the blood stream, it is, erefore, invaluable for counter- ting the effects of exertion—a t known to athletes since the ys of Ancient Greece. Over all e other forms of sugar we now ow and use, honey may be said to have the unique advantages of being non-irritating to the digestive tract and providing an immediately available source of energy. In addition, it is gently and naturally laxative. Small wonder, then, that it has been a prized article of diet for so long.

Cane sugar, like salt, has but one universally recognised taste, but honey may have an enormous range of variations in flavour, dependent upon each of the 10,000 or so species of plants and trees which rely upon bees for their pollination.

Properly ripened, honey immediately destroys all harmful bacteria which may settle upon it, even when it is directly exposed to contamination. It has the strange property of absorbing all the moisture in everything with which it comes into contact, and as bacteria cannot live without a modicum of moisture, honey swiftly kills them. In a series of microscopal tests the typhoid germ was seen to die within 48 hours of contact with pure honey and the dysentery bacillus was dead after only ten hours' contact.

It is impossible to adulterate honey in such a foolproof way that scientific detection is remote, although many attempts are made. If it is skilfully diluted with water, it merely ferments. If it is contaminated with added cane, maple or maize sugar, it will eventually separate out again. If it is blended with other sugars, it merely thickens and turns solid.

A fairly good test for pure, unadulterated honey is to pierce the lid of its jar and then tilt the jar on its side and watch what happens.

Pure honey will almost always trickle very slowly through the hole, making snaky coils on a saucer placed beneath, but diluted honey will not do this. Nevertheless, cheaper brands of honey may be adulterated with cheap invert sugar or otherwise tampered with, and the so-called "British honey" has been known on occasion to contain grains of pollen from flowers native only to parts of the Commonwealth! Blended honey is, of course, another matter, being merely a skilful mixture of different types of honey, designed to make a popular and uniform product for the market.

Led primarily by the fragrance, and then by the colour of the flowers, the bees (which are colour-blind to reds, by the way) set about making their honey food with an industry unsurpassed in the human world. Three times more nectar than honey is originally gathered, and it takes the nectar from about 2,000 flowers to produce a tablespoonful of honey. A pound of honey safely en-combed in the hive represents the minimum of 37,000 bee trips, or a mileage of perhaps 50,000—twice round the globe—for a hiveful of insects making their average of 100 lbs. or so of honey in a season. Yet from a single average flower one bee extracts only a half-grain of nectar.

Honey is most commonly attractively produced from cl blossom, and the bulk of C monwealth and North Ameri honey comes from this sou Clover honey is light in style, the flowers of sainfoin, must turnip and charlock are also cellent for light or medium- honies. The finest dark ho comes from heather, fruit b som, bean, blackberry and b wheat.

In colour honey may vary fr creamy-white and golden sha to blackish amber, purpl brown or sea-green. The Anc Athenians gathered their fi honey from the slopes of Mo Hymettus, where the wild thy gave it a distinctive taste. Mal honey, famed throughout Middle Ages and still excel today, owes its characteri flavour to orange-blossom ( very name Malta, formerly Me derives from the Latin m honey.)

The luxurious granular wh honey of Narbonne, in Fra owes its aromatic charm to sa foin blossom, while the stra toothsome wild honey of G many's Black Forest is made fr the gummy exudations of the p trees there. Wild raspberries g honey a ruby tint, sage gives i roughy sweetness, heather inv it with a deep purplish hue a markedly high mineral cont and alfalfa lends a tang all its o cacia honey gathered in Hungary probably the most aromatic all, and Brazilian honey the rkest, being almost black, while om parts of Africa comes a easant pale green honey.

The rarest honey of all is that lled from the white bells of mbrosia, or wormwood, and angely enough there is even a onous honey obtained in ring by the wild bees of East epal from the flowers of certain ountain rhododendrons.

Allusions to bees and honey ound in the Bible and in the ythology and religious writings almost all races.*

Democritus, the Greek philosoher, and Alexander the Great, mong many of their less famous ntemporaries, were so aware of e value of honey that they left structions that they were to be uried embalmed in it. A royal mb of Ancient Egypt opened in odern times was found to ntain an earthenware jar of ney at least 3,300 years old, rkened and clouded, but still re and edible. It was no chance at the Promised Land was to be wing with milk and honey, and e fact is mentioned no fewer than twenty-one times in the Bible.

It is not generally known that there are today two distinct grades of honey, in use, the rough, coarse-flavoured industrial product and the fine, delicate table variety. Only a comparatively few flowers yield nectar that makes clear table honey, but many others enable the bees to produce dark, rank-tasting honies that are put to good use in making cakes and brown malt bread, curing, moistening and mellowing tobacco, and preparing cough linctuses, skin lotions, ointments, cosmetics, soap and may other pharmaceutical articles.

But it is as food that honey is so valuable and important, whether for adults seeking a sweetening agent with no restrictions attached to its use, for children building sturdy bones and teeth with the finest carbohydrate foodstuff available, or athletes requiring an immediate reserve source of energy. Honey has still to yield up all its secrets and is currently the subject of much medicinal research. Meanwhile, an even wider use of honey in everyday diet combined with the strictest possible insistence upon quality and purity can have nothing but benefit to public health. And unfortunate indeed is he who can find no delight in this age-old, Heaven-sent sweetness.

[Courtesy: *World Science Review*]

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The Vedic Aryans, as the *Rig-*eda says, used honey lavishly and ere are numerous references to *ma*u, honey, which was also used in tuals. It is highly priced in Ayureda. In fact most of the Ayurvedic edicines have to be taken with ney.—Editor.

Our Fortnightly Profile—63

# HAROLD MACMILLAN

HAROLD MACMILLAN, the dark horse, has romped home as the winner in the Ministerial race in Great Britain after the exit of Sir Anthony Eden following his Suez misadventure. Many political punters had backed Mr. R. A. Butler to the hilt and the reason for his being bypassed is stated to be the advice tendered by Sir Winston Churchill to the Queen to prefer Macmillan.

The rest of the world is not so much concerned with the personal aspect of the choice but the question is being posed whether the change in Prime Ministership means any departure in Great Britain's foreign policy or a continuation of the trend which led to the downfall of Eden. Unless Macmillan gets rid of his "get tough" complex and throws his full weight to crease the international tension, the days of Tory governance of Great Britain are numbered.

So far as background and knowledge of the world acquired by travel are concerned, Mr. Macmillan is in no way inferior to Butler. But he lacks the la immense driving power; nor he Churchill's imagination to s the mind of the ordinary peo

Grandson of the founder of well-known publishing hous Macmillans, Harold was the aging Director of the firm b he was absorbed in office. of a Scottish father and an A rican mother, he was born in went to school at Eton and wa Exhibitioner at the Balliol lege at Oxford where he to first class in Moderations. In first world war he was an e in the Grenadier Guards and wounded three times. It is s that on the last of these occas

ving to spend a whole day in -Man's Land with only the dead company, he tried to distract self by reading a pocket edition of Homer!

His career began in 1919 when went to Canada as A.D.C. to Duke of Devonshire, G.-G. next year he married the ke's daughter, Lady Dorothy ndish.

contested a Parliamentary from Stockton-on-Tees in 1923 was defeated by 70 votes. ever he won the seat the next . He was again unseated in . Then he represented his stituency for a long spell from 1 to 1945.

He was the central figure in a ll group in the party concerned in a constructive way with so- and economic questions. Along h Mr. Murphy, President sevelt's representative, Mr. millan was present when enhower signed the Italian nistice. He was later appointed as British representative to Advisory Council for Italy h the title of United Kingdom h Commissioner. He was a ister of State in the Mediterean theatre of war during 1942 1945 and a delegate to the ue Conference in 1948. At e he functioned as Minister of sing and Local Self-Governnt for three years, later becom- Minister for Defence. Mr. rchill made him Chancellor of hequer. In the changes effected by Eden after he became Prime Minister, Macmillan was assigned the Foreign Affairs portfolio and later the Exchequer.

Apart from social problems Macmillan is deeply interested in foreign affairs. Ten years in opposition benches hardened his thinking. He has all along taken a courageous and independent attitude. When sanctions against Italy were abandoned, he voted against the Government and gave up his post as party Whip. He was also opposed to the Munich Pact. In 1938 he voted against the Government when it refused to set up a Ministry of Supply.

As Foreign Secretary, he attended the Summit Conference of heads of the big four at Geneva and also the subsequent meeting of the Foreign Ministers held at Paris. He spoke frequently in the House of Commons on foreign affairs. Behind the scenes he was a member of the Conservative Committee that was working out new policies. He supported Churchill's efforts to unite Western Europe and attended the Council of Europe when it was established at Strasbourg. With such a background he is on a sure wicket at No. 10, Downing Street.

In private life he is shy and retiring. Although he displays considerable emotion on political issues, in personal relationship he is singularly unemotional. He is not an orator but essentially a committee man. In him the pre-war party rebel has come home to roost in office. He is typically

English in his outlook, mingling deliberation with courage. He likes the good things of life, smokes in plenty and drinks moderately.

The most striking thing about him are his heavily hooded eyes which have the effect of emphasising rather than concealing a look of boldness. He exudes aristocracy, dresses in style. He has one son and three daughters.

Whether he will be the bulwark of British reaction or one capable of taking a new line to better the international tension, time alone will show. The Kipling Era Britain has ended and she being relegated to a secon place in the concert of nati It is left for Mr. Macmillan to habilitate the fallen fortunes the party and the country. desire to meet Eisenhower also to call a meeting of the C monwealth Prime Ministers commendable moves. From ou these fruitful contacts, there the possibility of Great Bri chalking out a new line wh will undo much of the mischie the past.

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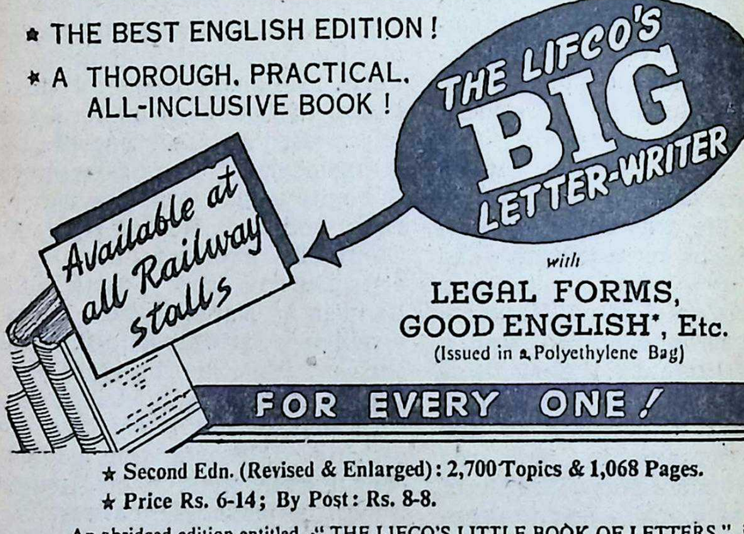

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## QUESTION BOX

## ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

### 156

Sri Mansukh G. Bhagat, Ghat-par, Bombay.

*How did the ideal of asceticism originate and develop in Ancient India?*

The root idea in asceticism is that the man, in order to rise higher, must give up the pleasures of the flesh; and that in order to attain full development of the personality, wasteful indulgence in the attractions of the senses must be controlled. This leads to the doctrine of *Vairagya*.

2. Strictly speaking, *Vairagya* is not asceticism; it is really transmuting the lower instincts by controlling the lure of the senses. The fear that, if pleasures are not enjoyed, we will be unhappy is wrong. From times immemorial, therefore, *Vairagya* was accepted as a principal pathway to *moksha*.

3. The negative denial of worldly joy led to the foundation of the cult of sadhus and monks. At the same time, the well-behaved sadhu or monk by his life-long devotion to *Vairagya* creates, fosters and strengthens moral, religious and philosophic currents.

4. During the Era of Resistance, when life in India became stale, asceticism was a means of escaping from the humiliations of the world. This introduced many elements of a decadent society in India.

### 157

Sri K. H. Sivaji Rao, Hyderabad.

Q: *Is not Article 365 of our Constitution which states that when a State had disobeyed the directions issued by the Central Government, it shall be lawful for the President to hold that the administration* *of the State cannot be carried on in accordance with the provisions of the Constitution vague?*

**A:** There might be many ingenious ways in which the provisions of the Constitution can be departed from or evaded. Article 365 is, therefore, purposely made sufficiently comprehensive to meet all contingencies which might lead to a departure from the Constitution.

### 158

Sri B. Lakshminarayana, Hyderabad.

**Q:** *Will you kindly enlighten me as to what are the fundamental teachings of Vedas, and to what extent the practices in Hinduism now are contrary to the teachings of Vedas?*

**A:** The fundamental teachings of the Veda are very difficult to compress in a short answer. The Rigvedic Samhita envisages vigorous, heroic, aggressive life, inspired by intimate contact with the different Gods, of whom one is the Supreme God. The principal Upanishads envisage Brahman, the All-pervading reality. Later philosophies and ritualistic schools have altered these concepts.

We cannot go back to the pure Vedic teachings; nor
can we ignore them, as t
are the source of our l
outlook, both moral and s
tual. What needs to be d
is to go to the vigorous o
look of the Vedas, the Up
shads and the *Gita* and
their light, change the
vailing practices to suit m
ern conditions. For this p
pose, the *Gita* is the best U
nishad.

### 159

Sri Gunjahalli Raghaven
Kalnala, Raichur Dt.

**Q:** *Kindly let me know wh
philosophy among Du
Adwaita and Vishishtadw
is based according to
TRUE PRINCIPLES of Ve
and is most followed and
mired?*

**A:** These systems of philoso
are evolutions of the V
thought and faith through
ages. Each of these phil
phies is admirable in its
way. But among those w
think in terms of philoso
doctrines, I think, Advait
more favoured in India t
any other school. The o
nary man is concerned w
prayer, devotion, faith, so
in this world and hope in
next; except in a theoret
discussion or in a crisis w
some explanation is nee
he is very little interested
philosophic doctrines.

B. Gopala Reddy

# MUSIC THAT ENNOBLES

A COUNTRY is not judged merely by its material prosperity. Literature, music, sculpture and fine arts which have been handed down to us through generations have a remarkable influence in shaping our personality and the manner in which we encourage and practise these great arts is an indication of our progress.

In all States today there is an awareness of the need for honouring writers, musicians and artists. What was considered either superfluous or a luxury of the elite a few years ago is now considered essential for all people and more and more persons are either practising fine arts or encouraging them by their own support.

Fine arts are like a moving stream which must be kept fresh at every stage. We cannot content ourselves with what was done centuries ago. Our generation must add to its lustre and hand over the torch of knowledge in a more resplendant way to the succeeding generation. Much more has to be done by the people and the Government in making the appeal of the fine arts universal. We want classics. We want lyrics. We want poetry and prose and music and painting that appeals to every stratum of society.

There may be a few things which even the untrained man could admire. I do not suggest that everything must appeal to everyone. We cannot democratise art in that manner. Each according to his own aptitude, training and equipment must choose his own sphere of inspiration. There must be a rich variety of people to choose from. What holds good in literature must equally be true in music, drama and fine arts. What is sought to be created must have the basic quality of art in it, adding to the delight of the observer.

We have no royal patrons now. We take credit for ending the princely order in India. Rajas, Nawabs and Zamindars have already become historical personages. Their material and cultural aristocracy is no more present. We have done away with the system, but we regret to find among them a few notable princes who patronised and encouraged fine arts and organised cultural festivals year after year. We must substitute what we have lost. We cannot afford to have a vacuum. Other people must take their place and it is a fact people are generally responding and bestirring themselves in organising cultural festivals where poets and artists are being honoured. An awakened nation must find its satisfaction in multifarious directions, and the interest that people are taking today in literature, music, dramaturgy, dancing, etc., augurs well for our future.

The three Akadamis sponsored by the Government of India are indicative of the Government's intentions. The Sahitya Akadami is creating a new stir of interest in matters literary, and the Sangeeth Natak Akadami is also making itself felt through its various State branches. The Presidential awards and prizes are recognitive of the artists' merit and they are proving a great incentive for novices in the field.

To obtain proficiency in any of the fine arts is a life's mission. It is not a mere three-year of four-year course. Right from the teens the aspirant must offer his worship at the altar of his muse for decades before he can claim recognition. Every *krithi* th sung has decades of training hind it. Unmindful of mat advantages, one must make art his hobby, his profession his mission.

Music is the sublimest of fine arts. It take us into re of pure melody. It transports nearer to divinity. It makes emotions more tender and r expressive. We go into a stat trance and rhapsody when hear good music. We feel though our heart is being clea of all its impurities when we through a good music rec Every *krithi* we hear is a t of beauty, a veritable lotus in lody offered at the altar of muses.

Our divinity is associ with music. Shiva, Krishna, P vati, Saraswati, Hayagriva Narada are all essentially great ponents of music. Their mes and appeal are through m Our great saints are also g composers of music, viz., T ram, Meera, Kabir, Ram Purandar Das and Thiagaraja.

Let the spirit of music, i.e., ciplined harmony and devotio melody, permeate our activ and ennoble us for the t ahead. Let us also sing with T garaja *"Sangeetha gnana vi laku mokshamu galada."*

*[From his inaugural address at Shanmukhananda Fine Arts Soc Music Festival. Bombay, on Ja 5, 1957.]*

# Immortal India —63

J.H. DAVE

# CALCUTTA

CALCUTTA is generally derived from Kalighat, where here is the celebrated shrine licated to Goddess Kali. It is o called Kalipeetha. Some people e derive the word "Calcutta" om "Kilkilaa." Others still de-ve it from "Kalikartta"—stating t the income of the village was ilised for the worship of Kali.

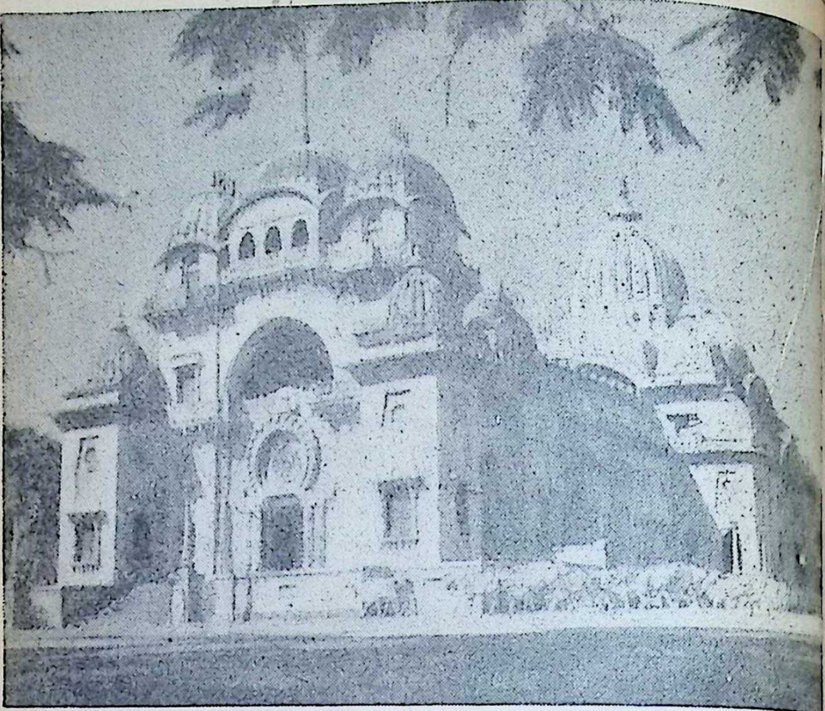
Calcutta has been one of the jor cities of India, and was also r a long time its capital during e British rule.

About five miles from Howrah tion on the bank of Bhagirathi Kalighat, there is the famous mple of Kali, the presiding deity Calcutta. This place is consi-red as one of the 52 principal ktipeethas. Legend says that a was carrying the corpse of i, who had destroyed herself cause of the dishonour shown her father Daksha to Siva.

Vishnu cut the corpse of Sati th his discus into 52 parts in or-r to remove the sorrow caused Siva and to pacify him. Limbs Sati fell at different places all over India, and they became the famous Saktipeethas where the Goddess is being worshipped. At Kalipeetha or Kalighat, the four toe fingers of the right foot of Sati are stated to have fallen. The Goddess is known as Kalika and the corresponding Bhairava is known as Nakuleesa.

In this temple the Goddess has three eyes. She is putting on the red cloth. She has a garland of mundas or heads, and the hair is flowing freely. She is the principal Goddess of Bengal. Apart from the temple of Kali here, there are several other temples in Calcutta dedicated to the Goddess, and they are of Hajarbhuja Kali or the Goddess of 1000 arms, of Sarvamangala, of Tarasundari, of Simhavahini and others.

The Agama literature developed in India with reference to each of the principal deities; for the Saivas there was the literature of Sivagama; for Vaishnavas the Pancharatra literature; for Sauras the Saura Agama; and for devotees



Temple of Paramahansa at Belur Math

of Ganapati the Ganapatya Agama. Even the Buddhists and the Jains have their own Agama literature. Similarly, devotees of Sakti have their own Agamas. Where the philosophy as also the *kriya* and *upasana* are described in detail, these works are known as Tantras. In them the form, the qualities and the activities of the deity are contemplated upon. The corresponding *mantras* are stated in detail. Geometrical designs known as *Yantras* with reference to the deity are also given and the five *angas* with reference the worship of the deity are al stated in detail. These five ang are the *patala, paddhati, kavach* *namasahasra* and the *stotra.*

It is well-known that in t Buddhist University at Naland education of the Tantric literatu formed part of the curriculu Recently, Sir John Woodroffe, u der the pen-name of Arthur Av lon, has edited numerous Tantr and pointed out that the *tant* literature has come down fr teachers to pupils in successi f countless generations from very arly times. *Mantra* is one of the rincipal *sadhana* of worship. om the various Bija *mantras*, e Tantrikas have realised ten *havidyas.* They are again rouped into two main groups of ali and Sri. The Saktas believe at the *mantra* should be acquired after a proper *diksha* or initia- and the *mantra* becomes ful only after its proper *pasana.*

In the Tantras, Kali is described of eight kinds, like Dakshina ali, Bhadra Kali and others. It stated that, when the Goddess anted to kill a demon known as umbha, one Sivaa came out of er body, and after that, the Goddess became black in colour. She as known as Kalika and she used abide in the Himalayan region. he image of Kali, with fearful objects around her, is intended to ow that she is the Destroyer d therefore the Liberator. Siva mself the Mahakala, is lying under her foot like a corpse. This to suggest that Purusha is Uda- a or indifferent while it is only e Prakriti, which is active. Ka- a is also identified with Krishna. spite of her fearful form, the otee is confident of Abhaya d securing bliss from Her. In *ndaka Upanishad* 1-2-4 the Goddess is described as Kali, Karali, anojava (as swift in motion as e mind) Sulohita (of the colour blood) and Sudhumravarna (of e colour of smoke). The Goddess, though appearing fearful at first sight, appears to the discriminating devotee as the Adya Sakti, the image of Chit and Anand and Giver of Liberation.

Bengal is well-known for its Sakti Upasana. There are a number of well-known Saktipeethas here and history has recorded several Sakta saints in Bengal, Bhakta Kavi Chandidas worshipped Vishalakshi, and as directed by the Goddess, he sang of Krishna Leela. He flourished in the 15th century. Chandidas was born in the district of Veerbhoomi. He was the contemporary of Vidyapati. His love for Rami was divine and he saw in her the vision of Kali. Kamalakanta was another Sakta Poet who flourished in the 18th century. Ram Prasad was a great poet and also a well-known Tantric. He flourished in the 18th century. Of recent age the name of Ramakrishna Paramahamsa as one of the greatest Sakti *sadhakas,* has become a household word, and he and his famous pupil Vivekananda are known not only in India but all over the world.

Sri Ramakrishna was born on 18th February, 1836 A.D. in the district of Hooghly in Bengal in a village called Kamarpukur in an orthodox Brahmin family. His father's name was Khudiram Cattopadhyaya and mother's name Chandramani Devi. Sri Ramakrishna's old name in childhood was Gadadhar. He was the youngest of the three sons of his father, his two elder brothers being Ramkumar and Rameswar. It is said that in June, 1842, when he was only 6 years old, and moving in a field, he lost all consciousness and fell to the ground on the sight of a beautiful cloud in the sky. He had an excess of joy and emotion overcoming him. Subsequently, he passed more than half of his life in this kind of ecstasy. His father died when he was seven years old. His elder brother Ramkumar went to Calchtta and opened a school. At the age of sixteen, Gadadhar also came to Calcutta.

At that time Rani Rasmani, a rich lady of Calcutta, had founded a temple to Goddess Kali at Dakshineswar on the eastern bank of river Ganga—about four miles from Calcutta. Both the brothers, Ramkumar and Gadadhar, were received with due respect by Rani Rasmani. Ramkumar was appointed the Poojari to perform the worship of the Goddess.

After the death of his elder brother, Gadadhar, i.e. Ramakrishna, was appointed as the Poojari. He was then twenty years old. He worshipped the Goddess with great devotion and was pining for Her *darshana*. Very often, for days together without food, water or sleep, he sat in front of the Goddess. Looking to his condition, his elder brother got him married to a girl of six by name Sarada Devi. After marriage, he started the worship of the Goddess at Dakshineswar with greater e siasm. Sarada Devi remain wife only in name. When grew up, she also permitted husband to continue his sa undisturbed. She subsequently came his pupil, and was resp all over the country as Mata kurani.

Ramakrishna continued hi tense devotion and sadhana o Goddess. Sometimes he f ecstasy and became like a s of stone, when he was in co plation. Rani Rasmani emp another poojari. As she re the greatness of Ramakrishna relieved him of the routine d

Ramakrishna came in co with two persons. The first the Bhairavi Brahmani. He a ed her as a spiritual Mother Guru. She methodically t him the various *sadhanas*, i ing those of the Tantras. B ravi recognised Ramakrishn an avatar of the Divinity; sh declared this in the presen learned men. The fame of R krishna spread thereafter, people from all quarters ca have his darshana. Ramakr by now had succeeded not o one but all the *sadhanas*.

By the end of 1864, Ramakr came in touch with Totap naked sannyasi, who taught Vedanta. Totapuri initiated into the methodical *samadhi* asked Ramakrishna to conce his mind on the point be his two eyes and meditate o ormless and Nameless Brahman. amakrishna succeeded in having Nirvikalpa-samadhi where the inction of the *Jnata, Jnana* and *ya* disappeared. Dualism was moved and he realised oneness ith the Infinite. Even Totapuri s surprised to find that what amakrishna realised in one day, d taken for him forty years to n. Totapuri parted company Ramakrishna in 1865 A.D.

By now, Ramakrishna had ob- ined the full Grace of God- ss Kali. People realised that a eat saint and Paramahamsa was siding at Dakshineswar. Many me to hear his *upadesa* from far d near. A number of people ecame his pupils. The most fam- us was Narendra or Swami Vive- nanda, who not only carried the essage of his teacher all over dia but made the world hear it ith respect. Ramakrishna gave p his body on 15th August, 1886 .D. On the last day, he cried the me of Kali three times, and then ll into the state of the final stasy.

Keshav Chandra Sen, the chief charya of Brahmo Samaj, got quainted with Shri Ramakrishna about 1875 A.D. Keshav Chan- a introduced to a greater de- e the elements of Prayer, Con- ntration, Renunciation and De- tion in Brahmo Samaj and it is ated that this was under the fluence of Ramakrishna.

The Brahmo Samaj was founded by Raja Ram Mohan Roy (1772-1833 A.D.). He believed that the Upanishads taught pure theism, not contaminated by idolatry, and he desired his country-men to follow this pure religion of their ancestors. Devendranath Tagore. who became a great friend of Raja Ram Mohan Roy, was born in 1817. In early age, he had a number of spiritual experiences. In 1942, after the death of Raja Ram Mohan Roy, he joined Brahmo Samaj, and was soon acknowledged its leader and Acharya. Devendranath also believed that the original Hinduism was purely spiritual theism taught in Upanishads. He drew up the Brahma Covenant and also the prayer for the Samaj called the Brahma Upasana. Keshav Chandra joined the Samaj in 1857. He travelled widely and he re-named his faith as the new dispensation. He died at a comparatively early age of forty-six. Gurudev Rabindranath Tagore (1861-1941 A.D.- was the son of Maharshi Devendranath Tagore and grandson of Dwarkanath Tagore. He became the Kavi Samrat and founded the famous Santiniketan to continue his work and message.

The Royal Asiatic Society of Bengal was established in 1784 A.D. and the Calcutta University in 1857 A.D. Calcutta, Bombay and Madras Universities are celebrating their centenary celebrations in 1957.

### SANSKRIT VISHVA PARISHAD

**Kurukshetra Session**

An exhaustive report of the proceedings of the above Session will appear in the next issue.

"We must, therefore, develop the confidence in what are facts: First, that India, as we have it, is a great modern Power; Second, that the situation can be met by strong national consciousness and material strength."

"This is first and foremost a psychological problem. Frustration—the defeat of the soul—has to be fought and transmuted into victory. Externally, due to Panditji's policies and pronouncements, we have gained the confidence of other nations. Internally, the problem has yet to be tackled."

"Negatively, India will not feel the joy of independence unless controls are removed and the Hindus in Pakistan are protected or helped in some way. Positively, India will only be enthused if production increases; if military education is in the air; if one national language and script are introduced. The last one is matter of sentiment nor of It is a matter of vital impor It alone will swiftly ope flood-gates of faith which li in the Collective Unconscio the Nation."

"Devanagari secured sixty votes to eighteen in the Co Party, against the wishes of of its cherished leaders. unity is both the basis and ment of national consolid The Sanskritic element in languages is the golden which glistens through the the whole country, through id song and story; through habits and institutional de through religion, philosophy, beauty, grace, love; through art of life itself."

"If these are secured, faith leap from heart to heart, and will be lit up with a mighty thusiasm."

I leave you, young frien find out how far we have tra from 1947, what strength and fidence we have gathered, what lies before us.

Yours sincere

---

*Joy is in the battle. The result comes by the grace of God.*

—Mahatma Gandhi.

hasana Dwatrimsika—37

# THE PARROT ESCAPES

## INTRODUCTION

*King Vikrama had stayed behind in the forest for 25 days asking his minister to return to the Capital. In the meantime Vijaya, a school-time friend of King Vikrama, spotted him out in the forest and stayed with him. When King Vikrama entered the dead body of a male parrot leaving his own, Vijaya treacherously entered the latter and went to Ujjain. Vikrama, in the body of a parrot, was caught by a hunter who sold it to Soma, a merchant-prince, for a fantastic price. Soma too made a lot of money by making the parrot his chief salesman. In the same city lived Rupasundari, a danseuse, about whom a poor brahmin dreamt and got into trouble.*

N hearing the confession, Rupasundari's maid pricked her ears up and ran to her ress to whom she reported the versation.

upasundari immediately hur- to the tank in the company er maid-servant who pointed to Sastri who was performing in wet clothes as the man had confessed.

upasundari went directly to ri and pulled him by his t-cloth.

stri who did *japa* with closed was startled to find Rupasun- standing before him like ira-Kali.

e roared: "You dreamt that had my company last night, 't you? Pay me my fees of thousand gold coins right ."

stri who never had the good fortune of seeing one hundred gold coins together in his whole life reeled back at the prospect of being hauled to the Court, when his throat became parched and his tongue glued to the palate.

"I am a poor brahmin and where shall I go for the money?" pleaded Sastri imploringly.

"But you had the temerity to dream about me, eh? Shell out the money or come to the Court," threatened the woman and hauled him before the court. A large crowd followed them.

The king gave them immediate audience. But when he heard the plaint and the defendant's reply, the king felt unable to decide the case and so sent the litigants to his ministers. The ministers too heard the statements of both parties and while they sympathised with both, they could not find a way of settling the dispute.

At that stage, one of the ministers suggested: "How about sending this case for adjudication to that parrot owned by Soma? People say wonderful things about it."

"That is the best way," agreed all the ministers and together with the disputants, they went to Soma's parrot for presenting the case.

In the meantime news about this sensational case got round and there was a big stampede before Soma's shop.

The parrot asked Rupasundari to state her case.

Rupasundari addressed the parrot: "Listen, parrot, this brahmin had the pleasure of my company, but refuses to pay my fee of a thousand gold coins."

The parrot then addressed Sastri: "You come from a learned family and yet why do you refuse to pay the woman her fee for her company?"

Sastri replied: "Hear, parrot, I never went to her house nor sought her company. I was sleeping in my own house. I only dreamt that I had the company of a woman who resembled the complainant. I was relating this dream to my friend this morning while bathing in the temple-tank. Her servant who overheard our conversation reported it to her and she has now sued me for the fee. How can I pay her?"

The parrot, then, asked Rupasundari: "Woman, how do feel justified in asking him to for an act he dreamt?"

Rupasundari replied: "I am justified in demanding my because in that dream, my and his were at one."

On hearing this, the p smiled and asked all assembl make room. It then asked the vant of the shop to bring a and a bag of one thousand coins. It erected the pole at centre of the crowd, and, tied bag of gold on top of it. Ben that pole on the floor, it plac large mirror where the reflec of the bag was seen.

The parrot then called Rupa dari near it and said: "You a clever woman and your cas just. Now, do you see that of gold in the mirror? That sh naturally belong to you. Take

Rupasundari looked at it stood idle, not knowing what do.

"Why don't you take y fee?" asked the parrot.

"How can I take what is onl reflection?" replied she.

"I don't know. If you can t it, that will rightly be the fee what occurred to that man i dream!" replied the parrot.

All the people assembled lau ed at the absurd situation cre by the parrot. Rupasundari greatly humiliated.

Addressing the parrot, she s "You wretched parrot, you, do not even cost a single c how dare you humiliate me is gathering? I shall no more ur my name, if I do not tear u into pieces and munch your d!"

"Don't be so hasty in pledging hat you cannot do," replied the rrot. It continued: "I am a all thing, no doubt. But you will ncede that, in judging your case, have been fair to both of you. was never my intention to hu- ate you. It is you who have ken offence at my judgment. In ng so you are behaving like a d. Yet, I am willing to take up ur challenge. If you insist on urs, you shall not only fail in ur boast, but I shall surely e that your head is shaved clean d you go round the local temple of Vishnu in sack-cloth and es thrice, uttering 'Govinda', vinda'."

"All right," replied Rupasun- ri, and added, "within eight ys from today, I shall fulfil my dge," and returned home, fol- wed by a jeering crowd.

For four days together Rupa- ndari had neither food nor ep. She was busy planning as how she should fulfil her vow wreck vengeance on the parrot. The fifth from that was the day en Soma used to visit her. So, asked her servants to bolt the e of her house from inside at time of his arrival.

As usual, Soma who had been t of the city and just returned, ssed luxuriously, arrived at the e of Rupasundari's house. He s surprised to find the gate locked! He knocked at it loud and long and a servant opened it and said "Your are not to be allowed: that is the order."

"What have I done to merit this treatment?" he asked.

In the meantime, Rupasundari herself had walked down to the gate and replied: "You have not done me any harm. But I have a request to make, which you should grant."

"Make it, and you shall have it," replied the young merchant.

"You must permit me to keep the parrot which you sport in your shop," she replied.

"Oh! Is it for that you are making such a fuss? You shall have it!" he said.

"Right now!"

"Right now!" said he and within a few minutes, he returned with the parrot in its cage.

The parrot which found itself being thus transported guessed immediately the fate that awaited it. It saw no useful purpose in arguing with Soma at that state of his mind. Banking upon future developments, it resigned itself temporarily to fate.

"Here you are" said Soma, as he handed the cage over to Rupasundari, who, after a malicious look at its content, took the cage and passed it on to her servant for safe custody.

The pair then walked to the luxurious bedrooms where they spent the night in a manner Soma had never experienced before.

Soma left her with reluctance in the early hours of the morning.

As his form disappeared in the street, Rupasundari promptly ordered her servant to fetch the cage she had given the previous night. It was immediately brought.

Poking the parrot with a needle, she addressed it: "Let me see what happens to your vow. I shall fulfil mine right now!" and roared with a devilish laughter.

The parrot did not choose to reply, because it realised that it would only aggravate her feeling.

Calling her cook, Rupasundari ordered: "Today, cook this parrot exclusively for me. Make a pudding of her body and a soup of her head. You hear?"

"Yes, madam!" replied the woman and took the cage away with her.

Rupasundari, with pride heaving her breast at the thought of her easy conquest over the legendary parrot, departed to the tank to have her bath.

The cook, after completing routine work, took out the cage, opened the shutter and held the parrot for cooking it in the manner in which her mistress had ordered. She was of course handling it carefully. But a better opportunity would never recur: so the parrot thought, and made a bold bid for escape by biting the cook all over her face and scratching her hands and breasts. The frightened woman let go her fingers when the bird flew in sky!

For a moment, the cook dazed. She immediately re that her mistress would not her easily if she came to that the parrot had escaped she ran to the market and chased a fowl more or less same size as the parrot and r ed to the kitchen and before sundari returned, she was with the "parrot dishes".

Rupasundari, after bath, round the deity adjoining temple thrice and returned She dressed herself and e the dining hall. She called cook and asked her if the " dish" was ready. She said and so leaves were spread.

When the dishes were s Rupasundari spotted out a rot-part" and holding it b hand, observed: "Where ar parrot and where is your s and munched it between teeth.

She took out another and ing it by the hand, asked "D not say you would shave my and put me in sack-cloth ashes? And would make m round the temple, disfigured utter 'Govinda', 'Govinda'? *Ustad* parrot, where are you And she crunched it betwee teeth. That she ate the whol with fiendish delight.

[*To be cont*

# SANSKRIT LESSONS

## VII

फलम् = Fruit (Neuter Gender)

*ingular*
= Fruit
= Fruit (obj.)
= By fruit
= For fruit
= From fruit
= Of fruit
= In fruit

*Plural*

| | | | |
|---|---|---|---|
| फलानि | = Fruits | .. .. | 1st Case |
| फलानि | = Fruits (obj.) | .. | 2nd Case |
| फलैः | = By fruits | .. .. | 3rd Case |
| फलेभ्यः | = For fruits | .. .. | 4th Case |
| फलेभ्यः | = From fruits | .. | 5th Case |
| फलानाम् | = Of fruits | .. .. | 6th Case |
| फलेषु | = In fruits | .. .. | 7th Case |

ORDS

1. गृहम् = House
2. द्वारम् = Door
3. कक्षः = Room
4. वातायनम् = Window
5. नलः = Water-tap
6. कूपः = Well
7. उद्यानम् = Garden
8. सोपानम् = Step
9. आसनम् = Seat
10. तटाकः = Tank
11. सत्वरम् = Quickly
12· तीव्रम् = Intense

ERCISE 5

Translate these sentences into English:

१. मित्र, तव गृहं कुत्र अस्ति ?
२. मम गृहम् समीपे अस्ति ।
३. किं तव गृहं विशालं अस्ति ?
४. विशालं अस्ति ।
५. मम गृहे बहूनि द्वाराणि वातायनानि च सन्ति ।
६. उद्याने वृक्षाणि फलानि च पश्य ।
७. कूपस्य जलं न पिबामि ।
८. नले जलं शीतं शुद्धं च प्रवहति ।
९. तटाकस्य सोपाने वस्त्रं क्षालयामि ।
१०. उद्याने वृक्षाणां छायायां सुन्दरं आसनं अस्ति ।
११. तत्र पाठं पठामि, फलानि च खादामि ।
१२. कृषिकः वृक्षाणां मूलेषु प्रतिदिनं जलं सिञ्चति ।

## EXERCISE 6

Insert suitable words in the following sentences.

(१) वृक्षे ________ सन्ति ।   (२) मयूराः उद्याने ________

(३) ________ क्रीडाङ्गणे क्रीडन्ति ।

(४) अश्वाः ________ गच्छन्ति, पशवस्तु ________ गच्छन्ति ।

(५) प्रतिदिनं सूर्यः ________ प्रकाशते ।

### अहम् = I (Pronoun)

| *Singular* | | *Plural* | |
|---|---|---|---|
| अहम् | = I | वयम् | = We |
| माम् | = Me | अस्मान्, नः | = Us |
| मया | = By me | अस्माभिः | = By us |
| मह्य, मे | = By me | अस्माभिः | = By us |
| मत् | = From me | अस्मत् | = From us |
| मम | = Mine | अस्माकम्, वः | = Ours |
| मयि, मे | = In me | अस्मासु | = In us |

## EXERCISE 7

Translate into English.

(१) वयं उद्यानं गच्छामः ।
(२) वृक्षेषु फलानि पुष्पाणि च पश्यामि ।
(३) कूपे सोपानात् अवतरामि ।
(४) रात्रौ बालाः वृद्धाश्च निद्रां अनुभवन्ति ।
(५) ब्रह्मचारिणः सन्ध्याकाले गायत्रीं जपन्ति ।
(६) सूर्योदये पक्षिणः वृक्षेभ्यः आरवं कुर्वन्ति ।
(७) अस्माकं देशस्य क्षेमाय प्रार्थयामः ।
(८) मम माता मां आह्वयति, अहं सत्वरं गच्छामि ।
(९) मुनीनाम् कृष्णे भक्तिः तीव्रा अस्ति ।
(१०) आचार्यः शिष्याय पाठं बोधयति ।

## ANSWERS TO EXERCISE 4

1. Where is the boy reading?
2. Are you reading letter?
3. I am reading newspaper.
4. Ramesh is there.
5. You are not weak.
6. I am mighty.

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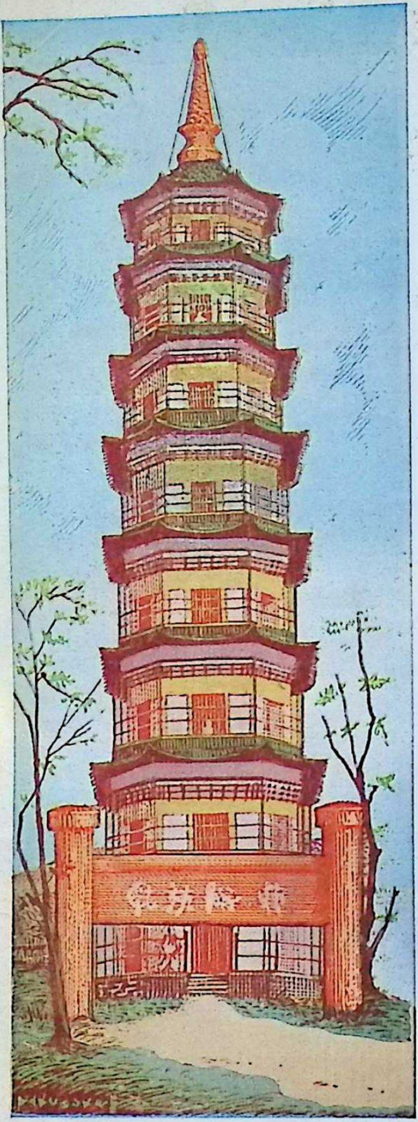

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APRIL 7, 1957

## RAM NAVAMI NUMBER

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# HAVAN'S JOURNAL

FORTNIGHTLY

No. 18

BHARATIYA VIDYA BHAVAN, BOMBAY 7

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# BHAVAN'S JOURNAL

## Ram Navami Number, April 7, 1957

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**Front Cover Illustration :**

*Sri K. M. Munshi and Smt. Lilavati Munshi inspecting some of the exhibits at a Flower Show recently held in Raj Bhavan, Lucknow.*

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

—*Rigveda*, I-89-i

. III, No. 18] [APRIL 7, 1957

# TRUTH

सत्यमेवानृशंसं च राजवृत्तं सनातनम् ।
तस्मात्सत्यात्मकं राज्यं सत्ये लोकः प्रतिष्ठितः ।।

ऋषयश्चैव देवाश्च सत्यमेव हि मेनिरे ।
सत्यवादी हि लोकेऽस्मिन्परमं गच्छति क्षयम् ।।

Ancient government was resting on truth and mercy. Truth is the principal factor of a kingdom as the universe rests on truth.

Gods and sages regard truth as the best virtue. One who utters truth at all times obtains eternal bliss.

**—Valmiki Ramayana (109—10 & 11)**

In the sad demise of Sri N. Chandrasekhara Aiyar on March 31, 1957, the Bharatiya Vidya Bhavan has lost one of its stalwarts and pillars of strength; and India, an outstanding jurist, a profound scholar and savant, an assiduous interpreter of Indian culture, an imaginative educationist and a veritable prince among men.

Sri Chandrasekhara Aiyar was born in 1888. He was an accomplished scholar in Sanskrit, Telugu and English. Deeply religious, a man of great humility, sincerity, personal charm and warmth, Sri Aiyar was an embodiment of the Indian ideal of simple living and high thinking. It can be tr said of him that he was on God's good men.

Two circumstances moul the career of Sri Chandr khara Aiyar. He was born had his early education at Ti pati, a renowned centre of dian Culture from time imm rial. His father, who practi as a lawyer at Tirupati, was scholar of great distinction Sanskrit and Telugu. This plains Sri Chandrasekha Aiyar's life-long devotion to ligion, law and literature.

After graduating wi honours from the Madras Chr tian College and the Madr Law College, Sri Aiyar serv as an apprentice under Sri Krishnaswami Aiyar. He w associated with Dr. C. P. Ram swami Aiyar and worked as h junior for some years.

It was about this time th he manifested his flair for jo nalism. In 1917 Dr. C. P. Ram swami Aiyar was editing *Ne India* as Dr. Annie Besant h been interned by Lord Pe land's administration for lea ing the Home Rule moveme Sri Chandrasekhara Aiyar th became a regular leader-writ of *New India*. For over a cade, he was a contributor the *Hindu* and the *Madras M* In fact, he once seriously ent tained the idea of becoming t editor of a newspaper.

In 1927, after a short but suc- ssful career at the Bar, he tered the Judicial Service. As a District Judge, he had a wide nd varied career in several istricts. In 1941, he was ele- ated to the Madras High Court here he earned a name for his rtness of mind, urbane dis- tion and high sense of duty. Retiring from the Madras igh Court in 1948, Sri Aiyar came a member of the l-India Bank Disputes Tribu- al. He was India's representa- ve in the Indo-Pakistan Boun- ary Disputes Tribunal presid- d over by the late Justice agge. In 1950 he was appointed Judge of the Supreme Court om which he retired in Janu- y 1953. Immediately there- ter, he was appointed Chair- n of the first Delimitation mmission and later acted for time as a judge of the Supre- e Court. He was again called on to serve as Chairman of e Delimitation Commission t up by the Union Govern- nt to draw up constituencies h for Parliament and State gislatures in the wake of the tes Reorganisation Act. He rked strenuously and com- ted the task according to edule.

Sri Chandrasekhara Aiyar had abiding interest in education d took a leading part in the ablishment of the Vivekananda College, Madras and other educational institutions.

> **IN SRI CHANDRASEKHARA AIYAR'S DEATH, THE BHAVAN HAS LOST A STALWART; LAW, A GREAT JURIST; LEARNING, A SCHOLAR OF WIDE SYMPATHIES; PUBLIC LIFE, A WISE SERVANT. DEEPLY RELIGIOUS, HE WAS THE SOUL OF REFINEMENT AND AN EMBODIMENT OF INDIAN CULTURE. HE WAS ONE OF MY DEAREST FRIENDS AND HIS DEATH LEAVES A VOID DIFFICULT TO FILL.**
>
> **K. M. MUNSHI.**

Himself a happy blend of Indian heritage and modern knowledge, Sri Chandrasekhara Aiyar saw his life-mission reflected in the Bhavan's objective: 'reintegration of Indian culture to suit modern needs.' A close associate and a very intimate friend of our Kulapati, Sri Aiyar was joint General Editor of the Bhavan's *Book University* right from its inception. He took considerable interest in all facets of the Bhavan's activities. His *"Valmiki Ramayana"* in our *Book University* Series, with a foreword by Prime Minister Sri Jawaharlal

Nehru, is a popular book, having gone into two editions in less than two years. He has also published another book *Anjaneya*. He was the editor of the latest edition of Mayne's *Hindu Law*.

Sri Aiyar was a frequent contributor to the *Bhavan's Journal*. In fact, the sad news of his demise reached us when this Ram Navami Number of the Journal, wherein we are carrying his article on "Sri Ramachandra," was half way through the press. Words cannot cribe nor tongue adequ convey any idea of the t of strength he had been to Bhavan in the years of e vour. His death is a benu ing blow to us.

We offer our heartfelt co lences to Shrimati Sitalak Ammal who was his *saha mini* through his eventful age across the sea of life l ing, by the brilliance alike his greatness and goodness path for many fellow mort

---

**While the printing of this issue of the Journal was nearing completion, we received the sad tidings of the demise of Sri Gordhandas Purshottamdas Sonawala in the early hours of April 2, 1957. He was 80 years old.**

**Sri Sonawala was one of the Trustees of the Bhavan. He was a great friend of our Kulapati and was closely associated with the growth of the Bhavan from its inception. In his death, the Bhavan has lost a great patron and sincere guide.**

**He was the senior partner of the well-known firm of Messrs. Narrondas Manordas. It was his princely donation which enabled the Bhavan to start its Science College—the 'Narrondas Manordas Institute of Science' and the hostel 'Narrondas Manordas Chhatragram'. He was a great humanitarian and philanthropist.**

**We offer our heartfelt condolences to his spouse, Srimati Chandanben and his two sons,**

**Sarvasri Harilal and Amr and other members of his f ly as also partners of his f**

**As a mark of respect to Sonawala's memory, all the partments of the Bhavan mained closed on April 2, 1**

# Kulapati's Letter
## ON
## LIFE, LITERATURE & CULTURE

## No. 124

# BHAVAN'S OBJECTS ★ IDEALS OF EDUCATION ★ ITS FAITH

Raj Bhavan, Lucknow.
APRIL 7, 1957.

YOUNG FRIEND,

S you know, we had the Bi-decennial Celebrations of the Bhavan from February 10th ebruary 17th, which were in- rated by Sri Sri Prakasa, Gov- of Bombay. There were sym- discourses, music, dance, and at-homes. There was too, not connected with the ations but arranged by some the Bhavan's enthusiastic ers for its benefit, and seve- other functions. Perhaps of you from the College not attend them on account r examinations.

urally I felt very happy to tipate in the Celebrations. has been the joy of witness- the growth of an idea; its blos- g out into a home of Indian e: its developing into a ment. The joy has been all greater for my having been associated with almost every phase of its activities.

★

It was in 1923 that an idea gathered form among a very small circle of friends in Bombay. The idea was that in order to revitalise our culture and re-integrate it with new elements so as to suit modern conditions, it was imperative that it must be studied in all its aspects by our educated men. But before that could be done, three conditions had to be fulfilled :

First, other-worldiness, the curse of the past, has to be replaced by a sense of joy in life as it is lived; second, the traditions which stifle the vigour of creative vitality have to be broken through; and lastly, the fundamental values of Aryan Culture, which have given ageless inspiration to our culture, have to be captured afresh for our generation.

A little later, the idea became articulate as a sense of mission, not in one mind but in two. They felt that, even in the act of their being brought together, they had been made the instruments—crude and imperfect—of serving, be it so little, the vast movement to restore Dharma, the essence of which has ever been Truth, Joy and Beauty, *Satyam, Shivam Sundaram.*

When the Bhavan was founded, I defined the aim of the Bhavan as follows in my address:

"The Bhavan will be an association which will organise active centres where ancient Aryan learning is studied and where modern Indian Culture is provided with a historical background."

Eminent men like Dr. Rajendra Prasad, now the Rashtrapati of India, and the late Sir Chimanlal Setalvad, the doyen of the Bombay Bar, were among those who helped in the foundation of the Bhavan.

The Bhavan has been the work of God. Patrons, donors, friends and co-workers have all given it generous assistance; many students have worked for it with single-minded zeal. They have been the props and pillars of the Bhavan; it has grown from year to year because of them. Money has come; buildings have risen, one after the other; kendras have come to be established and its institutions have attracted students from all over Ind abroad. The College of A the Institute of Science proved attractive. The b of the Bhavan's Kendra at will soon be ready. The tion-stone of the Bhavan's at Kanpur has been laid. Allahabad Kendra is workin The Kala Kendra, with its ties in music, dance and has enriched the lives of hu of students and associates cited admiration wherever dents staged performances.

The Singhi Series of rare scripts, edited by competen lars, the *History and Cul the Indian People* in ten v edited by Dr. R. C. Majum Book University and the J published by the Bhavan, them the *Bhavan's Journ* been fortunate enough to h ceived recognition not o India but abroad.

The Sanskrit Vishva P closely associated with the has had five successful s each associated with the in tion of a vital movement preservation of Sanskrit, th house and instrument of cient heritage. It has al ches, mandals, kendras an ciates in several parts of th try and in some countries

★

About ten years ago wh Bhavan began to make rap gress, the ideals of Bh *Shiksha* or Indian Educati ulated. In doing so, the y and practice of creative tion both in ancient and mo- India as also in the West drawn upon.

cation to be essentially In- we felt, must follow the lines dian culture. This culture is nly dance, music and drama; mere matter of religious prac- social institutions or philo- ical doctrines. It is a way fe through which only we can rue to ourselves and fulfil our iny.

e objects of the Bhavan, efore, postulated that educa- in India should be creative; while catering for the acqui- of the widest range of ledge available in modern s, it should predominantly in- te the fundamental values of n Culture. If this was ignor- or disregarded, the Bhavan ld have no right to exist.

ch a creative education alone meet the cultural crisis in mo- India, created by the system eveloped during the British me. The education which this em has provided is neither In- nor creative. It divorces ledge from an emotional reness of cultural values; it erts a graduate into a waste er basket for bits of informa- , without giving him an ethical spiritual outlook on life.

hen Macaulay first planted eed of English education, he of the view that it was neces- to civilize the "uncivilized" people of India. This seed, when it grew into a tree, succeeded in "civilizing" our educated classes, if by that is meant making them other than their real selves.

The early educationists of the 19th century, the British missionaries, inspired by a zeal to save the savages of non-Christian lands, substituted the values of our culture by the values of the crude culture of Europe. If we had to be taught to speak the truth, we were referred to George Washington, as if we had no Harishchandra; to inculcate perseverance we had to learn all about Robert Bruce and his spiders as if we had no Pratap and no Guru Govind Singh. And if we were taught anything at all of our country and its culture, it was to cultivate an arrogant and hypercritical attitude towards our past. Naturally, under this new dispensation, we learnt "to save our soul" by developing an inferiority complex *vis-a-vis* all things foreign.

This "miracle" was performed by our being hypnotised through Indian histories into a belief that we were only as our foreign rulers saw us, not as we *were*. These historians told us about the foreign invasions of India; of the evils of our social system; of the wickedness of selfish Brahmins; of the lurid details of the palace intrigues of the Sultans of Delhi; of the wicked sepoys who staged the Mutiny of 1857 and the brave foreigners who crushed it. We were never told of the tenacious social organisation which protected lives and culture through centuries of historical vicissitudes; of the heroes and heroines who resisted the foreign invaders; of the Indian conquest of foreign lands; of the urges which drove the Hindus and Muslims to rally round the last Mughal Emperor of Delhi in 1857 to drive out the hated foreigner; of the Dharmasastras which gave continuity, homogeneity and stability to widely differing communities and religious forms and cults; of the cultural, ethical and spiritual background of our past.

In the course of the last hundred years, correctives were provided by several challenging movements like the Sanskritic revival and the literary renaissance which followed it; the Arya Samaj and the Theosophical Society; Indian scholarship, Swadeshism and militant nationalism which grew with every decade; the higher life of the Spirit for which Sri Ramakrishna, Swami Vivekananda, Sri Aurobindo and Gandhiji stood.

In spite of ten years of freedom and these correctives, our educational system has not rid itself of its tendency to foster an inferiority complex. Some of our educated young men still look down upon their countrymen and look up to the foreigner. When they visit a foreign country, they get lost in ecstatic admiration of its achievements; they absorb a foreign outlook, see wisdom in foreign solutions and foreign remedies as the for our evils. This is no for the roots of their being in our soil.

The situation, far from ing, has in fact become wo our schools and colleges we busy teaching everything u tant that there is no ti teaching Indians to be India teaching history from the point of view; much less fo ring a sympathetic appr of our culture. There seem a conspiracy to keep the generations in darkness ab that matters in regard t country.

It is from a foreign auth Durant, that our young me to learn that "India w motherland of our race, an krit the mother of Europ guages; she was the mother philosophy, mother, throu Arabs, of much of our matics; mother, throug Buddha, of the ideals emb Christianity; mother, throu village community, of self- ment and democracy. India is in many ways the of us all."

The other factor, much dangerous, has been the fur which hedonistic Westerni been sweeping us off our fe great achievements during t thirty years have been to cate a growing admiration gangster; to force a step retreat from moral stand lop a taste for anarchical cyni- n. It gives sanctity to totali- n theories, which provide an pe into irresponsibility, when hing human could any longer t. And the whispered tales of esome happenings, which take e in the palaces of the tyrants, e replaced the sacred legends oble and heroic kings of old.

*

e can survive these on- ghts only if creative education es us true to ourselves. . "By alone can the self be raised," l Sri Krishna.

reative education must make young men authentic repre- tatives of India: strong, true l free embodiments of the finest our culture, their feet firmly ted on our past and their eyes w with pride in India's mis- n. The teacher and the stu- t should, therefore, become, t and foremost, India-conscious. must provide the growing d with a place to stand on, erefrom it can work the Archi- lian lever.

he Bhavan has the faith that ian culture, in its ancient but nal wisdom, has envisaged an ation, truly creative, which elops all the faculties of man l equips him for attaining hap- ess in all his personal relations. greater injury can be inflict- on the future generation than a narrow, lop-sided educational tem which develops the intel- but starves the aesthetic faculty; which increases comforts but neglects the religious urge; which multiplies technological equipment but removes the proximity of God—thereby betraying man's mission in life by disregarding its sanctity.

The education thus envisaged does not aim at mere intellectual development, or training in dance, drama and music for itself. Its aim is so to develop the faculties of the individual as to make his personal relations in their totality as beautiful as he could make them. As a human being he is gifted with aspirations and urges which long to satisfy needs which are as much physical and material as social and political as also the more imperative needs, ethical, aesthetic, religious and spiritual. If he has to fulfil himself, he has to learn to appreciate *Satyam, Shivam Sundaram*—Truth, so that thought, word and deed are as one; Joy, which illumines other lives besides his own with happiness; Beauty that radiates the life of the Spirit. It is only when an individual is trained to fulfil these aspirations that he develops an integrated personality.

It would not be correct to claim that the Bhavan has succeeded in achieving this aim in our educational institutions to the extent we would wish. But we know what our aim is and we try to achieve it within our limited means and the conditions under which we work.

In trying to appreciate and fulfil

this aim, we must, therefore, not even for a moment forget that the roots of Indian vitality are imbedded in its cultural and spiritual heritage. Its life may appear to change from generation to generation; but its basic continuity persists through a healthy adjustment between necessary development and persistent continuity.

The Bhavan, therefore, has striven to bring to modern life a characteristic outlook which may thus be defined :

First, while under modern conditions we should develop scientific knowledge and equip ourselves with the latest technical achievements, no ancient form or attitude should be given up out of a passion for mere change in the name of progress or modernity.

Secondly, we should not hesitate to accept any new form or attitude which is a truer and more effective expression of the fundamental values of our culture.

And Lastly, we should, at all times, by developing an emotional awareness of it, learn to appreciate our heritage and try to live up to its values in the pursuit of which its great architects found their self-fulfilment.

In this way alone can we capture its flame in our individual lives and pass it on to future generations to carry forward.

Let us by all means be an advanced people in terms of material achievement, but that is no reason why we should be untrue to the heritage of Vyasa, Valmiki and Kalidasa, or forget the sage of the *Bhagavad Gita*.

Let us have equality of me women, but that is no reason marriage should cease to b vested with the sacramental of spirit between husband wife, or that home should be conducive to welfare of ren brought up in an atmos of loving tenderness of both parents, joined in harmony.

Let us try to establish e mic justice, but let us not foolish enough to believe sense of justice can be deve without respecting the d essence in man.

Let us try to live life in fulness, but let us not comm fatal mistake of forgetting Who alone can give it.

It is in this faith that Bhavan has been founded; with this faith that we ha work.

In this Twentieth year of Bhavan we have set oursel goal and a programme. said, this is God's work. It Him to see it fulfilled.

I am sure His "outstre Hand is felt" upon the labour all of us who work for it.

Let us, therefore, offer Hi our best and continue, in humility, to be grateful for ever success He is pleased vouchsafe to us.

Yours sincerel

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# RAM

**R**AMANAMA is not for the few: it is for all. He who takes this name lays by a rich store for himself, and it is inexhaustible. The more you draw upon it, the more it increases. It is infinite. As the *Upanishad* says, you take out infinite out of infinite and infinite remains behind. It is the unfailing panacea for all the ills, physical, mental and spiritual to which man is subject. *Ramanama* is only one of the numerous names of God. In fact, there ar many names of God as ther human beings in the world may substitute *Krishna* for or you can substitute for i of His countless names and i make no difference. I had g mantra of *Ramanama* from nurse when I was a child. I to be frightened of ghosts an spirits in the dark. My nurs me: "If you repeat *Ramanam* the ghosts and evil spirits vanish." I accepted her with all the unquestioning of a child. That cured me o cowardice. If that was the rience of a child, how much would the grown-ups stan gain by it if they repeated *R nama* with understanding faith? But it must come the heart.

Do evil thoughts possess yo are you tormented by lu greed? Then, there is no c against it like *Ramanama*. posing you are tempted to a big fortune by some easy dishonest means. If you faith in *Ramanama*, you wil

हस्रनाम तत्तुल्यं
राम नाम वरानने ।।

# NAMA

Gandhi

yourself: "Why should I amass r my wife and children riches ich they might squander away why not leave them a legacy in e shape of sound character and und education and training that ll enable them to earn their liv- g by honest industry and body bour?" Ceaseless repetition of amanama will dispel your delu- on and false attachment and the ing realization will dawn on u that you were a fool to hanker ter millions for the sake of your ear ones, instead of offering em the priceless treasure of is name which frees one from ll bondage and wandering. Fill- d with joy of that realization, ch a person will tell his wife d children: "I have not brought r you the treasure I had set out r, but something infinitely icher." "Where is it, show it to s?" they will say incredulously. it is the Name which is richer han all treasures," he will reply, because It quenches the thirst for ll riches. It is enshrined in my eart."

[Courtesy: *Navajivan Trust*]

His Holiness Sri Shankaracharya of Kanchi has, in a message, called upon everyone to observe Ram Navami with Ramayana *Parayan.*

*"All should read Ramayana during the period commencing from Punarvasu, 8th April, 1957 to next Punarvasu, 5th May, 1957 in any language suitable to them.*

*The whole of Yuddhakanda from Vibhishana Saranagati to Sri Rama Pattabhisheka is to be read. The reading is to be commenced on Sri Ram Navami Punarvasu, the 8th April, 1957, first reading the chapter on Sri Rama's birth, then Yuddhakanda commencing from Vibhishana Saranagati and finishing with Sri Rama Pattabhisheka on the next Punarvasu the 5th May, 1957.*

*Persons who read Ramayana as mentioned above may expound in the evenings or at nights, whenever convenient, the purport of the chapters they read that day to such of those devotees as may assemble at their house or some other convenient place for hearing the exposition.*

*Readers of Ramayana as indicated above are requested to intimate their decision to the Manager, Sri Sankaracharya Mutt, Kancheepuram. Mantrakshata prasada sanctified by the recital of the name of "Sri Rama" will be sent to them at the time of the latter Punarvasu.*

*Those who are in the habit of reading Ramayana daily may not disturb their daily programme and continue to read Ramayana according to their original procedure even during the above period. In addition to their regular reading, the Chapter on Sri Rama's birth may also be read on Sri Rama Navami day, 8th April 1957."*

**Shudha Mazumdar**

# RAMAYANA

## HOW IT CAME TO BE WRITTEN

THE Bright Immortals in Skyland were troubled. The little planet whirling in space, called the Earth, appeared to have lost much of its joy. The mortals inhabiting it passed their days in constant terror of Ravana, the ten-headed Rakshasa, King of Lanka, that island kingdom set in the turquoise-blue sea. Skilled in black magic his wicked emissaries travelled far and wide in various guises, and wrought havoc on all good and pious people. Sacred altars in the forests, where holy rites were performed by Munis and Rishis, were defiled and destroyed. Peace had fled from the smiling Earth, and tearful sighs and supplications of the afflicted filled the spheres, saddening the Devas of Skyland.

What was to be done? Who would remedy this evil? The holy sage, Narada, minstrel of Skyland whose *veena* was ever in his hands to sing the glory of God, plucked the silver strings. To the accompaniment of delicate filigree music he entered Vaikuntha, the abode of Vishnu the Preserver. Here he found the Bright Celestial One seated on a beautiful Lotus T with his dazzling consort, L mi. Tears of love and rev filled Narada's eyes as he ga the Shining Ones. Then, lo! amazement he saw them no but in their place four r godlike ones with a lovely la their side smiling on him. wildered, he rubbed his What was the meaning of Silence reigned deep and pro The lambent light illumined scintillating figures, who l on him with benediction in eyes. Peace, perfect peace, pe ed Vaikuntha.

Narada was puzzled, for mind was ever curious. He he must unravel the mystery to whom could he go but to great god Shiva?—Shiva, who sacrificed everything to em the austere life of a Yogi, to into matters of the spirit, in s bound Kailasa—mighty Shiva held the goddess Ganga in matted locks, and wore the sent moon on his fair fore His compassion was boun Even the awful serpents this as they fearlessly und his neck in peace and ety. Those clammy, venomous kes that one avoided, he wore his necklace! His heart held un- unded love for all the Universe, en though his was the terrible k of destruction. The outcast d the despised found in him ir staunchest friend; and nothg could be hidden from him. He w all that was past, all that is d all that will be. Yes, Shiva uld surely enlighten him, deed Narada.

But he felt that it might be betr to go in the company of Brah, the Creator. So he went first this Shining One, so wise and d, and together they went to ilasa. On this snowy peak of e Himalaya mountains dwelt the at god Shiva, with his beautes consort, Durga.

"What brings you here?" asked iva with a smile. "Both of you em to have something on your nds, yet you are looking so ppy."

Then spoke the deathless and ight Brahma, "In Vaikuntha, e abode of light, there abides shnu, the Preserver of the Unirse, but now on the jewelled rone there are found four rant figures instead of one. Why this, O Shiva?"

"As it is revealed now so it shall in years to come," foretold the eat god. "Vishnu, to save his ople, will be born on earth to y the demon Ravana. He will vide himself in four, and desnd to the world, embodying himself as Sri Rama, Lakshmana, Bharata and Shatrughna; the four stalwart sons of King Dasharatha. Lakshmi, his celestial consort, will be Sita in King Janaka's palace; and Rama, to keep his father's vow, will banish himself to the forest followed by Sita and Lakshmana. Sita will be stolen, and rescued by Rama, and Ravana slain; the twins, Lava and Kusha, will be Sita's sons. Vishnu, born as Rama, will show mortals how to live by Truth. Sinners will be cleansed of their sins when they take the name of Rama, and turn to him. Yea, the greatest wrongdoer will discover he is freed for ever, if he but holds the name of 'Rama', in his heart. The name will possess singular virtue. Pain and poverty, grief and fear, will be unable to crush those on Earth. Freed from all ignorance safely they will cross the turbulent waters of life if they embark on the boat of 'Rama'. Frail mortals will be able to sail this sea if they will call on 'Rama'. The greatest sinners will be delivered in this manner." So Shiva declared, as he lifted the veil of the future.

"But where is there one so weighed in sin?" asked Brahma.

"Listen," said the great god as he smiled on them, You will meet him on the Middle Way; say the word 'Rama' to him. He is fettered by ignorance, and knowing no good, is therefore, steeped in sin. Free him from his bondage as you go."

So Brahma and Narada disguised themselves as sannyasis and went their way to test Shiva's words.

Now, in the Middle Path there dwelt the brigand Ratnakar. His parents were pious, but he had taken to evil ways. He robbed and killed wayfarers, and thus provided for himself and his family; and he knew no mercy or goodness. That morning he was up a lofty tre in search of passers-by to carry on his evil trade, when he spied Brahma and Narada coming his way.

"Aha", he thought in glee, "here are two holy men. They wear nice saffron robes. I shall kill them and take the garments for my own." So he went to them, raising his fearful iron rod with which he had slain so many. But lo! Brahma willed that his dreadful weapon of destruction should stay uplifted, and so it remained. Bewildered, Ratnakar set his teeth and tried his best to bring it down with a crushing blow, but all his efforts were in vain. His intended victims smiled on him.

"Son, who are you?" asked Brahma softly.

"Do you not know?" he cried furiously. "I am Chabyan's son, Ratnakar, and I shall slay and strip you both."

"It is a sin to kill," replied Brahma, "and more so a sannyasi. Do you not see we are harmless hermits?"

"You will not be the first," laughed robber Ratnakar. "There have been many of your kin none were spared."

"If you really mean to sla said Brahma, "then I wou seech you to do so with care ant or insect must be killed as I am felled to earth. Bu me," he continued, curiously shares all your sins?"

"Why, I keep both my p and my wife," was the bold "What I take is shared by the of us, and doubtless, they share my sins as well."

Brahma laughed. "Your he said, "are your own. None partake of the fruits of your deeds. Go and ask them. If agree to share your sin, then, and kill me if you will. I pr you I will not leave until yo turn." So saying, Brahma down with his companion u the shade of a spreading tre

Ratnakar was amused. "T

> From the peasant in
> field and the worker
> the factory to the high
> and the scholar, the s
> of Rama and Sita has b
> a living one.
>
> I do not think any pers
> can understand India or
> people fully without pos
> sing a knowledge of the t
> magnificent epics (Ra
> yana and Mahabhar
> that are India's pride
> treasure.
>
> —Jawaharlal Ne

t a trick of yours, O holy one. not think you can run away m me."

Brahma gave his word that he uld wait for his return. So, rious to test what he had just rd, Ratnakar left them, with ny a glance backward to see his victims did not escape. t house was close by in the ds.

First he went to his aged parts. "O father," he said, "Tell e. do you not share my sins en I bring food and raiment for u by killing people?"

"Who says this?" was the any reply. "Whoever heard of a her bearing the burden of his n's sins? When you were young d helpless, I fed and clothed u by the sweat of my brow. All t I did in the world then, I can ver lay on your shoulders. kewise, now that I am old and firm, it is for you to care for d keep me in whatever manner u can. Whoever asked you to y and rob for this purpose? ur sins are your own to bear." tnakar's heart sank at these rds.

Turning to his mother, tearfully e implored, "Will you, mother, ar my sins with me?" But his other flared up and cried, "One n never repay one's debt to one's other. I brought you to life. y me, you have seen the light of e world. No sin of yours is for e to bear."

Ratnakar hung his head and sought his wife who was devoted and true.

"Tell me truly, dearest," he entreated, "do you share my sins or not?"

"My Lord," she replied, "God made me your other half to share all things in life. I am to share every other sin of yours but this. For, when you wedded me, you pledged yourself to protect and keep me. You vowed before the world that you would be responsible for my food and raiment. So that which you do for this purpose, is all yours to bear. I never told you to rob and kill for a living."

Fear filled Ratnakar. "I am undone!" he lamented. "How ever will I cross this sea of sin which surrounds me on every side? What shall I do? To whom shall I go?"

Seized with dread and despair, as he realized the full extent of his wrong doings, in an agony of grief and horror he hit himself on the head with his iron rod, that had shed the innocent blood of so many, and fell senseless, to the earth. When he came to himself, he remembered the sannyasis he had intended to kill, and rose to seek them.

"I shall go to the great one. He may extend his grace and save me." So he came to Brahma and Narada and fell at their feet.

"Mercy, O holy ones," he begged with tears. "One by one I asked all three, for whom I robbed and killed, but none are willing to share my sins. Light breaks through my world of dark ignorance. By you this knowledge is revealed to me. Tell me now, in your kindness, how shall I be saved?"

Then Brahma said, "Go and bathe in yonder river first."

And Ratnakar went, but to his horror, as soon as his eyes fell on the rippling stream, the river dried up and not a drop of water remained. In the river bed, fish, alligators and other creatures who lived in the cool life-giving water, lay gasping and dying. Covering his face with trembling hands he returned to Brahma.

"O Lord," he sobbed, "I am filled to the brim with my sins. All shrivel and die at the sight of me. How can I be saved?"

Brahma sprinkled holy water from the hermit's bowl he carried on the bowed head of the sinner; then coming nearer, whispered in his ear, "Just utter the name of 'Rama'."

But sin had tied the tongue of robber Ratnakar, and it refused to frame the word.

"O Lord," he cried in horror, "my vile mouth cannot say the word. What shall I do?"

Then Brahma, with infinite patience and care, taught his tongue to utter the name that had been endowed with power to melt away all sin. He was told to sit and meditate on the name, while he whispered it to himself over and over again.

"In this manner, Time
surely free you from your
assured Brahma.

★

Time flowed on, and on, a
Came scorching summer a
winter,—storm, rain and sun
all over and over again. The
of the seasons passed over t
protected head of Ratnakar,
sat in stillness with the
"Rama" on his lips, and ensh
in his heart.

Countless years passed like
until one day Brahma once
passed the same way. To
ma, the years that had gone
but a mere moment. For Ti
the Celestial Ones is not as
pears to mortals. Brahma lo
around, then he spied a mou
earth made by white-ants.
ing near, he could hear a
within murmuring "Rama, R
Rama," over and over again.
it dawned on him that this
be where Ratnakar sat and
tated, while Time and the
ants had covered him compl
Thorny shrubs and blades
*kusha* grass had grown on th
tle hillock of earth. There
no sign of anyone but the
voice within the heap of earth
ling "Rama."

Brahma called Indra, the
of the Bright Immortals. "
down unending rain for
days on this white-ant hill,"
commanded.

So, cascading waters came
above ceaselessly, till they s

ugh the hard earth which cov- the form of Ratnakar. All remained was but a skeleton he robber that had been. But hin, his spirit still abided and tly murmured, "Rama." Time withered his flesh and white- had eaten through him; in e of everything he still con- d to do what he had been until at last the light of wis- illuminated his spirit.

rahma, Creator of all living gs, now called him to life, and n covered the bare bones of nakar, and he became whole e more. Bowing low before benefactor, he said, "You have ased me from the bondage of rance and sin, O Lord, by ing me the sacred name of ma."

You went by the name of Rat- ar once," said Brahma, "but n now on you shall be known Valmiki. Immortalize the holy e that freed you from your s and cleansed your life. It st be made to live for ever ough you as the *Ramayana*. ite the life of Rama in seven ks and tell the world about him l his teachings."

But how can that be?" was the plexed reply. "How is the book be written when I know noth- g of the art? In what man- r is the story to be written? as, I am all untutored for the eat task." Humbly Valmiki beg- l Brahma to enlighten him.

"Listen," said the Bright Immor- l, "the past is dead. Ratnakar is no more. In his place now lives the sage Valmiki. All knowledge shall be yours in days to come. The gift of poesy shall be granted to you. Verses will flow from your lips, set to the right meter. Write all that comes to you then, truly and faithfully. The future shall be foretold by you in an epic poem, and Sri Rama shall live and act as you shall record in the *Ramayana*."

With this, Brahma ascended to his own abode in Skyland.

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Once again, Valmiki sat in solitude and silence, murmuring the name that had so wonderfully released him from all evil. The cool, clear river rippled by, and a lofty tree spread its foliage over him. Time passed. There was peace without, and peace within him. Wisdom had come to him, and he was looked upon as a holy one. His heart held love for all that lived in the beautiful world around him.

One day a hunter who happened to pass that way spied a pair of snow-white cranes on the tree under which Valmiki was sitting. The birds were enjoying life and were supremely happy. Heedless of this, the hunter took aim and sped his cruel arrow. Pierced through the heart, fluttering in agony, one of the birds fell on the lap of Valmiki, while its mate circled round with wailing cries. Quivering at this outrage, his heart throbbing with pain, Valmiki gazed on the pitiful body of the innocent victim, whose snowy feathers were stained with blood.

Turning to the hunter in burning anger, he cried, "Vile man, how dare you slay this bird in the midst of its bliss? How could you be so bereft of mercy? These innocent ones were so happy with life and love, and you have dealt death and heartbreak to them. It is a sin to kill. All life is sacred. My curses on you for the sorrow and suffering you have brought upon these blameless lives."

Peace was shattered, and grief gripped Valmiki. The agony of the birds passed on to him, and his eyes darkened with pain. He seemed to feel intensely all that they had endured. Thought flooded him. He gave expression to his feelings in effortless speech as he looked on the slaughtered birds. He noted with surprise that his words sounded lilting and lovely, strung into a stanza of strange verse. Slowly, he rose and wrote down the four lines on a leaf, and mused deep and long over them. What did they mean? At last he decided to seek the sage Bharadwaja. Surely he would be able to decipher this stanza that had come to him. So he betook himself to the sage and told him all.

As they were both plunged deep in thought, Narada arrived. They rose to greet the celestial trel with due respect. The miki recited the lines tha sprung to his lips so stra and enquired what they meant to be.

"Listen," replied Narada, are to write the book of called the *Ramayana* in the meter as this stanza you composed. Record in verse coming of Rama, who is born of the race of Solar ...of the royal Dasharatha father...of his brothers, mana, Bharata and Shatr ...of peerless Sita, furrow-b Mother Earth...of King J of Mithila, who will cherish a daughter...of the mann which Sri Rama will win lose Sita...and regain her the Rakshasa King Ravana, he shall slay, only to lose once again for ever. Recor the knightly valour of Rama ideal man...of his love of T and his selfless life, and, how it will be given you to Sita's twin sons, Lava and K the *Ramayana* to recite to royal father. Write truly well, Valmiki, for you were tined for this. Fare you well

His mission done, Narada st the silvery strings of the in his hands, and floated into space.

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*Great and valorous souls who tread the path of virtue and who are ever ready to help the weak are found all over, even in the animal kingdom.*

—Valmiki Ramayana.

# AMAYANA ND THE DAWN OF GITA

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T. Srinivasa Raghavacharya

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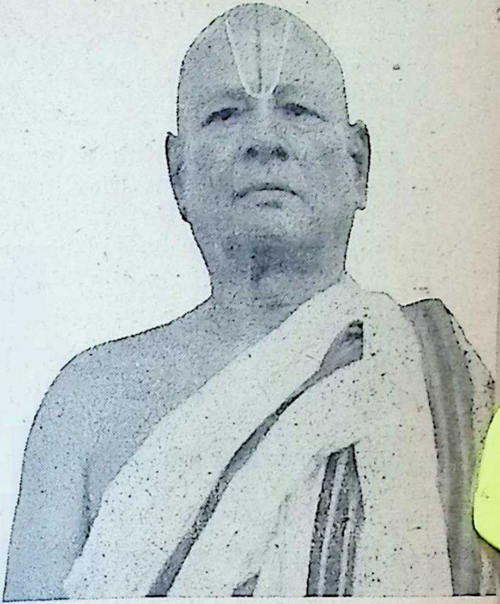

HERE are scores of lightning passages in the *Valmiki Ramayana* which must have de indelible impression on the thor of the *Bhagavad Gita* bee he rendered into rhythmic rses the immortal sayings of rd Sri Krishna. A few of them ken at random will conclusively ow that not only the ideas of hagawan Valmiki, but also his imitable easy flow of style were sely followed by his illustrious ccessor Bhagawan Vyasa. The e vies with the other not only the simplicity of style and etic beauty but also in the subnity of thoughts and the loftiss of the language.

## *QUOTATIONS FROM VALMIKI RAMAYANA*

हृदिस्थस्सर्वभूतानां
आत्मा वेद शुभाऽशुभम् ।

—IV-18-15.

The Supreme Lord that dwells ithin the hearts of all beings knows what is right and what is wrong.

शोको नाशयते धैर्यं शोको नाशयते श्रुतम् ।
शोको नाशयते सर्वं नास्ति शोकसमो रिपुः ।

—II-62-15.

Affliction destroys a man's courage, affliction destroys his learning, affliction destroys all that is good in him. In fact there is no greater enemy to him than affliction.

उत्साहो बलवानार्य नास्त्युत्साहात्परं बलम् .
उत्साहवन्तः पुरुषाः नावसीदन्ति कर्मसु ॥

—IV-1-122.

Courage is strength and there can be no greater strength to a man fortified with courage. Men armed with courage never fail to succeed in their pursuits.

गुणदोषकृतं जन्तुः स्वकर्मफलहेतुकम् ।
अव्यग्रस्तदवाप्नोति सर्वं प्रेत्य शुभाऽशुभम् ।।
—IV-21-2.

All bliss and affliction a man is subject to, are the the resultant of his own action. He reaps the fruits thereof in the world beyond.

शोच्या शोचसि वां शोच्यं दीनं दीनानुकंपसे ।
कस्य को वा नु शोच्योऽस्ति देहेऽस्मिन्बुद्बुदोपमे।।
—IV-21-3.

Why dos't thou grieve for others when thou art thyself pitiable. Who is to grieve for whom when everyone possesses bubble-like body ready to burst at any moment.

स्मृत्वा वियोगजं दुःखं त्यज स्नेहं प्रिये जने ।
अतिस्नेहपरिष्वङ्गात् वर्तिरार्द्रापि दह्यते ।।
—IV-1-115.

Mindful of the pangs of separation, give up all attachment to those near and dear. A wick though cooled by moisture, still burns by close contact with oil.

अवश्यं लभते जन्तुः फलं पापस्य कर्मणः ।
घोरं पर्यागते काले कर्ता नास्त्यत्र संशयः ।।
शुभकृत्शुभमाप्नोति पापकृत्पापमश्नुते ।
—VI-114-25/26.

A wrong-doer cannot escape the dire consequences of his action. He has to suffer for his sins at the approach of the grim hour. He that is virtuous is rewarded, while he that commits sin is punished.

यदा चरति कल्याणि शुभं वा यदि वाऽशुभं ।
तदैव लभते भद्रे कर्ता कर्मजमात्मनः ।।
—II-63-6.

As a man sows, so does h good or bad. A man's we woe are the resultants of hi deeds.

नात्मनः कामकारोऽस्ति पुरुषोऽयमनी
इतश्चेतरश्चैनं कृतान्तः परिकर्षति ।।
—II-

Man is not free to do any as he likes as he is powerless alone moves him hither and ther in all his actions.

सर्वेक्षयन्ताः निचयाः पतनान्ताः सम
संयोगा विप्रयोगान्ताः मरणान्तं च जी
—II-

All the accumulated tre perish. Every climax has a climax. All attachments e separation and all life must to an end.

यथा फलानां पक्वानां नान्यत्र पतना
एवं नरस्य जातस्य नान्यत्र मरणा
—II-

All ripe fruits must drop from the tree. Even so a has to await the inevitable

यथा गाढं दृढस्थूणं जीर्णं भूत्वाऽवसीद
तथैव सीदन्ति नराः जरामृत्युवशं गता
—II-1

Even as a house with ma pillars and solid foundation pidates, men are withered b age and eventually die.

अत्येति रजनी यातु सा न प्रतिनि
यात्येव यमुना पूर्णा समुद्रमुदकाकुलम्
—II-1

A night that had passed wi return; even as the waters o una getting into the ocean do low back.

रात्राणि गच्छन्ति सर्वेषां प्राणिनामिह ।
क्षपयन्त्याशु ग्रीष्मे जलमिवाम्बवः ॥
—II-105-20.

st as the sun's rays evaporate ily all water during summer, n so the rolling days and nights en our end.

मनुशोच त्वं किमन्यमनुशोचसि ।
हीयते यस्य स्थिरतस्य गतस्य च ॥
—II-105-21.

y do you grieve for others; e for thyself as every mo- t of yours is gradually taking y your life whether you re- n stationary or move about.

मृत्युर्व्रजति सह. मृत्युर्निषीदति ।
सुदूरमध्वानं सह मृत्युर्निवर्तते ॥
—II-105-22.

eath closely follows a man rever he goes and wherever he and returns with him, how- long may be the distance tra- ed by him.

वलयः प्राप्ताः श्वेताश्चैव शिरोरुहाः ।
पुरुषो जीर्णः किं हि कृत्वा प्रभावयेत् ॥
—II-105-23.

rinkles begin to appear all the body and the hairs turn . Man's mortal frame is bled by old age. By what will he be able to overcome

दित आदित्ये नन्दत्यस्तमिते रवौ ।
नो नावबुध्यन्ते मनुष्या जीवितक्षयम् ॥
—II-105-24.

the day-dawn men are de- ed with their acquisition and at sunset they reveal in nocturnal pleasures. But they forget their life is shortened by each sun-rise and sun-set.

हृष्यन ऋतुमुखं दृष्ट्वा नवं नवमिहागतम् ।
ऋतूनां परिवर्तेन प्राणिनां प्राणसंक्षयः ॥
—II-105-25.

Men rejoice at the advent of a season which come afresh. The life of every being is shortened by the changes of seasons.

यथा काष्टं च काष्टं च समेयातां महार्णवे ।
समेत्यच व्यपेयातां कालमासाद्य किंचन ॥
एवं भार्या च पुत्राश्च ज्ञातयश्च धनानिच ।
समेत्य व्यवधावन्ति ध्रुवोह्येषां विनाभवः ॥
—II-105-26/27.

Just as a tidal wave brings together two wooden pieces in a vast ocean and another wave separates them, even so wife and sons, relatives and wealth, get themselves separated thereafter. The separation of these is certain.

नात्र कश्चित् यथा भावं प्राणि समभिवर्तते ।
तेन तस्मिन्न सामर्थ्यं प्रेतस्यानुशोचतः ॥
—II-105-28.

There is no one who can live as he intends. What power then has he over the death of those for whom he grieves.

यथाहि सार्थं गच्छन्तं ब्रूयात्कश्चित्प्रतस्थितं ।
अहमप्यागमिष्यामि पृष्टतो भवतामिति ॥
—II-105-29.

As a by-stander on a road coming across a batch of travellers would say he will also follow them, even so do we follow the footsteps of our forefathers. How can a person grieve when he is in that tract from which he cannot swerve ?

एवं पूर्वैर्गतो मार्गः पितृपैतामहो ध्रुवः ।
तमापन्नः कथं शोचेत् यस्य नास्ति व्यतिक्रमः ।।
—II-105-30.

Like a torrent which cannot flow back, past life cannot be retraced. Life should, therefore, be directed towards happiness, as people want to live a life of bliss.

वयसः पतमानस्य स्त्रोतसो वा निर्वर्तिनः ।
आत्मा सुखे नियोक्तव्यः सुखभाजः प्रजाःस्मृताः
—II-105-31.

A courageous and intelligent man shall avoid in all moods and states these various forms of griefs, lamentations and cries.

यथामृतस्तथा जीवन् यथा सति तथाऽसति ।
यस्येष बुद्धिलाभस्स्यात् परितप्येत केन सः ।।
—II-106-4.

If only one realises that death is only another phase of life and that non-existence here is another form of existence somewhere, what on earth can perturb him!

The quintessence of *Ramayana* contained in the well-known 18 verses of Valmiki mentioned above, in the dialogue between Bharata and Rama in the Ayodhya Kanda on the heights of Chitrakoota, otherwise known as the *Rama Gita,* or the sermon on the mount, form the nucleus of the future *Bhagavad Gita* expounded in detail in 18 chapters in the later Avatar, are the peerless highlights in Sanskrit literature.

---

I have no doubt that
is a key to lock out und
able thoughts, but every
has to find it out for him
Saints and seers have
their experiences for us,
they have given us no
fallible and universal
scriptions. For perfectio
freedom from error co
only from grace, and
seekers after God have
us **mantras**, such as Ra
**nama**, hallowed by
own austerities and cha
with their purity. Wi
an unreserved surrende
His grace, complete mas
over thought is impossi

★

Bad as is the loss o
limb, the loss of rec
would be worse. Ra
**nama**, when it is uttered
merely by the lips, but
ceeds from the heart, is
sovereign remedy for
triple woe to which a ma
subject. Reason follows
heart. It does not guid
A pure heart is thus
most essential requisite
only for the mental he
but for physical, too;
that could be had
through waiting on God—
peating **Ramanama.**

**—Mahatma Ga**

# MOTHER SITA

Swami Vivekananda

> There is not a Hindu woman, whose earliest and tenderest recollections do not cling round the story of Sita's sufferings and Sita's faithfulness, told in the nursery, taught in the family circle, remembered and cherished through life.
>
> —**Romesh Chandra Dutt**

RAMAYANA" is the great ancient epic of India. When you study its charac- s, you at once find out how ferent is the ideal in India from at of the West. For the race, a stands as the ideal of suffer- g. The West says, "Do! Show ur power by doing." India says, how your power by suffering." e West has solved the problem how much a man can have: dia has solved the problem of w little a man can have. The o extremes, you see.

Sita is typical of India—the alised India. The question is not hether she ever lived, whether e story is history or not, we ow that the ideal is there. There no other Pauranika story that s so permeated the whole nation, entered into its very life, and s so mingled in every drop of od of the race, as this ideal of ta. Sita is the name in India r everything that is good, pure d holy; everything that in man we call womanly. Through l the suffering she experiences, there is not one harsh word against Rama. She takes it as her own duty, and performs her own part in it. Think of the terrible injustice of her being exiled to the forest! But Sita knows no bitterness. That is, again, the Indian ideal. Says the ancient Buddha: "When a man hurts you, and you turn back to hurt him, that would not cure the first injury; it would only create in the world one more wickedness." Sita was a true Indian by nature; she never returned injury.

[Courtesy: *Ramakrishna Mission*]

# SRI RAMACHANDRA

●

N. Chandrasekhara Aiyar

●

OF late, there has been a rather acute controversy on the question whether Sri Rama was an *avatar* or incarnation of God, or whether he was an ordinary mortal, born as a prince of Ayodhya, who strove to acquire the divine virtues. The orthodox and conventional school of thought adopts the former theory. The modern mind as typified by the late Rt. Hon. V. S. Srinivasa Sastri, would adopt the latter view. In my humble opinion, however, the dispute is a futile one. It is surely more important to discover what Valmiki had in mind when he wrote the work and how he intended his readers to study and interpret it. From this standpoint, there is hardly any doubt that his intention was to delineate Rama as an *avatar*.

At the very commencement of the work, we find reference to the request made to Sri Maha Vishnu by the assembled gods, asking Him to make up his mind to be born on this earth as Dasharatha's son or sons for the destruction of the wicked Ravana. It is not easy to dismiss this chapter as a later interpolation, as it form integral part of the story lating to the Ashvamedha fice undertaken by the King the famous encounter be Rama and Parashurama, the quished Brahmin sage pro Rama to be Narayana, the of Madhu:

अक्षयं मधुहन्तारं जानामि त्वां सुरे

The Yuddha Kanda make very clear. In chapter 35, van, the maternal grandfath Ravana, tells him that he Rama was Vishnu:

विष्णुं मन्यामहे रामं मानुषं देहमा

Ravana himself says in ter 72:

तं मन्ये राघवं वीरं नारायणमना

After exhibiting marv skill in archery against hord Rakshasas, in chapter 94 c Yuddha Kanda, Rama exclai the admiring Vanara spec around him that such prow to be seen only in himself Shiva:

एतदस्त्रबलं दिव्यं मम वा त्र्यंबकस्

Again, in Mandodari's la tion over her lord's death (

er 114 v. 12-13), she refers to ma in these terms.

मस: परमो धाता शङ्खचक्रगदाधरः ।
श्रीवत्सवक्षा नित्यश्रीरजय्यः शाश्वतो ध्रुवः।
मानुषं रूपमास्थाय विष्णुः सत्यपराक्रमः ।

After Ravana is killed and the ttle won, all the Devas, headed Brahma, come on to the scene pronounce their benediction on conqueror. They expressly that he is Narayan, who desnded into this world to rid it the atrocious Ravana. It is ue that Rama says in reply that regards himself as a man born the son of Dasharatha. But his very answer would be inapropriate if a mere man uterred t. Throughout the Aranya Kanda uring his visits to several sages, specially Atri and Agastya, the uthor makes it fairly clear that Rama was regarded as an incarnation and was thus worshipped the sages.

The incarnation hypothesis deives support from the famous hlokas in chapter 4 of the Bhavad-Gita, when we remember he history of Rama's birth:

दा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
भ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥
रित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
र्मसंस्थापनार्थाय संभवामि युगे युगे ॥

It is further reinforced by the erse which is usually recited very day as preliminary to the evotional study of the *Ramayana*, wherein it is stated that when God, who can be known and realised only by the study of the Vedas, was born as the son of Dasharatha, the Vedas themselves took shape as the *Ramayana* of Valmiki.

वेदवेद्ये परे पुंसि जाते दशरथात्मजे ।
वेदः प्राचेतसादासीत् साक्षाद्रामायणात्मना ॥

In his *Gitagovinda*, Jayadeva takes Rama to be an *avatar* of Vishnu in this well-known *shloka* which mentions the ten incarnations:

वेदानुद्धरते जगन्निवहते भूगोलमुद्बिभ्रते
दैत्यं दारयते बलिं छलयते क्षत्रक्षयं कुर्वते ।
पौलस्त्यं जयते हलं कलयते कारुण्यमातन्वते
म्लेच्छान् मूर्च्छयते दशाकृतिकृते कृष्णाय
तुभ्यं नमः ॥

While it can therefore be maintained with every justification that Valmiki wanted us to take this view of Rama, it is at the same time possible to interpret the *Ramayana* from the angle of approach adopted by modern critics. There is nothing wrong in it. It does not in any way mitigate the reverence due to, or abate our worship, of Sri Rama, if we regard him as an ordinary man elevated to the pedestal of divinity. On the contrary, pursuit along this line of thought enables us to get over and explain some of the alleged defects in the hero's life and conduct. A superman is still a man, though infinitely better than the rest of his kind and he must obviously be subject to some human failings. Under the stress of unbearable misfortune, it is not surprising if Rama wondered at the weakness of his father in yielding to the angry entreaties of the charming Kaikeyi. To become unhinged in mind at the loss of a dear and beloved wife is but natural. To kill Vali from a hidden shelter was justified by force of circumstances as was his alliance with Sugriva. Rama's suspicion that Bharata may like to have the kingdom for himself and not exactly welcome his return to Ayodhya was a thought which would have occurred to most persons placed in a similar situation. One who knew that he was Lord Narayana himself and that Sita was none other than Lakshmi would have put her to so many ord

Such defects and failing Rama's life are not, how really inconsistent with the *tar* theory. Once God comes to earth as a man, he must the role which he has assu He covers himself with his *Maya* and is then subject t lusion as much as ordinary hu beings are. It is only at the of the mission that he withd himself from his projected a ties and becomes Godhead again. Sometimes, he has t reminded of the termination o work, as Rama was, after he killed Ravana.

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## BHAVAN'S JOURNAL

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Readers will recall that when this Journal was started on August 15, 1954, the number of pages were 48. Since then, without increasing the price, the size of the journal was progressively increased to 56, 64 and since March 1956 to 72 pages. Due to the recent rise in the price of paper and cost of production, we are reluctantly compelled to effect a slight increase in price.

**Bharatiya Vidya Bhavan**

APRIL 7, 1957

Sri Ramakrishna Upanishad—4

# PURITY OF MIND

### C. Rajagopalachari

WHEN we see a beautiful woman, we must think of Devi, the Mother of the Universe. Reminding ourselves that the woman in front of us is one of the forms of the Divine Mother, we should bow down at the feet of the Mother before us, saying, "You are an incarnation of Devi. Can the Mother of the Universe be anything but beautiful?" We should become like a little child. When a child sees its mother, what other thought will enter its mind? This was the method which Sri Ramakrishna practised from the beginning. Even the wise and the learned yield to the temptations of lust. Sri Ramakrishna has thus taught a good means of escape from this danger.

We should not hate the feminine form. And we should not decry women. It is wrong to speak of women as deceitful creatures. It is not proper to hate one's mother or speak ill of her. Our mother is the Devi herself made flesh. The Devi is your mother; She is everybody's mother. She is the embodiment of Shakti. She is the Mother of the Universe. She is a form of the all-pervasive Supreme. Her beauty and her smile signify maternal tenderness. Bow before the Devi. Your lust will vanish. Practise this method taught by Bhagavan Ramakrishna. You will immediately discover that your mind becomes ever purer.

A pot and a ladle do not constitute food, though they may be used to cook and serve your food. Reading a list of things you want will not bring them before you. Teaching will avail nothing unless you exert yourself. Turn your mind to the practice of devotion.

When your mind falters at the sight of the beautiful form of a woman, think then of Sita who did penance under a tree in Asokavana. Will you join the rakshasas or will you fall at the feet of Hanuman, confess the hidden weakness in your mind and pray for the grace of the Mother? Standing in the form of the woman before you, the Devi demands your pure devotion. Do not yield to your passion like a fool. Do not seek your own destruction, mistaking the false for the true.

The springs of good and evil are both in our mind. The thoughts which arise in it transform themselves into external acts.

Do not let your mind become by degrees a dirty pool in the belief that the overt action alone matters and that no one will know what passes in the mind. Otherwise, all your life's actions will become evil beyond redemption, as surely as the health of a whole village will be spoiled if filth gathers in the village well.

Once, two friends were walking aimlessly along a street. They saw someone in a house reading a Purana and a gathering of devotees listening to the exposition.

Said Tiruvengadam, "Come along! We shall also go in and listen to the story."

Samban replied, "I do not at all like this story-telling. What is the use of this? These people waste their time in mere fiction. There is the street of the harlots. Let us go there and let us spend the night pleasantly there. Our troubles are always with us. May we not spend one day in pleasure?"

Tiruvengadam did not agree with Samban. He said, "I don't want all that. If you wish, you had better go. I shall sit down here and listen to the story." The friends parted. Samban went to the harlots' street. Tiruvengadam joined the group listening to the religious discourse.

Somehow, Samban did not feel happy in the harlot's house. He felt sad and mused to himself, "Why did I come here and get stuck up here? Would it not have been well if I too had gone to listen to the Purana?" Four others were there playing cards and ing joyfully. He joined t But his mind was not there. was thinking of the house w the *hari-katha* was going on.

As for Tiruvengadam, th he was among those listenin the discourse, his mind was in the story. He was obser that the Bhagavatar did not well and that his voice hoarse. He did not feel draw the story. "What will Samba doing now? How happy mus be now? It would have been if I too had gone with him." thought of Samban and the re in the harlot's house engaged T vengadam's mind.

Though Samban was in the lot's house, his mind was t where the Purana was being pounded. He spent his n thinking, "How happy must T vengadam be now! He is acq ing spiritual merit while I am the midst of these fools here!"

In fact, though Tiruvengad stayed amidst devotees, as mind was not pure, he was gu of the sin of going to a harl house. Though Samban was in harlot's house, as his mind w intent on the gathering of de tees, in a measure he became pu Though he went to a house of fame, he saved himself from d truction by purity of mind.

[From *Sri Ramakrishna Upanis* by Sri C. Rajagopalachari, publis and copyrighted by Sri Ramakris Math, Mylapore, Madras-4, who h kindly permitted us to quote.]

*[To be contin*

Serial

# SANE LIVING

## 17. *SON*

FROM the creatures of God, let man learn wisdom, and apply to himself the instruction they give.

Go to the desert, my son; observe the young stork of the wilderness; let him speak to thy heart. He beareth on his wings his aged sire; he lodgeth him in safety and supplieth him with food.

The piety of a child is sweeter than the incense of Persia offered to the sun; yea, more delicious than odours wafted from a field of Arabian spices by the Western gales.

Be grateful, then, to thy father, for he gave thee life; and to thy mother, for she sustained thee.

Hear the words of his mouth, for they are spoken for thy good; give ears to his admonition, for it proceedeth from love.

He hath watched for thy welfare, he hath toiled for thy ease; do honour, therefore, to his age, and let not his grey hairs be treated with irreverence.

Forget not thy helpless infancy, nor the forwardness of thy youth, and indulge the infirmities of thy aged parents; assist and support them in the decline of life.

So shall their hoary heads go down to the grave in peace; and thine own children, in reverence of thy example, shall repay thy piety with filial love.

## 18. *BROTHERS*

WE are the children of one father, provided for by his care; and the breast of one mother hath given you suck.

Let the bonds of affection, therefore, unite thee with thy brothers; that peace and happiness may dwell in thy father's house.

And when ye separate in the world, remember the relation that bindeth you to love and unity; prefer not a stranger before thine own blood.

If thy brother is in adversity, assist him; if thy sister is in trouble, forsake her not.

So shall the fortunes of thy father contribute to the support of his whole race, and his care be continued to you all in your love to each other.

*[To be continued]*

# BHAGAWAN PARASHURAM

## PART II: FIFTEEN YEARS AFTER

**K. M. Munshi**

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes only to fall into the clutches of a wolf which he kills. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashinyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

*King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father agrees to sell as also to slay his son at the sacrifice.*

## 13

# THE LOST CHILD

T was a dark night, the waning moon throwing but a faint
light. Rishi Vishwamitra
nted a little time by himself to
y to the Gods and beseech them
how him some way. What with
work of the sacrificial session
d the numerous visitors, he
ded solitude to compose him-
f, so that the fateful decision
t he was about to take might
taken in a spirit of true sub-
sion to the will of the Gods.

He was, therefore, very much
noyed when Ajigarta's arrival
s announced. He had half-a-
ind not to see him. But this un-
pected visit was very intriguing.
is man had for a hundred cows
d his son Shunahshepa to be of-
red to the God of Fire; he was
w ready even to cut the throat
his son for another two hun-
d cows. What could this man
ve to say to him at this hour?

Ajigarta, a shrunken man, came
little hesitantly, and at a little
tance, prostrated himself be-
e the Sage. "I, Ajigarta, crave
ur blessings, O Great Sage,"
igarta said in a low voice.

"What could you have to say to
e? You are worse than a man
n ever be," said the Sage in dis-
st.

Ajigarta folded his hands hum-
"Best of Gurus! Friend of all! Will you not even hear me? Gods, have I fallen so low? Don't spurn me, Sage. Once we were the disciples of the same Rishi."

"What? Were you a pupil of Master Agastya?" asked the Sage in surprise.

"Have you forgotten me, O Best among the Sages?" The mocking voice of Ajigarta was hateful to the Sage. "I am an Angira. I taught you to chant the sacred *mantras.*"

"Ajigarta Angira, the accursed!" exclaimed the Sage. "Have you not been able to purge the curse yet?"

"No, lord of mercy. For twenty years I have wandered in the forests, unable to approach your feet. I sold my son for a hundred cows only to have the privilege of meeting you. Lord, save me from the curse."

"Go to the great Sage Agastya himself. How can I help?"

"You, Master, can alone save me. I am the son of a Rishi, and yet I have been hounded all these years. Help me."

"How can I help you?"

"You can. I want only one favour. You should not perform this human sacrifice," Ajigarta said in mock prayerfulness.

"How can it be? You yourself sold your son for this sacrifice."

"I know a way-out," hissed Ajigarta in a whisper.

"What is the way?" asked the Sage surprised at the strange sneaking ways of this man for whom he felt unutterable contempt.

"Gurudeva! Release me from the curse and give me a thousand cows. You are the soul of generosity and I will show you the way," Ajigarta said with an ingratiating smile.

"I don't know what sin you have committed. How can I release you?"

"You, Master, can, I assure. I myself invited the curse upon me. Twenty years ago, Venerable Lopamudra, who had full trust in me, handed me a new-born babe and asked me to remain hid in a forest for a year and then return the child to her. I wandered in the forest for a whole year with the poor, dear child. Then I came to love it so much that I did not return him to the Sage."

"Twenty years! And a new-born babe!" Vishwamitra's memory began to unfold the events of those forgotten days. "Venerable Lopamudra, trying to conceal a new-born child!..."

"Then, Master, the Venerable Sage traced me and wanted me to hand over the child to her. But I did not want to return the boy; I loved him so I said h died. She knew that I ha an untruth and cursed me," Ajigarta with a mock hu which hardly concealed the r underlying it.

"I do not follow you," sa Sage. "Why did you tell a the Venerable?"

"If I had told her the trut river Parushni would have f with the blood of the Aryas, garta spoke slowly, but word of his hit a tender m in Vishwamitra. "At that the Tritsus were your en The Bharatas did not like th you bore to the Dasyus. If not concealed this boy, would have been the fate o Bharatas, the Dasyus—even own?" The voice of Ajigarta now frankly impertinent.

Vishwamitra knit his brow caught a glimpse of the That night... Ugra in pain Lopamudra in attendance... ratas and Tritsus ready for ter conflict... The child, U and his, which the Venerable said was born dead.

"What has this boy you away got to do with all this asked in a voice which sh suppressed excitement.

"This boy? Had he been k to be alive, he would have ceeded to the thrones both of waratha and Shambara."

Vishwamitra felt as if the was opening below his f gra Shambari, the soul of tender ve, stood before him, with eyes ll of anguish and leads... He—shwaratha—was her very life... hen she gave birth to a son... he was killed by Bhairava a lite later... Now he understood. he Venerable had said that gra's child was still-born because t was the only way to stop e bitter Civil War between the haratas and Tritsus and save ryavarta!... No... No... No... can't be true.

'What do you mean?" the Sage ked, with some emotion.

"I mean that the child was your n and of the daughter of King hambara," said Ajigarta with uel emphasis. "If I had returnl the boy to the Venerable, Sapsindhu would have been drownl in blood. I did not do so. I eferred to invite her curse and e a *patit* rather than return your n to the Venerable."

Suddenly, the throat of Vishwaitra choked with anger. This ackguard was out to blackmail im. What he said could not be ue. If it was true, why did he t come to see him before?

"Liar!" thundered the Sage.

"You call me a liar... Look at is," Ajigarta brought out someing from the folds of his loinoth. "Here is the seal of King hambara and your ear-rings, hich remained in the cloth in hich the child was wrapped. The ece was evidently torn out of e dress Shambari wore."

Vishwamitra felt as if he was going to faint. ... Yes! This was the seal, and this his ear-rings which Ugra always kept tied to her scarf, she loved them so well and she worshipped so often, in her quaint Dasyu way.

From his innermost soul, a cry of silent anguish rose. Ugra... Ugra! The noblest woman in Saptasindhu who had given her all to him, who loved him more than her life, her father, her race. And he had—the friend of all—left her to die, and her son to be brought up by this wicked man! Self-contempt surged in him.

"Where is this boy?"

"That boy is Shunahshepa whom you are going to set fire to tomorrow morning," said Ajigarta with a wicked smile.

"Shunahshepa!" cried the Sage as if in a wild dream. "Impossible, impossible." Then he turned on Ajigarta in a fury. "Wicked man! ...Your lies have no limit. You have come to blackmail me. If what you say is true, why did you not come to me these twenty years. Go away, *patit!* You have been cursed by Agastya. Now, I..."

"Stop before cursing me," said Ajigarta with cool insolence. "I am going, but you... you killed the mother... now you can set fire to your eldest son tomorrow. You ask me why I kept quiet these twenty years? Ha... ha... ha..." Ajigarta laughed triumphantly.

"You think the price of this boy is a thousand or two thousand cows. You are mistaken. After your death I want him to occupy the throne of the Bharatas. That is why I was quiet so far."

The Sage was confounded. The logic of this lunatic was difficult to follow. "How can that happen? Shunahshepa will be offered to the God of Fire tomorrow," the Sage said.

Ajigarta laughed mockingly. "How can it happen, you ask? You think I am a fool, do you? Sage, Shunahshepa is the son of a Dasyu girl. How can he be offered in a *naramedha* to the God. It will be a sacrilege," said Ajigarta and looked defiantly at Vishwamitra.

Blood rushed to the Sage's head. Surely, wickedness could not be so wicked.

"Get out, you wretch...," he shouted.

Ajigarta looked coolly at the Sage, coughed loudly as if he was jeering, and left.

The Sage stood dazed, looking after the retreating figure as it got lost in the darkness.

*After Ajigarta had gone, Vishwamitra paced up and down the grove wrestling with his thoughts.

"If man is better than an animal," he reflected, "how can he be offered in sacrifice like a goat?"

"How can I, Vishwamitra,
I who claim to know the
and have preached it to the
To achieve that knowledge
spread it has been the who
pose of my life, its only
tion. And, if Shunahshepa
best of the Bharatas, how
offer him in sacrifice as the
the accursed Ajigarta, him
like my own son." Thu
Sage communed with h
"Why am I afraid to spe
Truth, to do what is
Whence this fear? Am I
of losing my reputation as
Am I afraid of losing my
my friends, my people? N
Vishwamitra cried out in
"I am what my Truth is."

With head bowed humb
prayed to the Gods: "Yo
given me wealth; You have
me cows; You have giv
fame. You can, take the
away. But *You* did not g
the Truth I know and
That I found myself. I wo
my *tapasya*. It is my own
cannot take it away from

As he said the words, the
of his past life unrolled
him: Mother Gosha, A
Jamadagni, Shambara, Sha
daughter Ugra, and the ve
Lopamudra, so divinely be
who had shown him the T

Suddenly, the Sage sa
luminous form of Lop
overspreading the sky. B
it Lopamudra? Or the
Saraswati? Or was it the

---

*We regret, through oversight, this part of the story was added to Chapter XII published in the last issue (pages 36-37).

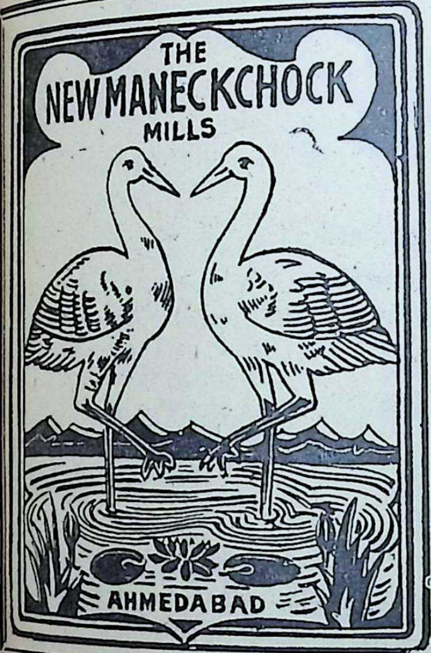
who saves, who liberates men by *Aryatra* when invoked with *upasya*?

The Truth was now clear to the Sage, and he muttered to himself: "Ajigarta is a wicked man. I must have no truck with him. Shunahshepa is my heir and successor, the future lord of the Bharatas. This must be proclaimed to the world whatever be the cost."

"From *Yajna* springs Creation, not Destruction. If Shunahshepa is offered as a sacrifice, it will not be *Yajna*. I cannot perform the *Yajna* of Destruction. But if I do not, I know that Saptasindhu will hold me in contempt. But praise and censure are alike mirages. I will have to give up my wealth. But what is wealth but an accident. I may forfeit the love of Rohini, Jamadagni and my people. But love which is not the handmaiden of Truth is sinful. No, I will stand by the Truth I know. If that Truth dies, I must die with it."

With head uplifted now, Vishwamitra looked up at the Seven Sages as they revolved around the Pole Star. His mind was clear. He had penetrated to the heart of Reality and destroyed the Dragon of Untruth which had enmeshed him in its coils.

[*To be continued*]



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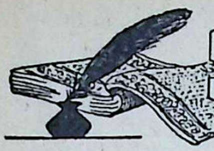


# SANSKRIT LESSONS

## *XII*

## भोजनम्

१. त्वं किं करोषि ?
= What are you doing?

२. अहं भोजनं करोमि ।
= I am eating.

३. प्रतिदिनं त्वं कदा भोजनं करोषि ?
= When do you eat daily?

४. अहं प्रतिदिनं एकादशवादने भोजनं करोमि ।
= I eat daily at 11 O'clock.

५. सायंकाले त्वं कदा भोजनं करोषि ?
= When do you eat in the evening?

६. अहं सायंसमये सप्तवादने भोजनं करोमि ।
= I eat at 7 p.m. in the evening.

७. सात्विकं तव भोजनम् ?
= Is your food (plain) vegetarian?

८. आम्, अहं सात्विकं भोजनं एव करोमि ।
= Yes, I eat only (plain) vegetarian food.

९. किं मरिचं लशुनं च त्वं न भक्षयसि ?
= Don't you eat chilli and garlic?

१०. भक्षयामि, परं अतीव स्वल्पम् ।
= Eat, but very little.

११. तर्हि भोजने विशेषतः किं किं भक्षयसि ?
= Then what you eat mostly in your food?

१२. अहं तु विशेषतः रोटिकां, सूपं ओदनं च भक्षयामि ।
= Mostly I take bread, soup, and rice.

कि फलानि भोजनेन सह न भक्षयसि ?
= Don't you take fruits with your food?

अहं सायाह्ने चतुर्वादिनसमये फलानि भक्षयामि ।
= I take fruits at 4 O'clock in the afternoon.

कानि फलानि तदानीं भक्षयसि ?
= What fruits you take then?

कदलीफलं, नारङ्गं मिष्टजंबीरं च प्रायेण भक्षयामि ।
= Mostly I take plantain, orange and sweet lemon.

भोजनस्य अन्ते किं पिबसि ?
= At the end of your meals what you drink?

भोजनान्ते अहं तक्रं पिबामि ।
= At the end of my meals I drink buttermilk.

भोजनान्ते ताम्बूलं न भक्षयसि ?
= After your meals don't you chew betel leaves?

नैव, यतो हि छात्रैः ताम्बूलं न चर्वणीयम् ।
= No. For it is forbidden for students to chew betal leaves.

त्वां भोजनं का परिवेषयति ?
= Who serves your food?

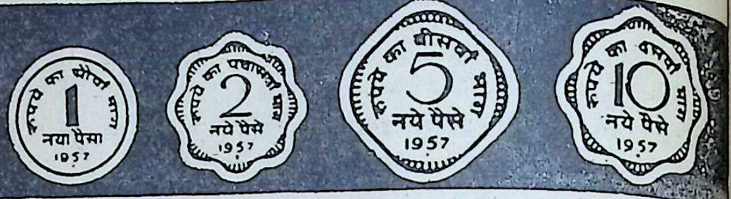
मम माता भगिनी वा मां परिवेषयति ।
= My mother or my sister serves me food.

## NSWER TO EXERCISE XIII

1. He takes garlic everyday.
2. He drinks cumin juice.
3. I take my food with mango fruit.
4. Children eat jambolan and jujube fruits.
5. The horse eats chick-pea everyday.
6. I take rice for my food.
7. There are pomegranates in that tree.
8. Do you drink orange juice?
9. In summer, people eat onion.
10. I take lemon daily in my food.

# NEW COINS

## From 1st APRIL '57



**Exact value in existing coins**

**10 Naye Paise—(1/10th of a rupee)— 1 anna 7.2 pies**
**5 Naye Paise—(1/20th of a rupee)—9.6 pies**
**2 Naye Paise—(1/50th of a rupee)—3.84 pies**
**1 Naya Paisa—(1/100th of a rupee)—1.92 pies**

The old coins, namely, 1 pice or $\frac{1}{4}$ anna, 2 pice or $\frac{1}{2}$ anna, 1 anna, 2 annas, 4 annas, and 8 annas, will be in circulation side by side with the new coins shown above. Four anna coins and eight anna coins are exactly equivalent to 25 Naye Paise and 50 Naye Paise respectively and may be used as such for all purposes. Both the old coins and the new coins will be legal tender in payment or on account.

## CONVERSION FACILITIES

Conversion Facilities will be provided at the Reserve Bank Offices, Branches of the State Bank of India, other agency banks and treasuries and sub-treasuries.

New coins will be given only in exchange for existing coins of a total value of 4 annas, and multiples thereof e.g. 4 annas, 8 annas, 12 annas, one rupee etc.

# CONVERSION TABLE

The conversion table gives the exchange value in Naye Paise (rounded off in the manner prescribed in section 14 (2) of the Indian Coinage Act 1906 as recently amended) for amount tendered in annas/pies coins. The exact Naya Paisa equivalent of the total amount to be converted is rounded off by ignoring fractions of ½ Naya Paisa and below, and treating more than ½ Naya Paisa as 1 Naya Paisa.

## CONVERSION TABLE

Equivalents in Naye Paise for value tendered in annas/pies in any single payment.

| Old Coins | | New Coins | Old Coins | | New Coins | Old Coins | | New Coins | Old Coins | | New Coins |
|---|---|---|---|---|---|---|---|---|---|---|---|
| Annas | Pies | Naye Paise | Annas | Pies | Naye Paise | Annas | Pies | Naye Paise | Annas | Pies | Naye Paise |
| 0 | 3 | 2 | 4 | 3 | 27 | 8 | 3 | 52 | 12 | 3 | 77 |
| 0 | 6 | 3 | 4 | 6 | 28 | 8 | 6 | 53 | 12 | 6 | 78 |
| 0 | 9 | 5 | 4 | 9 | 30 | 8 | 9 | 55 | 12 | 9 | 80 |
| 1 Anna | | 6 | 5 Annas | | 31 | 9 Annas | | 56 | 13 Annas | | 81 |
| 1 | 3 | 8 | 5 | 3 | 33 | 9 | 3 | 58 | 13 | 3 | 83 |
| 1 | 6 | 9 | 5 | 6 | 34 | 9 | 6 | 59 | 13 | 6 | 84 |
| 1 | 9 | 11 | 5 | 9 | 36 | 9 | 9 | 61 | 13 | 9 | 86 |
| 2 Annas | | 12 | 6 Annas | | 37 | 10 Annas | | 62 | 14 Annas | | 87 |
| 2 | 3 | 14 | 6 | 3 | 39 | 10 | 3 | 64 | 14 | 3 | 89 |
| 2 | 6 | 16 | 6 | 6 | 41 | 10 | 6 | 66 | 14 | 6 | 91 |
| 2 | 9 | 17 | 6 | 9 | 42 | 10 | 9 | 67 | 14 | 9 | 92 |
| 3 Annas | | 19 | 7 Annas | | 44 | 11 Annas | | 69 | 15 Annas | | 94 |
| 3 | 3 | 20 | 7 | 3 | 45 | 11 | 3 | 70 | 15 | 3 | 95 |
| 3 | 6 | 22 | 7 | 6 | 47 | 11 | 6 | 72 | 15 | 6 | 97 |
| 3 | 9 | 23 | 7 | 9 | 48 | 11 | 9 | 73 | 15 | 9 | 98 |
| 4 Annas | | 25 | 8 Annas | | 50 | 12 Annas | | 75 | 16 Annas | | 100 |

*For Examples in the use of Conversion Table see next two pages*

Rounding off as has been done in the conversion table is needed only at the end of a transaction when any amount due in annas and pies is to be converted into Naye Paise.

You can make payment either in new coins or in old coins or by a combination of both according to the coins available with you.

The conversion table is, therefore, to be used only at the end of a transaction when payment has to be made or change has to be given as illustrated in the examples below.

*Examples :* (Where the amount due is expressed in annas/pies).

For 12 articles, costing 1½ annas each, the total amount due is 1 Rupee and 2 annas, the purchaser may give the entire amount in old coins,

*or*

pay 1 Rupee and 12 Naye Paise (the equivalent of 2 annas according to the table is 12 Naye Paise).

In the above example, the purchaser may tender 2 Rupees, all in old coins, and ask for the balance. The amount to be given as change is 14 annas. This may be given wholly in anna coins or in new coins, or partly in old and partly in new coins. Let us assume that eight annas is paid in old coins and 6 annas is to be returned in new coins. Use the Conversion table to find the equivalent of 6 annas in new coins which is 37 Naye Paise.

*Examples :* (Where the amount due is expressed in Naye Paise).

An article costs 11 Naye Paise. One may pay this amount in new coins or in the form of 1 anna and 9 pies in old coins (the equivalent of 1 anna 9 pies according to the table is 11 Naye Paise).

If a person tenders 20 Naye Paise against 11 Naye Paise due, the change to be returned will be 9 Naye Paise or in old coins, the equivalent thereto namely 1 anna 6 pies.

For a payment of 11 Naye Paise, one may tender a 4 anna coin and ask for change. 4 annas are equivalent to 25 Naye Paise; the balance to be returned is 14 Naye Paise; this can be returned wholly in new coins, or in old coins, 2 annas and 3 pies according to the table are equal to 14 Naye Paise; one may give an anna coin (6 Naye Paise) and 8 Naye Paise in new coins.

*It is not necessary to convert rates or unit costs expressed in annas/pies into Naye Paise before working out the total amount payable.*

EXAMPLES;

If 50 articles are purchased at 3 annas each, first work out the total amount in rupees/annas; You have to pay nine rupees and six annas.

If you have only Naye Paise with you, you find that six annas is equivalent to 37 Naye Paise. You accordingly pay 9 Rupees and 37 Naye Paise.

The result will be the same if you took the exact equivalent of 3 annas (18¾ Naye Paise) and multiplied it by 50 but it would be incorrect if you had taken the rounded off equivalent of 3 annas from the conversion table (19 Naye Paise) and then multiplied it by 50.

Similarly, if you buy from any one number of articles at the same time at different rates expressed in annas or pice coins, first calculate the total amount due in rupees, annas and pies. Apply the conversion table to the annas and pies in the total amount, if you want to pay in new coins.

*You may simplify conversions by remembering that*

| | |
|---|---|
| 4 annas .. .. | 25 Naye Paise |
| 8 annas .. .. | 50 Naye Paise |
| 12 annas .. .. | 75 Naye Paise |
| 1 Rupee .. .. | 100 Naye Paise |

EXAMPLES :

(1) To make payment of 10½ annas, you may first give 8 annas or 50 Naye Paise; the balance of 2½ annas is equal to 16 Naye Paise;

(2) To make payment of 36 Naye Paise, you first pay four annas or 25 Naye Paise, and then the balance of 11 Naye Paise by tendering 1 anna and nine pies.

# QUESTION BOX

### ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has kind agreed to answer in these columns qu tions from readers of Bhavan's Journal topics falling within the scope of Journal.

### 197

Sri B. L. Umamaheswara Rao, Vidyapuri P.O., Hyderabad.

Q: *What is the meaning of Life?*

A: Life is a transforming process by which the lower instincts of attachment, fear and wrath are transformed by progressive discipline into Beauty, Joy, Bliss, Love and Calm.

### 198

Sri Satyanarayan Bhaskar, Sirsi.

Q: *Who is a "Brahmin?" How can one be a real "Brahmin?"*

A: There are several kinds of Brahmans—among them (1) the sons of Brahmin fathers and Brahmin mothers; (2) persons who, by self-discipline, try to transform their nature so that in this very life, they shed their limitation and live in God.

### 199

Sri Shrirama Srivastava, Lucknow.

Q: *Chief Justice Sri M. C. Cha who has "never sympath with the sannyasi ideal", that "fundamentally it i selfish doctrine." Do you ag with him?*

A: I do not know in what text Chief Justice Chag made these remarks. T ideal of sannyasa is *samat* equality, that sees God in and all in God. It will be selfish ideal only if *sannya* is taken with the object running away from the dut of life and not undertaki the wider duties which *s atva* implies.

### 200

Sri M. S. Nagaraja Gupta, M sore.

Q: *What is the shortest way 'Nirvana'?*

A: To live in God. If you ca not do so, then follow Yo If that is not easy to achie offer all your actions to G

If that is even not possible, do your duty without regard for fruits.

201

Sri D. S. Reddy, Cuddapha.

*It is said that Hindi is coming from Sanskrit and Urdu from Arabic. But Hindi and Urdu have a similarity in speech. How can it be possible?*

You are wrong. Hindi is an Indo-Aryan language; and so is Urdu. The basic colloquial language of both is the same. But for the purpose of higher expression and thought, the Hindi-speaking people draw their vocabulary from Sanskrit, while the Urdu-speaking from Persian and Arabic.

202

Sri B. M. Chandraiah, Tumkur.

*Will you kindly tell me the particular person who was responsible to produce such a cultured Journal like this and his whereabouts?*

Why don't you take the trouble of looking up the imprint on the last page of the *Bhavan's Journal?* If you do so, you will find the information.

203

Sri C. P. Kuntasingri Govda, Chamarajanagar.

*Why should Hindi be made the national language? What harm is there in retaining English as it is?*

A: Hindi is the national language because more than forty per cent of the Indian speak it; another 20 to 25% can easily understand it on account of its common basis of Sanskrit. No other language can be a national language.

English cannot be retained as a national language, for even after 150 years of British rule only a very small percentage of Indian know it and that percentage is likely to fall in the future. It may be, and is, a supplementary Indian language, but can never be national language.

204

Sri S. G. Pai, Mangalore.

Q: *Among men, who can be called a bachelor, like Swami Vivekananda?*

A: You do not mean 'a bachelor'; you mean a *brahmachari*. A *brahmachari* is one who has sublimated his sex instincts into a vast creative force and for whom sexual indulgence has ceased to be force in life. There have been, and are still, several such men in the country.

205

Sri P. Nageshwar Rao, Raiparthi.

Q: *In India there are many spiritual men, and were, who knew the Secret of God but they did not reveal and display the actual appearance of God to the world. If they strive for the* *above can they display "God's appearance" to the world? If not why?*

A: Men with great spiritual powers are not professional jugglers going about exhibiting their powers for the benefit of the godless or persons of little faith. God does not appear in life to those who have no faith. Why should men of little faith not try to develop faith and try be His instrument? Then they will see God manifest Himself in the world.

206

Sri G. T. S. Kumar.

Q: *What is the destiny of the human race in the Atomic Age?*

A: I believe in the ultimate and inevitable triumph of the Good. I look forward to the rise of a new race of men who would, by being God-minded, convert the Atomic Age into the Kingdom of Heaven.

207

Sri E. Desingh Setty, Chirtanoor, Chittoor Dist.

Q: *Is the act of reproduction a divine necessity?*

A: The Divine law is as much an act of God as God Himself; and as we see around us, the perpetuation and evolution of life-forms is essential not only for their survival, but to secure that higher beings, who lead the life of the Spirit finally emerge in the Creation and manifest Absolute Be which is God.

208

Sri S. M. Ashok, Headma
Bharatiya Madhyamik Vidya
P.O. Shivpura.

Q: *May I ask any financial from your honour's pri purse?*

A: No. It is already overstrai

209

Sri C. P. Kuntasingri Go
Krishnarajanagar.

Q: *Is the renunciation of wor life necessary to des happiness?*

A.: Happiness, except in so exceptional gifted beings, never be attained by the nunciation of the worl life.

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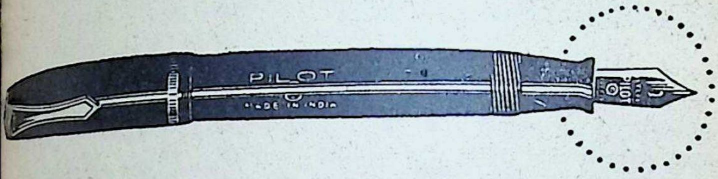

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### Our Fortnightly Profile—68

# de VALERA

WHEN Eamonn de Valera, popularly known as "Dev", was defeated in 1954 he vowed: "We will live to fight again", and today, he has the rare distinction of fulfilling his promise successfully in the highly uncertain game of politics. Thus the one-time teacher who took up arms in the cause of his country's freedom has once again seized the reigns of his country.

One of the few men with conspicuously long innings as Prime Minister, he has captained the Irish Ship of State as P.M. for nearly 20 years. de Valera shares with Dr. Schuschnigg, Kemal Pasha and Hitler, to be born in one country and rule another; for Mr. de Valera's birth occurred in 1882, in New York, to a Cu father and an Irish mother d ciled in America. Indeed foreign birth saved his neck f the Easter Rebellion of 1916 w the heads of all his co-comm dants licked the mud.

de Valera was a lad of two y his father died and he was sen Ireland to the brother's care cause his mother remarried. W at school he won a scholarship his skill in mathematics. Later took a degree at the Royal U versity and became a teacher, s sequently developing into a tionalist and revolutionary.

He joined Pearce MacDo MacDermott and others and pl an important role in the rebel The forces of law came down vily on the leaders; but he esc death for reason already all to, spending only a year at D moor, and became President of Sinn Fein in 1917 after the ge amnesty, only to be rearreste 1918 and thrown into the Lin Jail from where he bolted a

de Valera's escape from p and his reappearance in Ire in 1919 make thrilling rea He is said to have sent a wax-m of the key of his cell to a fr outside who promptly sent a licate key with which he w f the prison and took shelter the house of a priest at Manches- when the latter was reading from the Bible: "Knock and shall be open to you". From he went to New York dis- ised as a seaman under the nose detectives who had been sent r him. Raising money in U.S.A. the Irish cause, he returned reland in an equally mysterious er and started the movement g to the Dominion Status of nd and subsequently to the in his party owing to his re- d to take the Oath of Allegi- to the King of England. He in the opposition in the Dail some time till the elections of when he displaced Cosgrave. h in 1933, he went to the polls became the Prime Minister continued in the saddle till when the Costello Govern- came into being.

the recent elections, Mr. de ra's Fianna Fail (Soldiers of y) won a decisive victory Mr. Costello's Fine Gael d Ireland) party.

her lean and ascetic-looking, Valera has a rugged frame. Of however, he has been suffer- from eye-trouble. He is uni- lly known as "Dev" to his trymen, although no one l dare to call him so at his except his wife. He never s on Irish soil but is not so outside. He is a non-smoker 1916. A first-class rugger r in his youth, he likes rid- Mathematics in his first love; it has been said that while he was in prison in 1918, he mastered Einstein's theory. He has a good sense of humour and is known to be the most easily accessible of Prime Ministers. An Irish wit, referring to Mr. de Valera's reputation for long speeches, remarked that "de Valera is marching on Dublin at the head of 20,000 words."

Mrs. de Valera was once his teacher who taught him Gaelic; it is said that he was unable to enter Civil Service because he failed in Gaelic. They have a number of children.

The proverbial luck of the Irish has always eluded Eire as a nation. Eire is perhaps the only country in the world with a decreasing population. The little natural increase is more than offset by the heavy emigration. It has been wryly remarked that the Irish Republic's chief export today is not cattle but people.

Mr. de Valera's new government faces an uphill task in tackling the triple problems of reducing unemployment, stemming emigration and stimulating production. Then there is the clamour of the Irish Republican Army to bring about union of Northern Ireland by force. But "Dev" is a seasoned craftsman in the legerdemain of politics. India's good wishes are with him in his efforts to lead the country he led to freedom a quarter of a century ago, to stability and progress.

Arthur L. Young

# The Face - - A Magical Mirror

FAITHFULLY revealing the innermost thoughts, ideas and ideals, Mind, the master sculptor, chisels the tale of your thinking in the lines of your face and feature.

We know much of the effects of thoughts and feeling on health, the psychosomatic causes of physical ailments. We are not so well convinced of the effects of thinking as it moulds our bodies. But physicians and psychologists know the effect of fear and dread in bending a body, the effect of anxiety and worry in carving lines into the face, the effect of inhibition and repression in gesture and manner of walking.

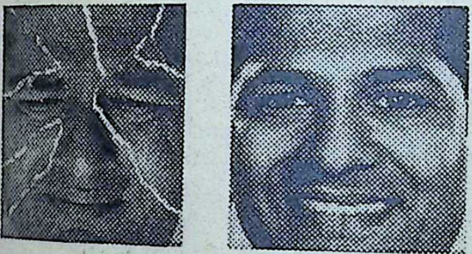
Thus the mind, like muscle, develops after the manner of its use or abuse. Different kinds or degrees of thought produce varying reactions in the facial muscles according to the repeated or strongest emotions. The exterior muscles form a counterpart to the mind in the mental exercise of conscious thought. These exercises, of whatever shade, colour, type and degree, produce on the outer cells and muscles, lines and shadows after their parent pattern and character, and each thought registers on the facial contour.

Repeated, concentrated tho along any particular line make its mark, invisible fo time but which grows as th persists until it becomes perc ble to the eye. Mind takes thread to weave a fabric thr the face and features accur portraying the real characte the human's thinking habits. you are skeptical of such art, out any old photographs you have of noted men who be famous in some special tra field. Study their features. their pet objective or domin passion as reflected in their and expression. You will need to be an adept at chara reading to perceive in their c tenance the thought or theme ruled their thinking habits.

In Napolean you will see c ly mirrored the goal of conq In Emerson that of peace. In zart that of melody. In Li that of justice. That super- the human mind, is const chiselling feature and expre on the pattern of our prev thoughts and emotions. countenance truly reflects the erning ideals and ideas of mental machinery. Whether or virtue, avarice or gener elty or kindness rule your king—the tell-tale marks will there. They will differ accordg to your own thoughts, speech deeds in daily human contacts, fected by your motives and reions in hourly events. If defit or poverty-stricken in ght, you will be marked. ewise if strong and original in structive thinking; if you bee and feel deeply, the lines reveal your sterling charac-r. Should you be indolent, ens, greedy, pessimistic, you not entirely hide these traits. may put on a mask of potengoodness but your face will at your own art of deception. In reality no art or science is ired to interpret the kind of king you are. Instinct or inn plus what we read in your tenance tell us vividly what ives and thoughts you harr. You put the full story of r mental range on exhibit in fabric your thoughts have en into your physical features. Both the aspiring and degrading, whichever you have nourished, either good or evil of thought and conduct, are all reflected in the facial fabric with surprising accuracy. It is all there for your fellowmen to read and apply the measure of value, tagging you as a liability or an asset to humanity. Your face may be your misfortune, or it may even prove to be your fortune... it will be whichever you make it ...the first thought in the morning, throughout the day and the last thought at night are etched on your face to tell the world how *High You Rate* mentally, morally, spiritually, worthily serving mankind and contributing to the salvation of civilization.

As Elbert Hubbard has said: "The human face is the Masterpiece of God." It might also be called the measuring-rod of a man's *Character*. It surely is the mirror of a man's virtues and the yardstick of his ideas and his ideals... of his honesty, sincerity, humility, humanity and justice.

[*Courtesy: New Outlook*]



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# Messages

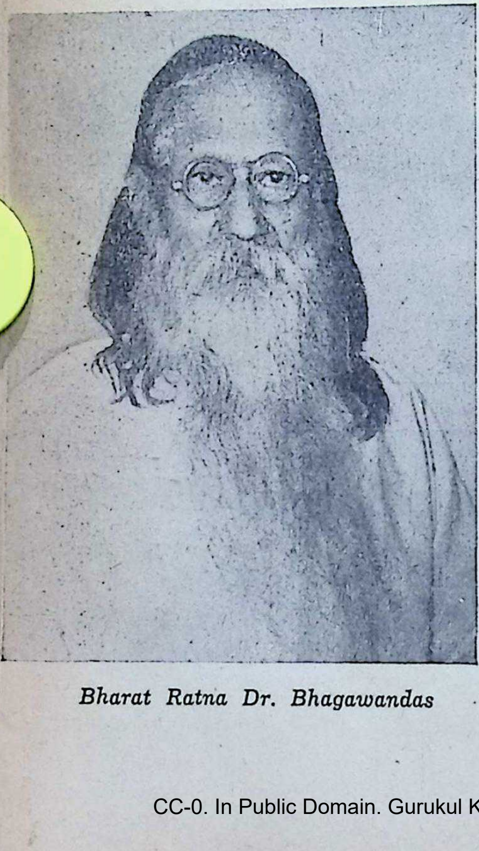
*[We give below a few more out of the messages received on the occasion of our Bi-decennial Celebrations.]*

Madras, Jan. 14, '57.

My good wishes must be presumed. So intimately connected with the Bharatiya Vidya Bhavan as I am, I do not think it would be anything beyond a meaningless ritual for me to send my 'good wishes' message.

C Rajagopalachari

*Sri C. Rajagopalachari*



*Bharat Ratna Dr. Bhagawandas*

Banar
Jan. 9,

. . . I have read almost all splendid historical novels, as w as romances based on Puranic gends, written by Sri K. M. M shi, and have enjoyed them grea I also possess some volumes of 'Book University', which are re of great research like the 'His of Somnath'. I am a regu reader of 'Bhavan's Journal'. am amazed how Sri Munshi c find time and energy for such cessant writing and editing addition to his enormous off work as Governor of U.P., a tours and public addresses. Tr as you say, 'The Bhavan has b the work of God', and God give Sri Munshi all needed strength do it.

Bhagavand

New Delhi,
Jan. 30, '57.

The Bharatiya Vidya Bhavan is pleting twenty years of its ser- in the cause of spreading of ature, art and culture. With advancement of the nation and reased consciousness, the coun- will realise more and more the d to emphasise the aspect of literature and culture. It is art culture that bind the nation out straining the energies of people unduly. It is a con- ctive phenomenon, the potent ects of which can only be realis- when we turn back our eyes to t our seers have been able to ieve in the sphere of uniting s country. If the country has ined even partially secure the effects of fissiparousness gineered by forces within and hout, if the country has been e to preserve its unity in the st of vicissitudes, if the coun- has been able to stand the in of internal religious fric- s, the credit will, to a large sure, go not so much to the rs or administration of the day, to the uniting influences of a mon philosophy and art, lite- ure and culture drawing the in- ation therefrom.

The Bharatiya Vidya Bhavan has its credit distinguished services a period of twenty years. It is operating amongst the different classes. Largely speaking, its mission can only be fulfilled when its spreads out its wings encompassing the whole arena of human activity. India means villages largely. Bharatiya Vidya Bhavan will have no doubt soon to take up this task. Ultimately, it is the masses of India which have to be responsible for preserving, assimilating and transmitting literature, art and culture. In another sense, no activity can expand unless it draws its inspiration from the masses.

*Sri U. N. Dhebar, President, Indian National Congress*

Bombay,
Jan. 14, '57.

It has been my good fortune to have been put in touch with the Bharatiya Vidya Bhavan by its founder, my esteemed friend Sri K. M. Munshi, many years back. Ever since then, I have had my own contacts, however indirect and distant, with this very useful institution. I have always been struck at the courage and enthusiasm of those who are in charge of its day-to-day working, and the very fine results that have ensued from their patriotic endeavours.

The Bharatiya Vidya Bhavan has many departments; and its educational, cultural and literary work is by now known far and wide. Large numbers of men and women are daily availing themselves of the opportunities both in Bombay and outside, that the Bhavan offers. We have reason particularly to be grateful to it for its various publications in the form of periodicals and books, that not only give us knowledge, but also help us to cultivate a new outlook on various aspects of our own country's life in the past and the present.

*Sri Sri Prakasa, Governor of Bom*

I am happy that the Bharati Vidya Bhavan is now completi twenty years of its useful activi and send my warmest good wis for every success to the vario functions relating to the celebr ion of its next anniversary to ma the glad event, and all health a happiness to everyone connec with the same.

Sri Prakasa

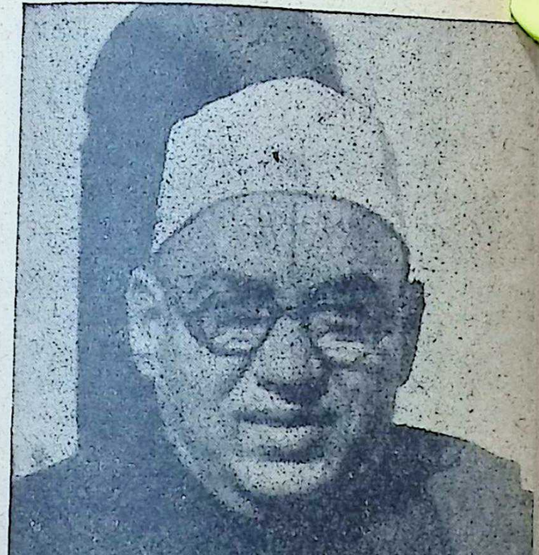
R. R. Diwakar, Governor of Bihar

Patna,
Dec. 20, '56.

Education and culture are always of slow growth and in the course of their progress they have to face unknown difficulties. It is a matter for congratulations that the Bhavan has made steady progress in different lines of education and culture.

It is upto every one of us to see that such activities are able to progress day by day because they represent far higher and more permanent values of life.

R R Diwakar



*Sri M. Ananthasayanam Ayyangar, Speaker, Lok Sabha*

Tirupati,
Jan. 17, '57.

The Bhavan is an outstanding institution in the whole of India dedicated for Indian art and culture. Its activities have been many-sided. The lectures and other programmes arranged under its auspices along with the books and periodicals that have been published have benefited the public immensely. I wish the Bhavan will establish a number of branches in India and even outside, and spread the knowledge of Indian Culture in an ever-increasing measure. Sri M. Munshi, the present Governor of Uttar Pradesh, has been the soul of the Bhavan and the Bhavan has been nurtured and developed by his efforts. He is personally the embodiment of all that is good in Indian culture. It is but necessary and proper that I should on this occasion recall the immense services rendered in the field of our culture by Sri K. M. Munshi. He is a great and popular writer. I wish that he will be spared for a long, long number years for guiding the Bhavan establishing its branches all o the country.

I wish the celebrations ev success.

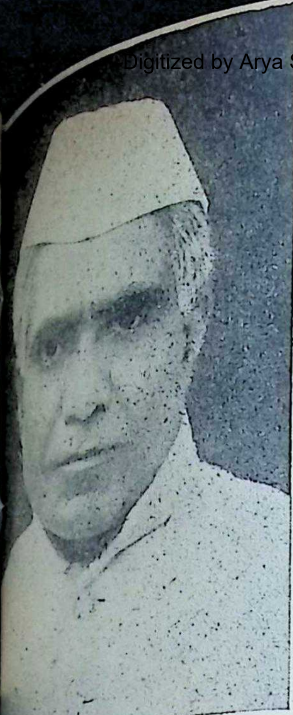
Hyderabad,
Jan. 20, '57.

Through its several departments, e.g. the Post-Graduate Department, the Sanskrit Department, the Publication Department, the Kala Kendra, the Public Library, etc., the Bharatiya Vidya Bhavan is making a substantial contribution to popular interest in and appreciation of our ancient history, culture and civilisation. Linked with all this are its continuous endeavours to promote the study of Sanskrit. The Bhavan is one of our most notable cultural organisations in the country. Every year that passes by, is happily adding to its strength and usefulness. May the Bhavan continue to grow!

I send my best wishes for the success of the celebrations. I am sure the Bhavan has a very bright future before it.

CM Trivedi.

*Sri C. M. Trivedi, Governor of A*



*S. Ramakrishna Rao, Governor of Kerala*

Trivandrum,
Jan. 5, '57.

rted in the year 1938, the an has progressed from year ar under the watchful eyes parental affection of my res- d friend Sri K. M. Munshi, rnor of Uttar Pradesh, and his ly talented spouse Smt. Lila- Munshi. I have had the pri- ge of knowing the founders and llowing the activities of the an with keen interest and de- From a small beginning this ler educational and cultural tution has risen and expanded a nucleus for advancement of at is best in Indian Culture. Post-graduate Department rs to the instructional needs esearch scholars and the Sans- Department prepares students for higher examinations in Sanskrit. It is out of this central institution that the All-India Sanskrit Vishva Parishad emerged. It has now become a strong all-India body with the object of propagation of Sanskrit language and through it of our glorious and ancient culture. I have also had the privilege of associating myself with the Sanskrit Vishva Parishad and I can say that this branch of the activities of the Bhavan has emerged into an independent institution with its branches all over India. The service which the Sanskrit Vishva Parishad is rendering to the cause of revival of Sanskrit and ancient learning is immense and invaluable. The Publications Department of the Bhavan is doing splendid work. It has so far published 43 volumes under the Book University Scheme and the fortnightly journals in English and Hindi—*Bhavan's Journal* and *Bharati*—make valuable reading for the scholar as well as for the layman. The Library, Kala Kendra, and the Music School, are very valuable additions recently made to the activities of the Bhavan. I have had the pleasure of witnessing some Ballets and dramas produced by the Kala Kendra and I was happy to notice the variety and novelty introduced into the Ballets and dramas in Marathi, Gujarati, Hindi and English. I sincerely pray for the continued success of the activities of the Bhavan.

B. Ramakrishna Rao

*Sri Morarji Desai, Union Minister for Commerce & Consumer Industries*

Jan. 30, '57.
New Delhi,

I am very glad to know that during the last 20 years the Bharatiya Vidya Bhavan has made conspicuous progress in the revival of the ancient Indian Arts and Sciences and in the promotion of their studies. These studies have their uses as I believe that unless present knowledge has the benefit of the ancient wisdom, we cannot be sure of its proper utilisation. I have no doubt that the Bhavan will receive in its noble undertaking still greater popular support hereafter.

I wish the celebrations every success.

Morarji Desai

*Sri Jagjivan Ram, Union Minister for Communications*

New Delhi,
Jan. 24, '57.

Bharatiya Vidya Bhavan is doing a great service to the nation in a unique way. It is trying to synthesise the old and the new in Indian Culture I wish its Bi-Decennial Celebrations every success

Jagjivan Ram

nister fo
w Delhi
n. 24, '57.
is doing
ation in
ying to
new in
ts Bi-De
success

---

s Nath Katju, Chief Minister of Madhya Pradesh

Bhopal,
Jan. 29, '57.

consider the Bharatiya Vidya an as one of the unique institutions in India, a symbol of deve- Free India. It is a direct t of national resurgence as ied in our great national gle for independence and freedom. Just as that national strugent on building up national cter till it ended in the evement of freedom, and since has begun the continuous ng for the economic and material development of the Indian n so has the Bharatiya Vidya Bhavan persisted all these twenty years in its efforts for reviving and strengthening the cultural glories of our ancient land. In the past thousands of years political unity may not have been often in evidence, but throughout the ages, our culture and our great traditions, and particularly our national language, Sanskrit, our richest inheritance from ancient times, have been the greatest links and ties binding the Indian people together against the vicissitudes of fortune and very adverse combinations. Somehow, often we became unmindful of these old ties and links. There was a tendency to look down upon them as something of little worth in these times of advancing scientific knowledge, but the Bharatiya Vidya Bhavan has appreciated the situation correctly and has assessed the worth of our ancient inheritance rightly, and during the last twenty years it has endeavoured steadfastly and persistently upon encouragement of all that our old ancient culture implies. Its progress during the last twenty years have been manifold and indeed wonderful. It is a living tribute of admiration and reverence for all they have done. May the Bharatiya Vidya Bhavan continue in its career of devoted service to the cause of our ancient beliefs, culture and traditions and propagate them throughout the world, and make essential rightness.

Kailas Nath Katju

*Dr. B. C. Roy, Chief Minister of West Bengal*

Calcutta, Dec. 27, '56.

The Bharatiya Vidya Bhavan is rendering signal service to the Nation by reminding us of our rich cultural heritage in the fields of art, music and literature. Its Kala Kendra has already earned renown, and its publication "History & Culture of the Indian People" is a monument of research. May the institution receive generous public support.

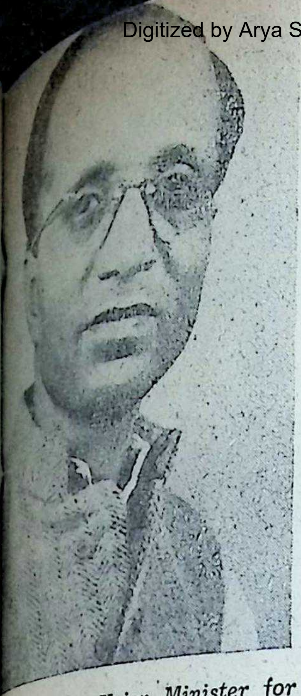
B. C. Roy

Bombay, Jan. 7, '57.

Under the inspiring guidance of Sri K. M. Munshi, himself one of the celebrated li
figures of India, the Bhava
made during these years a
contribution to the education
cultural advancement of the
try.

*Sri Y. B. Chavan, Chief Minis Bombay*

With its fast-expanding act
the Bharatiya Vidya Bhava
come to be a live force in th
of the country. It needs mo
sources for its future work.
institution that is doing so
for the people of India, I
every hope that it will get t



B. V. Keskar, Union Minister for Information & Broadcasting

New Delhi,
Jan 22, '57.

I am glad to know that the Bharatiya Vidya Bhavan is celebrating its 20th anniversary in February 1957. The Bhavan has carried out remarkable work in the development of various cultural and intellectual activities which aim at revival of our ancient culture. I have followed its work carefully and I think its services to the cause of Indian culture are really meritorious and the Bhavan deserves congratulations for it. I hope in the future also the work will expand and go on in the same way. I hope also that the Bhavan will be able to have more branches so, that its cultural activities are also known to other places than Bombay.

Sri M. Patanjali Sastri
former Chief justice of India

मद्रास्
१६–२–'५७.

भारतीय विद्याभवनस्य विंशतितमाब्दी महोत्सवः आगामिनि मासे भविष्यतीति शुभेयं वार्ता कौतुककारी।

श्री मुन्शीमहाशयानां प्रकृष्टोद्यमोत्साहमूर्तिभूतेयं संस्था भारतीयसंस्कृत्याः पुनरुद्धारप्रसारविषये कृतभूरिपरिश्रमा विराजते। महोत्सवोऽयं ससंभ्रमं प्रवर्ततां, संस्थेयं च उत्तरोत्तराभिवृद्धिं अधिगम्य विजयतां इति सर्वेश्वरं प्रार्थये।

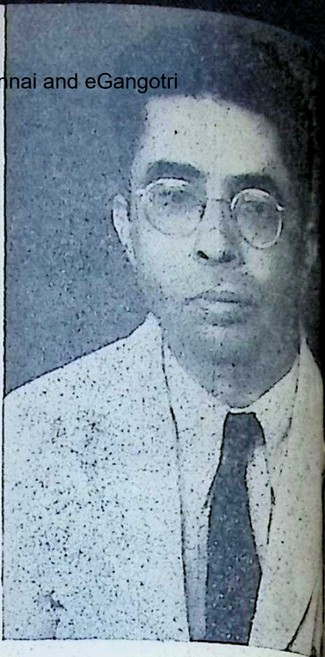
म० पतञ्जलि शास्त्री

*H. H. Sri Padmanabhadasa Bala Rama Varma, Maharaja of Travancore*

Trivandrum,
Jan. 16, '57.

I am glad that the Bharatiya Vidya Bhavan is celebrating its 20th anniversary in February 1957 and I send my best wishes not only for the success of the celebrations but also for the continued prosperity of the Bhavan, a unique educational and cultural institution in our country.

Rama Varma

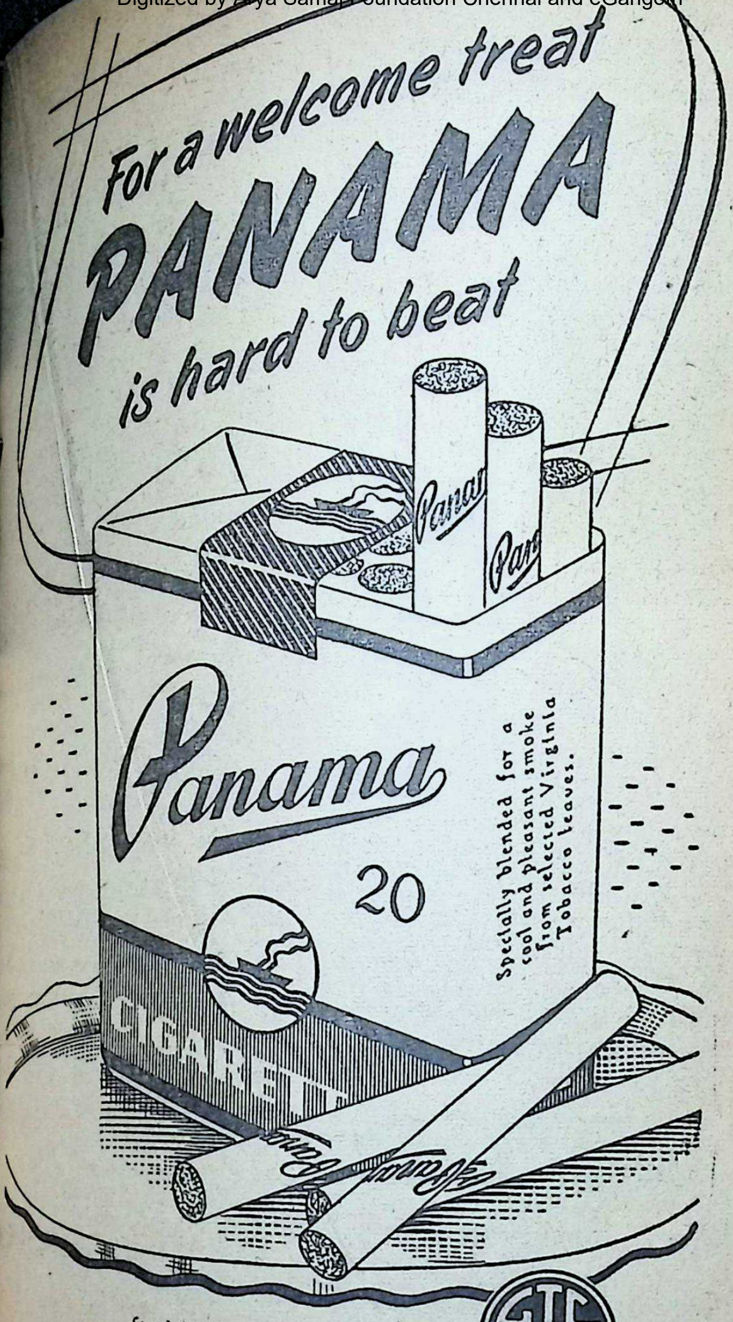


*Hon'ble Sri P. V. Rajamannar, C*
*Justice of Madras*

Ma
Jan. 10,

I take this opportunity of pa
my tributes to the great and g
work done by the Bhavan in
cause of Sanskrit Education
Indian Culture under the able g
dance of Sri K. M. Munsh
pray that the Bhavan will incr
its activities in the coming y

P V Rajaman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the instalment of **Simhasan
Dwatrimsika** story could n
be included in this issue. I
will, however, appear a
usual in the next issue.

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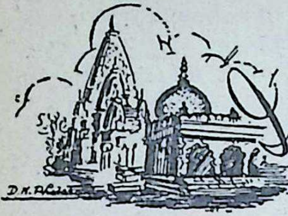

## Immortal India—68

J.H.DAVE

# RAJGIR

RAJGIR is situated in the Patna District in 20° 58′ North and 81° 53′ East on the Bukhtiarpur Bihar Light Railway. It is a place of pilgrimage for Hindus, Buddhists, Jains and Muslims. It was originally the capital of king Jarasandha so prominently mentioned in the *Mahabharata.* Jarasandha is described as the son of Brihadratha who had two wives. He had no son. Sage Chandakausika was propitiated by him and he gave to the king a mango fruit stating that it should be eaten by his wife and with divine grace, she would then give birth to a son. The king distributed the mango fruit between his two wives with the result that both of them gave birth to half a child each. A female demon named Jara is stated to have joined the two halves and made the child alive. The king therefore named the child Jarasandha. He became the supreme ruler of the country of Magadha. His capital was known as G raja. He was present at the of the Swayamvara ceremonie both Draupadi and Rukmini. two daughters were married Kansa, the maternal uncle Krishna, who was ruling at thura. On hearing that Kri had killed Kansa for his misde he invaded Mathura with a l army. Jarasandha is said to h invaded Mathura 17 times. each occasion his attack was pulsed. Ultimately Krishna cided to leave Mathura along w the Yadavas and came down the Raivataka Mount in Saur tra and established the new ci Dwaraka. Jarasandha was v brave. He had defeated a num of kings and taken them capti He was recognised as the Sa *bhauma* ruler or the Unive Monarch. He was a great wres and an expert in wielding mace. King Yudhishthira wa to perform the Rajasuya sacri Krishna advised him that with

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ing Jarasandha and freeing numerous kings imprisoned by sandha in his fortress, it was possible for him to perform Rajasuya sacrifice. It was decided that Bhima, Arjuna and na should go to Girivraja, the l of Jarasandha. The three them went there disguising selves as Brahmins. They welcomed by Jarasandha. ately they revealed their ty and Bhima sought a fight Jarasandha which the latter d to. The fight went on for together. It is said that hna suggested to Bhima by g a blade of grass that Jarasandha should be torn in a similar manner. Bhima took the hint killed Jarasandha. On his his son Sahadeva surrendered and he was placed on the e. The princes who were imprisoned were released. Krishna back with Bhima and Arjuna Indraprastha and King Yudishthira completed the Rajasuya ice.

gir is the same as Girivraja rasandha and his descendants. s known by several other s also. It is called Vasumati amayana and it is so called se it was founded by king one of the sons of Brahma. s also called Barhadrathapura derived from Brihadratha, father or one of the ancestors Jarasandha. As this city of was surrounded on all by hills, it is also known as vraja, by which name it is

usually referred to in the *Mahabharata.* In Buddhist records this city is usually referred to as Rajgir or Rajagriha, because it contained the royal palace of the Magadha rulers who had their capital at this place for several centuries before their new capital at Pataliputra was constructed. This city is also known by the name of Kusagrapura because Kusa grass was growing there in abundance. It has been suggested that it may also refer to King Kusagra who was ruling there.

Rajgir is about 62 miles from Patna and about 13 miles south-west of the town of Bihar. As referred to above, it was called Girivraja in the *Mahabharata* and was surrounded by five hills. These hills as mentioned in the *Mahabharata* are Vaibhara, Varaha, Vrishabha, Rishigiri and Chaityaka. Their present names are Vaibhara, Vipula, Ratna, Chhatha, Saila, Udaya and Sona.

It is said that the city of Girivraja had four gates. The northern gate was known as Suryadwara and was protected by the Jara Rakshasi. River Saraswati was flowing through this city and on the south of this city was flowing river Banganga. The palace of Jarasandha was between the hills of Vaibhara and Ratnachala. The wrestling ground of Jarasandha and the place where he fought with Bhima are also pointed out. It is said that the princes had been imprisoned near the foot of the Sona hill.

Rajgir is famous as a place of Hindu pilgrimage on account of the existence there of numerous hot springs, which are considered very sacred. These hot springs are situated on the two banks of the small river Saraswati there. Seven of them are situated near the foot of the Vaibhara hill and six near the foot of Vipula hill. The springs in the first group are known by the names of Ganga Yamuna, Anantarishi, Saptarishi, Vyasakund, Markandakund, Brahmakund and Kasyapakund. The other group consists of Sitakund, Suryakund, Ganesakund, Ramkund, Chandramakund and Sringirishikund.

Sringirishikund is now mainly used by the Muhammadans and it is called by them as Makhdum Kund after Makhudum Shah Sheikh Sharifuddin Ahmed, a Muslim saint who lived at Rajgir and who is said to have fasted there for a period of 40 days. This Kund is situated at the foot of the Vipula hill.

King Bimbisar was ruling at Magadha from his capital at Rajgir in the time of Budha. He was killed by his son Ajatasatru who subsequently became a disciple of Buddha. Ajatasatru improved the fortifications of Rajgir as he was expecting attacks from king Chandapradyota of Avanti. It has been said that this city had 32 large gates and 64 small gates and that its population was very large. Ajatasatru constructed the new city of Pataliputra and his successor Udayin transferred capital from Rajgir to Patali as the latter city was more venient, being on the main After this transfer Rajgir lo importance as the capital bu still retained its important tion as a place of pilgrimage.

Rajgir is very closely connec with Buddha and Buddhism. first came here and became disciple first of Alara and then Udraka. He was dissatisfied their teachings, and came near Buddha Gaya where he mately had his enlightenm There are numerous spots in R gir which are associated with portant events in the life Buddha, and with the places wh he delivered his famous sermo He was met by king Bimbisar a cave called Krishnasila on Pandavagiri. The Saptaparna was the place where the first B dhist council was held at Raj after Buddha's death. Buddh favourite place was Gridhrak or the Vulture Peak. Ajatas brought a part of the remains Buddha after his death to Raj and constructed a stupa on B dha's relics. Mahendra, the you er brother of Asoka, lived the of an ascetic on Gridhrakuta it is also stated that Asoka hi self died on one of the peaks Rajagriha. Fa Hien visited Raj in the 5th century A.D. Acc ing to him, the old city of Raj was desolate while the new of Rajgir had two monasteries also the stupa constructed over

of Buddha.  Hiuen Tsang
Rajgir in the 7th Century
He found the outer walls in
the inner walls were still
g and the inhabitants were
ins consisting of 1000 fami-
There were several stupas
haras and it was still consi-
as a place of pilgrimage.
ir is also a sacred place of
age for Jains.  Mahavira,
th Jain Tirthanakara pass-
rainy seasons at Rajgir.
ing to Jains, king Bimbi-
and Ajatasatru had become
rts to Jainism.  Muni Suv-
the 20th Jain Thirthankara,
born at Rajgir.  On the tops
various hills at Rajgir, Jains
constructed numerous tem-
Many of the temples are of
date and pilgrims from all
of India are attracted here.
are older Jain temples also.
site of Rajgir has been ex-
d and numerous archaeolo-
monuments have been found.
are the stone fortifications
old city of Rajgir; stone
of the new city of Rajgir;
Maniar Math; the Sonbhandar
and numerous stupas, shrines,
It has been reported that the
ations suggest a sequence of
periods.  The lowest layer
d fragmentary dull-red
s and above them was a de-
of the N.B.P. ware.  This
igned to circa 500 to 200 B.C.
third and the fourth periods
respectively dated the first
B.C. and the first century
D. Identifications of various
places connected with Rajgir have been made with the assistance of the Epic, Puranic, Buddhist and Jain literature as also from the accounts of Fa Hien and Hiuen Tsang. Rajgir was situated in a long valley and it was surrounded by the natural defences of the hills around it. It was further strengthened by a high rampart of rubble constructed on the hills. This rampart was about 25 miles in circuit. Within this there was a smaller citadel which was pentagonal in shape. Outside this valley there was another town said to have been constructed by Ajatasatru and it was known as the new Rajagriha.

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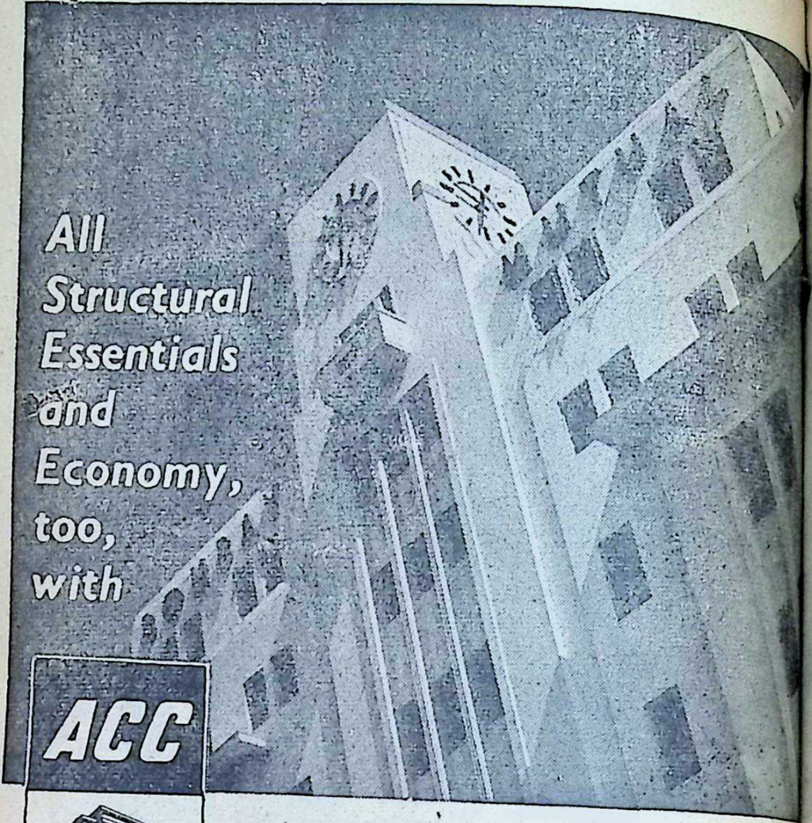
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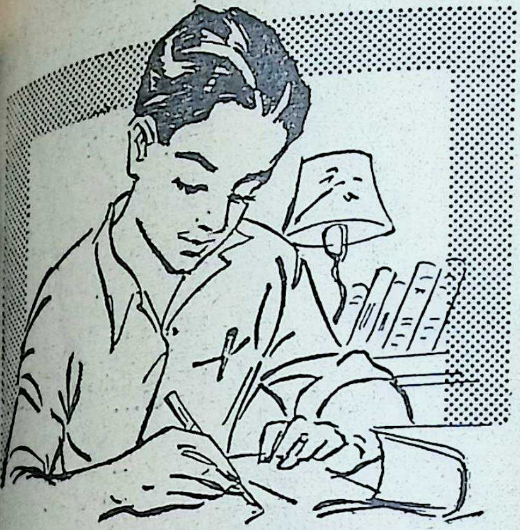

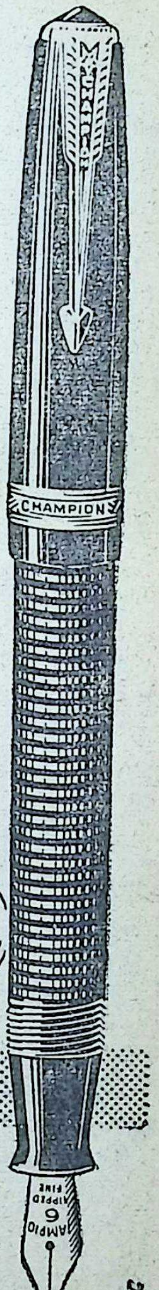

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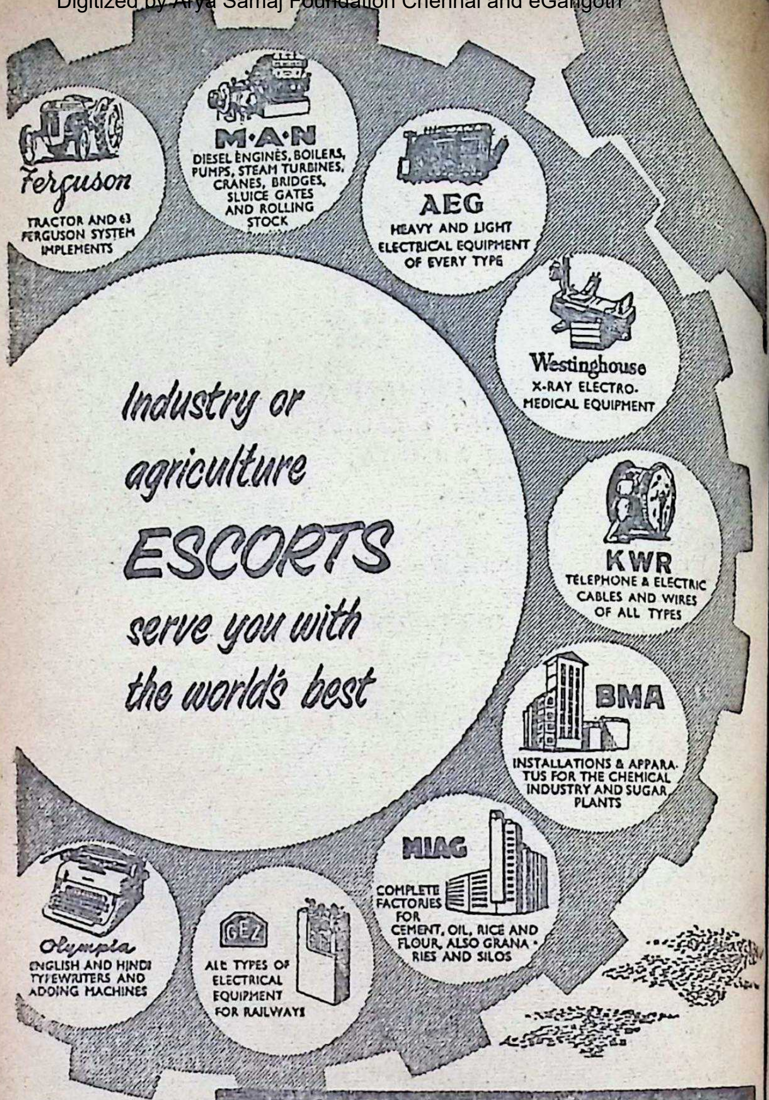
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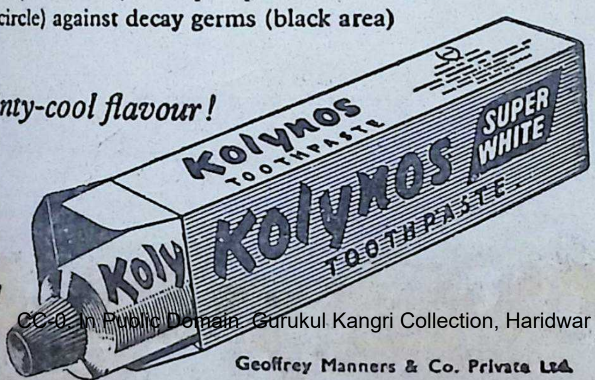
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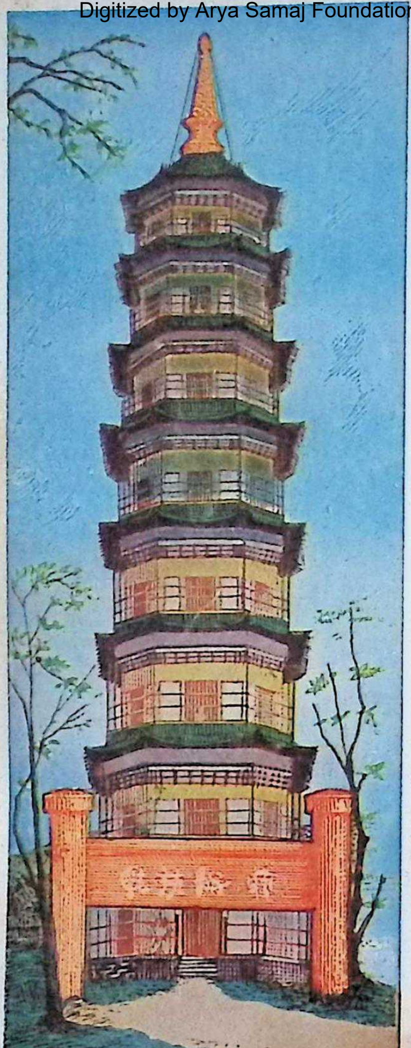

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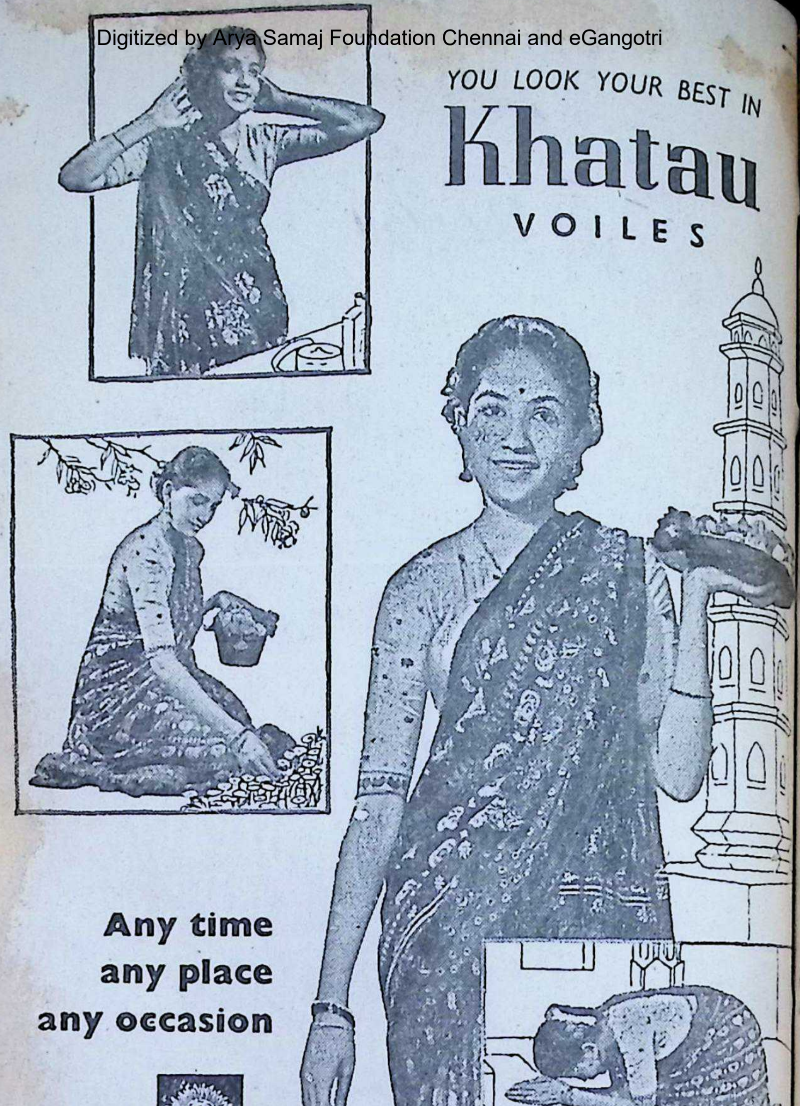
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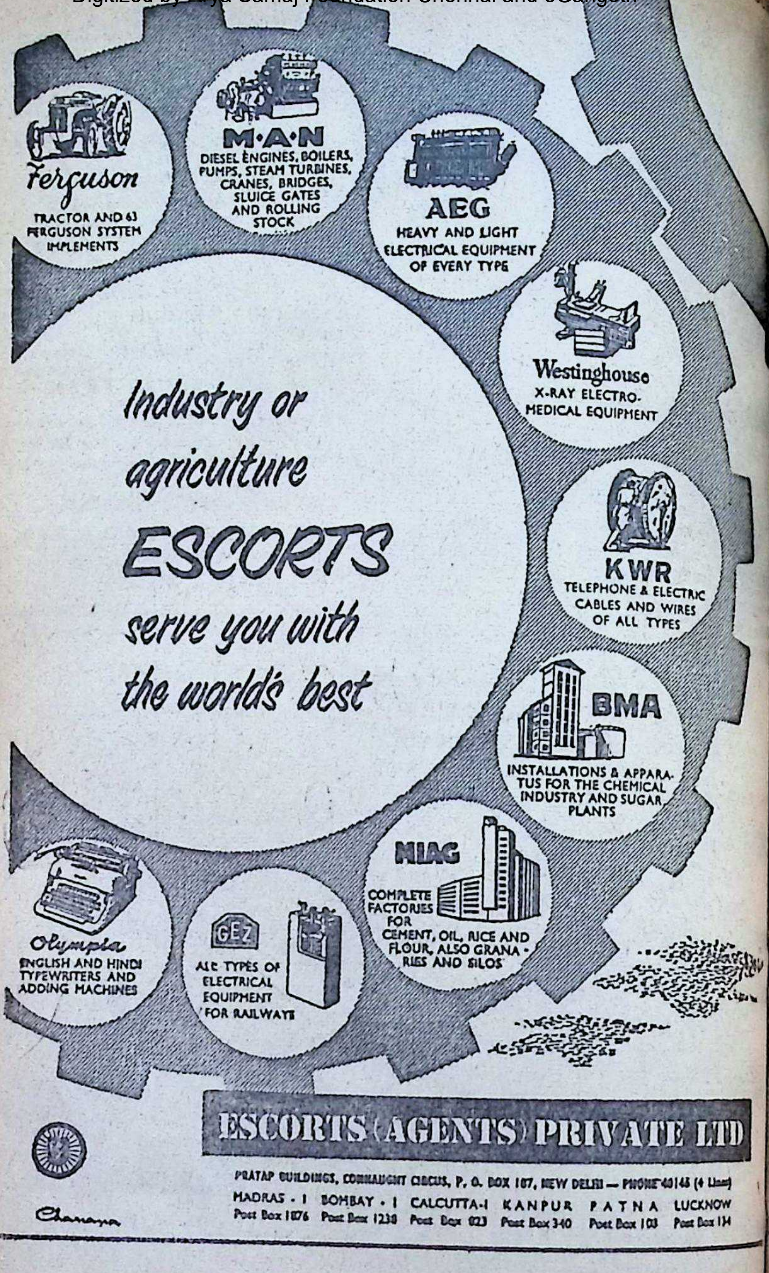

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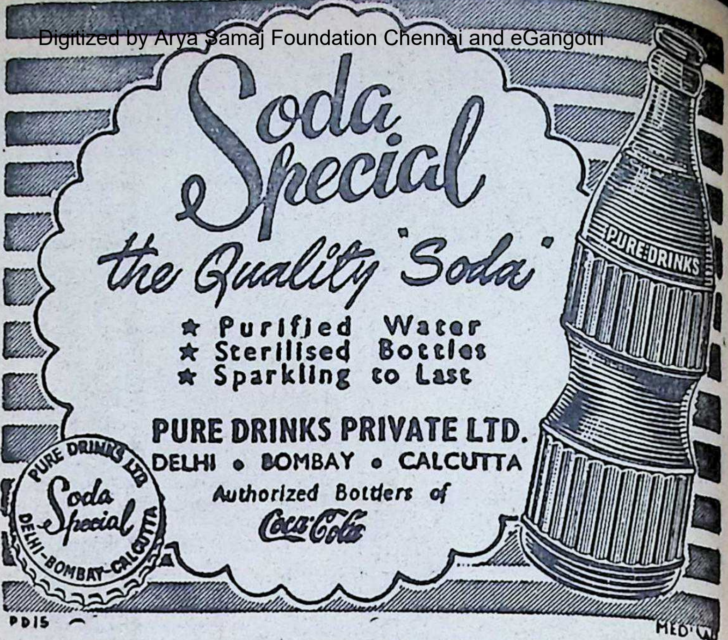
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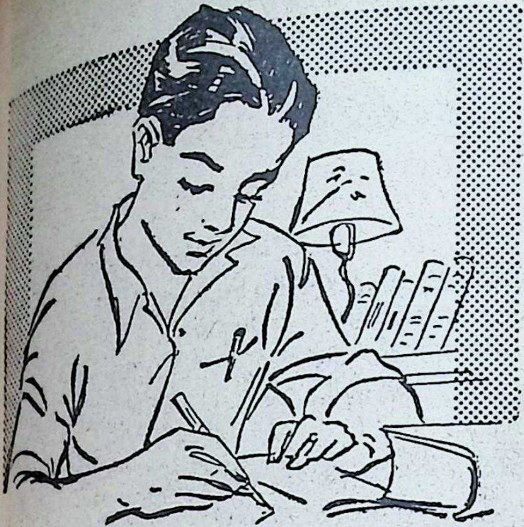

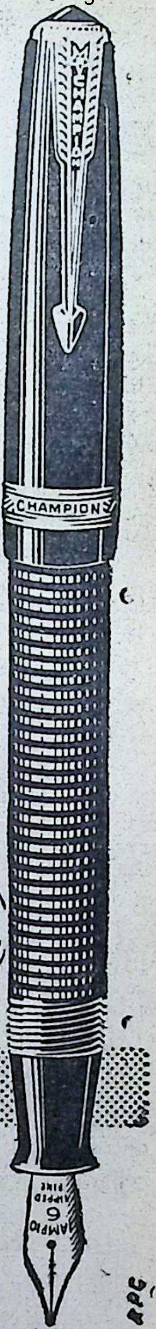

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# BHAVAN'S JOURNAL

MAY 5, 1957

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*aratiya Vidya Bhavan's Delhi Home — Mehta dan – which will be inaugurated on May 16, 1957 by Pandit Jawaharlal Nehru. Prime Minister of India.*

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, I-89-i

III, No. 20] [MAY 5, 1957

# LOYALTY

यस्तित्याज सचिविदं सखायं
न तस्य वाच्यपि भागो अस्ति ।
यदीं शृणोत्यलकं शृणोति
नहि प्रवेद सुकृतस्य पन्थाम् ॥

In the case of one who has deserted a wise comrade,
there is no grace even in the holy word (of the
scripture) uttered by him.
And if he listens (to the holy word), he listens in vain.
(For) He knows not the path of righteousness.

—Rigveda, X. 71.6.

# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 126.

### ★ OUR PROGRESSIVES ★ RESCUING SANSKRIT ★ JYOTISAR WHERE GOD STOOD REVEALED

Raj Bhavan, Lu
MAY 5, 1957,

MY YOUNG FRIEND,

IN my last letter I described how the foundation-stone of the Kurukshetra University was laid. Within a few minutes of it the Fifth Session of the Sanskrit Vishva Parishad began, Dr. Rajendra Prasad presiding. Dr. Joshi, the Vice-Chancellor of the University, welcomed the delegates, numbering about 650 and drawn from all parts of India.

In his inaugural address the Rashtrapati was good enough to refer to the Vishva Parishad in generous terms:

"It was perhaps the result of this awakening and the activities of the Parishad that the Government have set up lately a Commission to investigate all questions relating to the study of Sanskrit in this country... The credit of
conceiving the idea of a S
University goes to your P
and the Punjab Gover
which has given practical
to this idea in spite of goo
difficulties, deserves our co
lations."

Dr. Rajendra Prasad also
upon the Parishad to strive
as possible, "to simplify th
ing and teaching of Sansk
accordance with present-
quirements."

As I rose to thank the Pr
I looked back at the record
previous sessions of the P
The Parishad had brought
ther the lovers of Sanskri
Prabhas, the Temple of S
had risen on its ageless
tion; and sacred Dehotsar
been rescued. At Varan

was associated with the
University; at Nagpur,
the Raipur Sanskrit Maha-
at Tirupati, with the
Institute and at Kuruk-
with the Sanskrit Univer-

*

the departure of the Rash-
when we met in the busi-
ing of the Parishad, com-
were heard from scholars
parts of the country
skrit education was not
the attention which it
Then the words which
P. N. Singh had spoken
morning came back to my

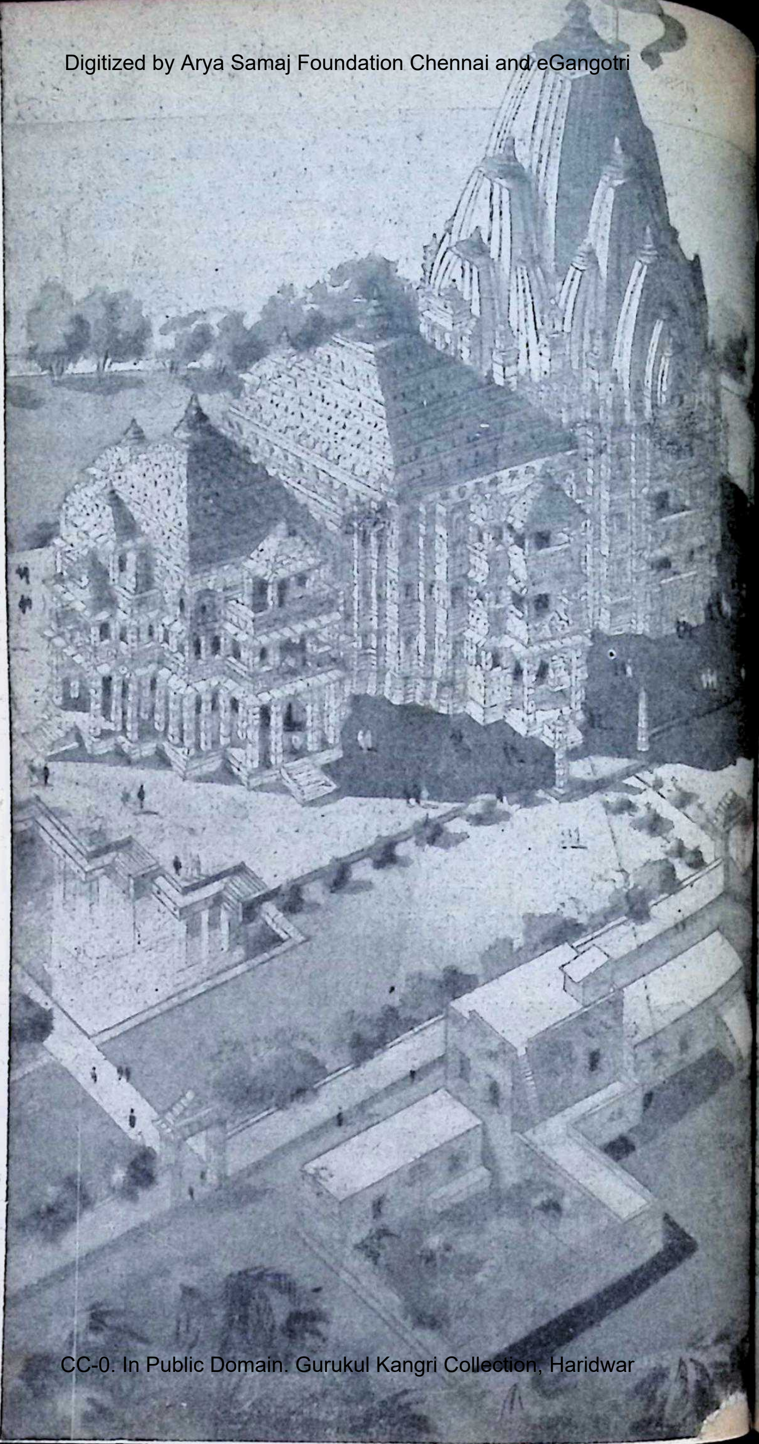
yet it is an irony that we,
ful heirs to this language
ture, not only forgot all
them, but for a time even
faced over them. In
of a mania for modern-
thought that to talk of
of our ancient scriptures
old sages might brand
fashioned. This was a
from which the ill-edu-
half-baked youth of
suffered for some time
may still be lurking in
ners which have not yet
the full breath of free-

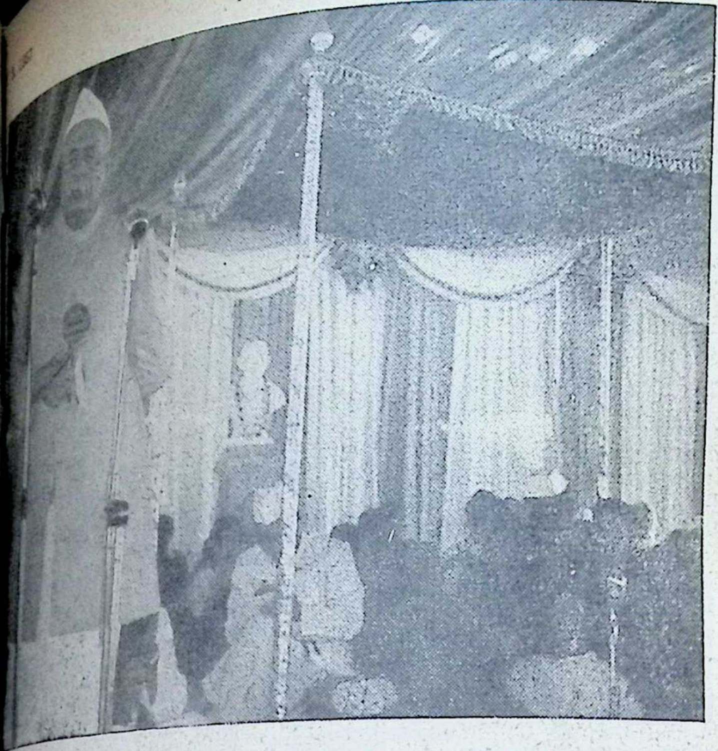
we were engaged in the
for freedom from British
looked forward to the day
would once more be true
selves, unashamed of our
has our hope been fulfilled? The sense of mission derived from our pride in the past which inspired us has left many of our educated men. Sometimes it appears as if some of us were anxious to forget the very things which make us truly Indian.

Even after ten years of freedom we allowed our "progressives" to see to it that our youngsters are brought up in ignorance of our heritage. They treat with contempt Ayurveda and its practitioners who bring relief to millions in this country. They look down upon our millions of temples around which revolve the devotion, hopes and morals of our god-minded people. They consider Sanskrit from which three-fourths of India directly or indirectly draw inspiration as a dead language! If this had not been so, our Pathshalas would not have been languishing for want of support, neither would the small beginnings of the two Sanskrit Universities have met with disfavour from several quarters.

To undermine the dynamic influence of Sanskrit by reducing it to the position of a mere classical language is to deny our languages rapid development as media of power, destroy the basic unity of our people and weaken the moral and spiritual foundations of our people.

There are only three ways of preventing this catastrophe. First, to give the Pathshala system an honoured place in our educational set-up; secondly, to combine its



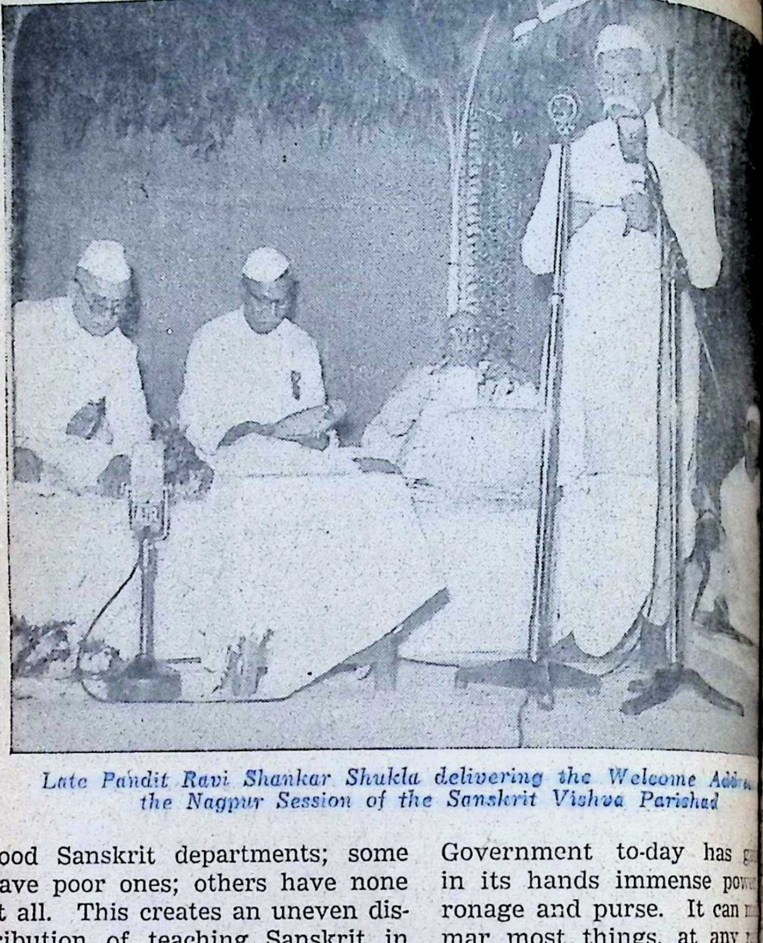


*Govind Ballabh Pant delivering the Inaugural Address at the Banaras Session of the Sanskrit Vishva Parishad*

ements with the modern f education; and lastly, to a Central Council for Sanskrit Studies.

the Pathshala system is the status it deserves, it out. If it is sought to be ed on the University system without appropriate safeit will be smothered by the ical atmosphere in many Universities. It is therecessary that the system be ed as an accepted form of n in this country, and the education in the Pathshalas should be integrated into a single system, enjoying the same prestige and status as University education enjoys in the country. To achieve this object, there should be five or six Sanskrit Universities to which all the Sanskrit Pathshalas in the country should be affiliated. In order to emphasize the national character of Sanskrit, such Universities should have an all-India territorial jurisdiction.

This is, however, not enough. Every University in India should have a department of Sanskrit. At present, some Universities have



*Late Pandit Ravi Shankar Shukla delivering the Welcome Add*
*the Nagpur Session of the Sanskrit Vishva Parishad*

good Sanskrit departments; some have poor ones; others have none at all. This creates an uneven distribution of teaching Sanskrit in the country.

★

It must not be forgotten that the rulers and the rich whose large-hearted charity in the past supported Sanskrit education according to the Pathshala system are going, if not gone. The Central Government to-day has g in its hands immense pow ronage and purse. It can m mar most things, at any r the moment. If, therefore, not whole-heartedly maint dynamic influence of Sansk latter will die out, and the language of the country source of its moral and c strength will become a de for scholars to perform p tem on.

...krit has to be saved, the ...ay is to establish a Central ...of Sanskritic Studies at the ...more or less on the lines ...Indian Council of Agricul...Research, but with one es... difference: it should not ...junct of the Central Gov... but be autonomous and ...tative not only of Sans... ...lars from the Universities ...of the heads of Path... Such a Council should ...not as a sort of Univer... ...nts Commission, but with ...additions as the Senate of ...al University of Sanskrit.

...that India is free, Sanskrit ...me into its own. The Cen... ...ncil such as I have envi... ...would in co-operation with ...versities and other insti... ...duct post-graduate studies ...arch in Sanskrit and allied ...es, while preserving the ...al system for which Sans... ...nds.

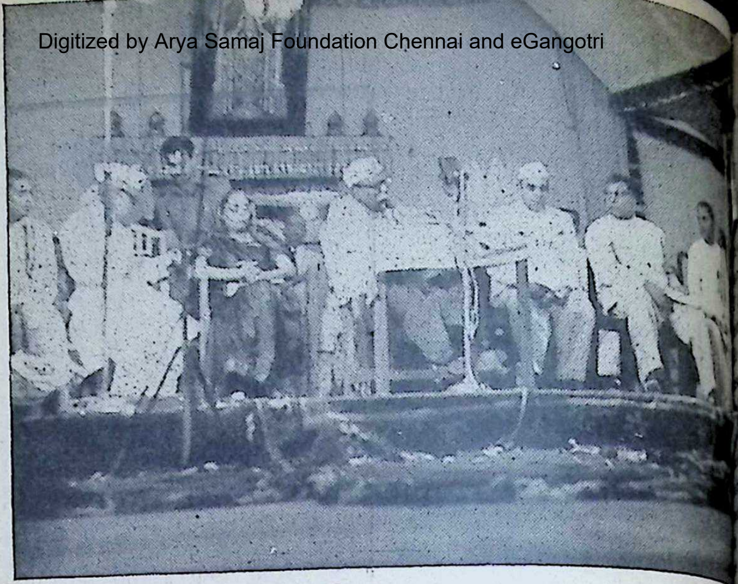
...uld recapture the spirit of ...t in terms of modern needs ...intain the supremacy of its ...e over national life. It ... easily establish cultural ...s with all countries where ...as been such contacts in ... and medieval times, as ...with those modern universi... ...d centres where Indology ...ied. It would be the Na... ...of the future, where students ... knowledge of and inspira... ...from Indian culture could ...from all parts of the world ...m where scholars could go forth to foreign lands carrying the message of India.

> *India, though it has more than five hundred spoken dialects, has only one sacred language, and only one sacred literature accepted and revered by all adherents of Hinduism alike, however diverse in race, dialect, rank and creed. That language is Sanskrit and that literature is Sanskrit literature—the only repository of the Veda or 'knowledge' in its widest sense; the only vehicle of Hindu theology, philosophy, law and mythology; the only mirror in which all the creeds, opinions and customs, and usages of the Hindus are faithfully reflected; and (if we may be allowed a fourth metaphor) the only quarry whence the requisite materials may be obtained for improving the vernaculars or for expressing important religious and scientific ideas.*
>
> *—Sir Monier Williams.*

The Kurukshetra University is one such institution which may well be taken up by the Council of Sanskritic Studies. Kurukshetra, while it is the most ancient seat of Sanskritic learning, is also a centre nearest to Delhi, with unlimited space available for a suitable campus at a picturesque site.

★

After seeing the Rashtrapati off at the Station, we drove to the picturesque Jyotisar—the site of the Apocalypse. A small lake divided into two old ghats. A little eminence on its margin; an



*Rashtrapati Dr. Rajendra Prasad delivering the Presidential Addr the Tirupati Session of the Sanskrit Vishva Parishad. (L. to R. B. Gopala Reddi, Sri K. M. Munshi, Smt. Kusum Trivedi, Rasht Dr. Rajendra Prasad, Sri Chandulal Trivedi, Dr. Harekrushna M and Sri K. Chandramouli.*

ancient banyan tree, its branches overhanging the lake; an old temple of Shiva. A few modest temples in which Sri Krishna's life is depicted in sculpture. An air of peace and a climate of beauty.

Swami Satyanand Saraswati, the founder of the Hindu mission piloted us to the different temples.

There is a mound behind the eminence; possibly, it covers the debris of some ancient temples.

Millions of men have found peace and strength in life and salvation in the next by a life-long recital of the eternal message uttered on this spot; and yet it is left to an old Sadhu to keep its memory alive. There is library, no fine temple, not good *dharmashala* at the sacred spot perhaps in the globe, where God reveal self to man.

I stood silent for a min eyes closed. The magic spot uplifted my soul. heard the immortal str which Arjuna had descri changeless Form:

"I see all the Powers which Universe in this Thy Frame in O Lord, and all created thing diverse orders.

I see even the ancient Fath dimmed wisdom and the Powers of Doom as they gli

see Thee, as Him who eternal
the Absolute, the Ultimate
the firm Base on which the
rests and the un-aging Guar-
the changeless Law....
in Thine splendorous form, in
gathered the Powers that
storm and wind and light;
bless the mortals with
boons, protect them and
health; those who rule the
song and joy; and those
wield the magic powers and
struction spread. Stricken by
stand beholding none but

the high heavens; it is of
endless hues. The mouths
are open wide; the long eyes flash with light. I see it; I tremble; I fail, and I have no peace at heart, Lord".

And His words of solace and strength came reverberating through the corridor of time:

"Be thou nought but My instrument,
Arjuna;
Leave off all else; surrender thyself
unto Me;
I shall save thee from all dangers."

Yours sincerely,

---

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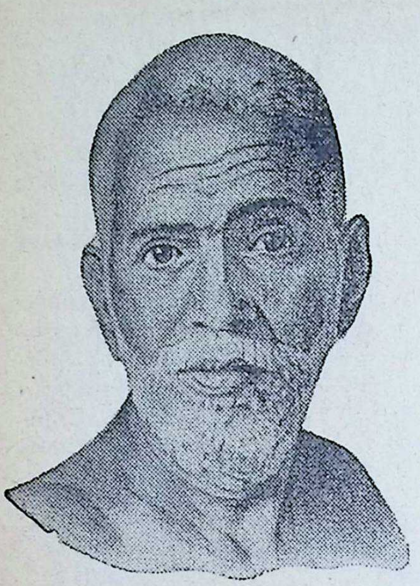

### Wa

# CONTRO

Sri R

THE MIND, we may say, is a mysterious power of the Self (called Atma in Sanskrit). If all thoughts are eliminated, there remains nothing which can be called the "mind". So thoughts are the "mind". Again there is no such thing as the "world", independent of and apart from the thoughts. In dreamless sleep, there are no thoughts and hence there is no "world" too. In waking and dreaming states, there is the play of thought and hence the "world" as well. The mind projects this world from out of itself, and again absorbs it into itself, just as the spider projects the web out of itself and withdraws the same after a time. When the mind manifests itself through its thought-forms, it creates world, which covers the Therefore when the world i the Atma is not seen; and the Atma is seen or realis world vanishes. Mind alw taches itself to something tive *(sthula)*.

It cannot stand by itself. only this mind that con the subtle *(sukshma)* body or ego. In this body, what itself as "I" is but the min

All scriptures, with one declare that control of the absolutely necessary for the ment of salvation. Hence of the mind is the goal to ed at. Even an endless st books serves no purpose, mind is not brought under In order to control the mi must enquire, "What am I?" any book help such an e One can realise the Self only through the eye of ledge. If Rama wants that he is Rama, does he

Wa lvation . . .

## RO HE MIND

Sri R shi

create
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t am I?
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does he

lp of the mirror? The Self
s within the body composed
ive sheaths (*kosas*) while
s are merely external objects.
elf has to be sought within,
g the five sheaths, and it is
futile to seek for It in books.
ledge of the Self that *seems*
e in bondage and realisation
s true nature (*Swarupa*) is
tion (*Mukti*). The effort to
the mind always concentra-
n the Self, is what is called
*Vicharam*. *Dhyan* or medi-
is the contemplation of
Self as *Sat-Chit-Ananda*,
s Brahman whose nature is
xistence), *Chit* (knowledge)
*Ananda* (bliss). There may
a time when one shall have
get all that he has learnt.
ish that is swept together
heaped up is to be thrown
There is no use in making
nalysis of its contents. Like-
it serves no purpose to in-
gate minutely into the ele-
s (*tatvas*) which cover up

## WHO AM I?

"Who am I?"—I am not this physical body (**Sthula Sareera**) made up of the seven components (**Dhatus**); nor the subtle body composed of the five sense-organs (the eye, the ear, the nose, the skin and the tongue) with their functions (sight, hearing, smell, touch and taste), nor the five vital forces (**Pranas**) controlling respiration, digestion, blood circulation, perspiration and excretion, nor the five organs of external activity (mouth, hands, feet, anus and generative organ), nor the mind, nor any of these separately. Neither am I identical with **Anandamaya kosa**, the deep sleep state, the state of unconsciousness, wherein the activities of all the above cease to manifest, while their potentialities, though present, lie dormant. Hence "I" should only be identified with that which remains after eliminating all the above, **i.e.**, pure consciousness. It is by nature **Sat-Chit-Ananda** (Existence—Knowledge—Bliss).

—Sri Ramana **Maharshi.**

the Self and to determine what they are, and what properties they are endowed with, while they are to be simply brushed aside. Treat the world as a dream. Waking consciousness may be a bit long-standing, while dream-consciousness may be momentary. There may be some seeming difference between the two, but that is all. All that you see in a dream, during that dream-condition seems as real as the objects you see in your waking condition. Both in the dream state and in the waking state, thoughts, names and forms occur simultaneously.

There are no two such things as a good mind and an evil mind. It is one and the same mind. *Vasanas* (tendencies) cause desires and attractions which may be at times good and at other times bad. The mind when influenced by good *vasanas* is, for the time being, considered good and when under the influence of evil *vasan* However bad some may se us at times, they ought no disliked, nor should we c prejudice in favour of tho seem for the time being f and beneficient to us. Shun likes and dislikes. Do not the mind to be drawn astra the affairs of the world. D meddle with others. Wh treatment you accord to o the same is reflected and co you at some (perhaps unk time. If this truth is appre who can refrain from bein versally good?

The "I" (ego) arising, e thing else arises; and th (ego) vanishing, everything shes. The meeker one is, th ter. Oh, if the mind is unde trol, what matters where yo and what you meet with?

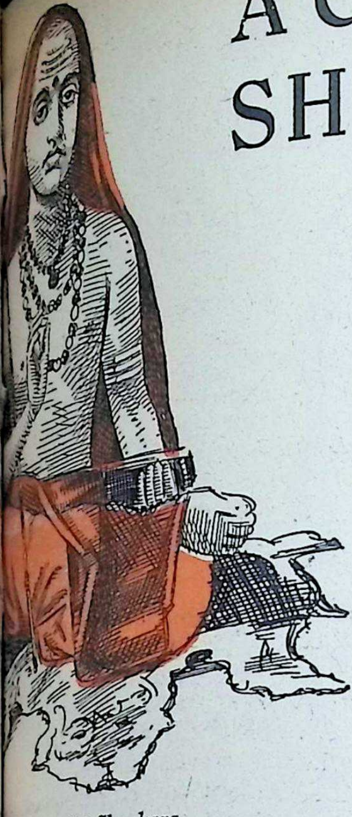
[Courtesy: *Sri Ramana A*

---

> I believe that my life, my reason, my light, is given me exclusively for the enlightenment of my fellow-beings. I believe that my knowledge of the truth is a talent which is lent me for this object: that this talent is a fire which is a fire only when it is being consumed. I believe that the only meaning of my life is that I should live it only by the light within me, and should hold that light on high before men that they may see it.
>
> —Tolstoy.

# ACHARYA SHANKARA

Swami Sivananda

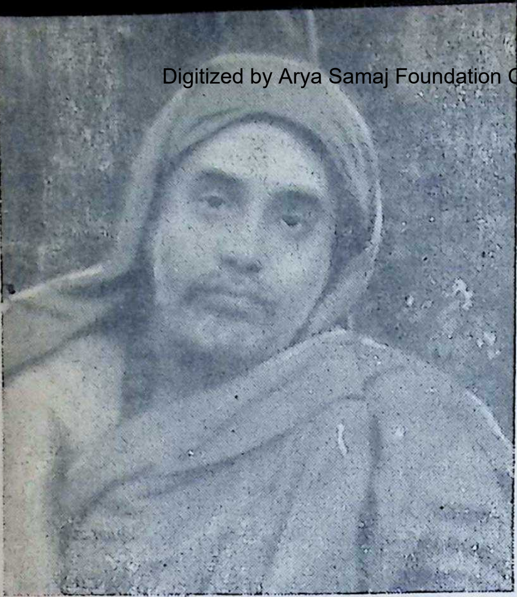


Sri Shankara

*Bhagawan Sri Adi Shankaracharya whose Jayanti this year was on May 4, 1957, was initiated early in his boyhood into the order of sannyasins which was founded by Vyasa—or perhaps his son Shuka. Devoted to stern self-discipline and pledged to the uplift of mankind, this glorious cult of ascetics, uncontrolled by a pontiff and denied the benefit of an endowed church, has nevertheless through the dedicated lives of its disciples and an unbroken tradition of spiritual pastorship, has exercised a very potent influence towards redemption of mankind and served as a beacon light to thousands of aspirants longing for self-fulfilment.*

*It will not be an exaggeration to say that modern Hinduism is, to a very great extent, the result of the tireless efforts which Sri Shankara put forth in propagating the ideals of the Vedas in the light of his doctrine of Advaitic philosophy; and it is this which keeps present day Hinduism on its own foundation making it at the same time so flexible as to assimilate into its fold all other religions of the world.*—**Ed.**

ACHARYA SHANKARA was a powerful thinker, philosopher and spiritual giant who flourished during the period 788-820 A.D. Since then Bharatavarsha has produced a number of saints, religious leaders and philosophers, but none of them can ever claim to have exercised so much of influence over mankind in respect of cultural or spiritual evolution. This fact has been amply demonstrated by Shankara's doctrine in the field of religion and philosophy.



*H.-H. Sri Shankaracharya of Kanchi*

The stir that Buddhism created in the religious and social life of man in India was so revolutionary that people began to rebel against the established Vedic scriptures and injunctions with regard to the ritualistic observances and other assumptions about the Universe and its relation with man. Had it not been for the timely intervention of Shankara the situation would have been entirely different and instead of the existing religious structure, India would have presented an atmosphere of rank atheism and Godlessness. It can also be claimed without any controversy that in spite of her many catastrophes on account of foreign aggression and control, India still maintains the strong foundation of her religious and cultural heritage which alone can add to the national character of Hinduism, gion of the Vedas.

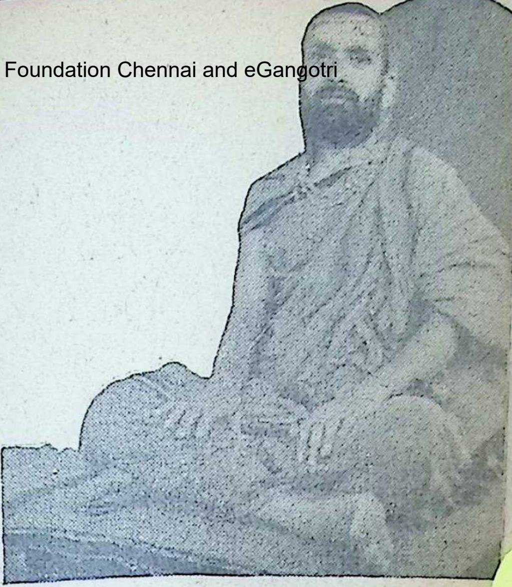
Lord Buddha's teachin shrining the noble ideals o love, non-violence and re tion gave an easy and prac proach to the ethical and s sides of Hinduism but it w to influence only the highe of cultural society who only a microscopic minority as the masses lost all faith gion in the absence of visi crete forms of worship shape of rituals and cerem The change of concept in r as propagated by the Bu doctrine, therefore, create in the minds of the layme revolted against such teach Buddha which shattered th foundation of the time-h customs and practices whic laid down by the Vedic scri At the same time Buddhis also able to make inroads i parts of the world becaus non-dogmatic, non-ritualist non-metaphysical character though enchanced the pres India and Hinduism (as p in terms of Buddhism), un ed the national character religion.

It was at this critical ti the great teacher, philosoph thinker, Sri Shankara came scene, and he was quick to the danger that was likely fall Hindu religion if some steps were not taken to c act the bad effects of Bu religious propaganda. Acc he gave a new interpretatio

u scriptures inclusive of all
is, Upanishads, Smritis and
nas, whereby he was able to
ilate the ethical and spiritual
cts of Buddhism without, at
e time, overthrowing the meta-
ical assumptions and validity
e ritualistic observances. This
act of Sri Shankara reconciled
conflicting ideals between
uism and Buddhism and main-
d the solidarity of the nation
raising him not only to the
l of a religious and spiritual
r but also to the level of the
er of the nation—the nation of
n India.

The highlight of Shankara's
ings is his spiritual wisdom in
lishing the essential identity
e individual Soul with the
ic Soul—the Soul of every
, every animal, every living
g, with the Soul of the Uni-
se, the Divine Spirit—the Abso-
Reality—and the illusoriness
ll worldly objects and the dif-
ces thereof. In piloting this
y, Shankara did not claim any
inality for his philosophy but
ly brought down to mankind
highest spiritual experiences
h the ancient sages and saints
d gained through constant and
less investigations and en-
ries.

Though there exist differences
r this doctrine of the unity of
things of the world, the logic
validity of Shankara's argu-
ts have been universally ac-
ted and it even now commands
wider influence in cultured
iety.

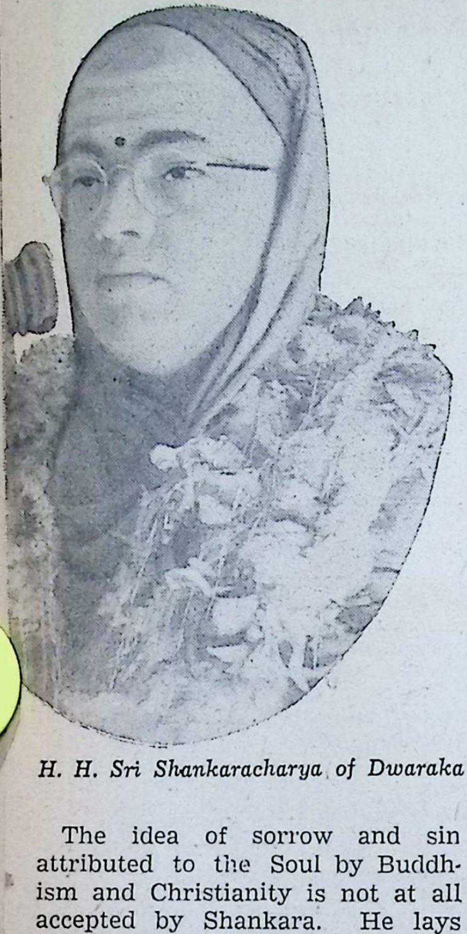


*H. H. Sri Shankaracharya of Sringeri*

### MESSAGE

*In a message to our Journal on Shankara Jayanti H. H. Jagadguru Sri Shankaracharya of Sringeri stated:*

*"In matters spiritual, mere intellectual approach will not bring the millennium. One must be guided by the path laid down by the* shastras. *Sri Bhagavad Pada (Adi Shankaracharya) was foremost among those who preached the threefold* Bhakti, Gnana *and* Karma *margas towards God-realisation. There is the fourth, which is the natural, sudden awakening. He not merely preached, but lived it in practice. His four disciples represented the four-fold path. Throtakacharya, for instance, symbolized bhakti-marga. His story is well-known. Similarly each of the other three represented one of the paths. At a time when Hinduism was threatened with extinction, Sri Bhagavad Pada re-established it with super-human endeavour. It is our duty to honour his memory on this occasion.*



*H. H. Sri Shankaracharya of Dwaraka*

The idea of sorrow and sin attributed to the Soul by Buddhism and Christianity is not at all accepted by Shankara. He lays more stress on the eternally pure and blissful character of the Soul and declares that the feelings of sorrow or sin are born of ignorance on account of the false identity of the Soul with the body, mind and senses. When once this fundamental truth is realised by the dawn of true knowledge, man will be free from all p sorrows, miseries, afflictions, and bondages and will become with the Divine. In attaining unity with the Divine, all hat antagonism, suspicion and h lity between man and man disappear and instead love, f peace and harmony will prev

From the above teachings Shankara it follows that all di ences and hostilities in hu race, be it individual, social, ec mic, racial, national, political, religious, are born of ignora and even this ignorance is noth but the mysterious manifesta of Maya. Sri Shankara procla that this mysterious power M itself is illusory and it veils m reason and understanding a makes him forgetful of his essential nature leading to end struggle in empirical life. He a proclaims that this ignora this trick of Maya, will imme tely vanish when right knowle dawn in man.

The Advaita doctrine of Sh kara thus raises every individ whether man or woman, to t plane of highest divinity and p claims from the top of his v that unless man is able to e blish himself in this plane of d nity, his essential nature, none the problems—social, racial, n tional or international—confr ing him in life, can be solved. exhorts everyone, therefore

*(Continued on page 58)*

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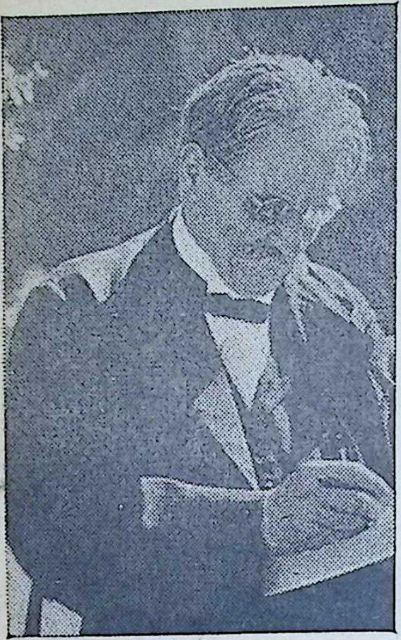


# SAVE THE HUMAN RACE

**Albert Schweitzer**

*If the vicious chain o nounced and unannoun thermonuclear tests is stopped, it would jeopardi lives of people all over world—friend, foe and ne alike; nay, those of the f generations too.*

*Thermonuclear weapons given us a glimpse of the abyss and should enable h*

THE end of further experiments with atom bombs would be like the early sun rays or hope which suffering humanity is longing for.

From official and unofficial sources we have been assured that the increase in the radioactivity of the air does not exceed the amount which the human body can tolerate. This is just evading the problem.

The greatest danger comes from internal radiation as a result of drinking radio-active drinking water and eating radio-active animal and vegetable foodstuffs.

Many blood and bone diseases are caused by radio-activity. **The cells of the reproductive o are particularly vulnerab radiation. Thus it is not onl own health, but that of ou cendants which is threatened.**

Statistics show higher p tage of still births and bir deformed children for doctor tinually using X-ray appara compared with similar g who have not been expose ray radiation.

*(Continued on page 3*

*to move in opposite direc-*
*spirited appeals of Nobel*
*winners, Dr. Albert Sch-*
*r and Prof. Joliot Curie to*
*on these tests should give*
*strength to our Prime*
*ster—to use the inimitable*
*s of Rajaji—"to ride out*
*his duty as a Knight of*
*in this hour of crisis".*

# STOP THE WIND OF MADNESS

•
•
•

**Joliot Curie**

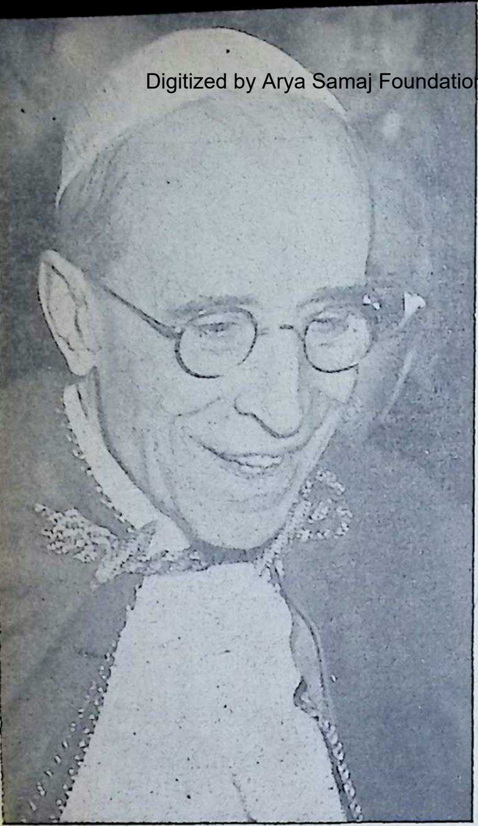
WE cannot efface the terrible memories of the devastation caused by the atomic bombs Hiroshima and Nagasaki, nor memories of experimental ex- s of hydrogen bombs which thousands of times more ful.

wind of madness is forcing s to follow the atomic arma- s race. If any sort of agree- t to banish atomic arms is to e about, these experimental explosions have to be halted immediately.

Serious warnings have been repeated many times by qualified scientists. I myself have felt it my duty to alert public opinion many times since the first explosions took place.

The dangers resulting from the pollution of the atmosphere and the soil by radio-active elements produced by the explosions are today better known. Analyses of these elements, like Strontium 90, have been made in numerous places and it is already possible to draw a map indicating the reparti-

*Continued on page 31)*



# SAVE THE HUMAN RACE—

*Savants of all nations must f the grave moral obligation mastering nuclear energy for t service of man. This noble c should* replace the costly race death.

**Pope Pius XI**

By the laws of genetics the damaging effects are cumulative and the full results will appear only 100 or 200 years later.

We cannot take the responsibility for the consequences it might have for our descendants. They are threatened by the greatest and most terrible danger.

Failure to consider the radioactive elements created by nuclear explosions is a serious folly in thoughtlessness.

Even if it is true that, when speaking of the dangers of internal radiation we can point t actual case, only express our that fear is so solidly founde facts that it attains the weig reality in determining our tude.

It must not happen that w not pull ourselves before it i late. We must muster the in the seriousness and courag leave this folly and face rea

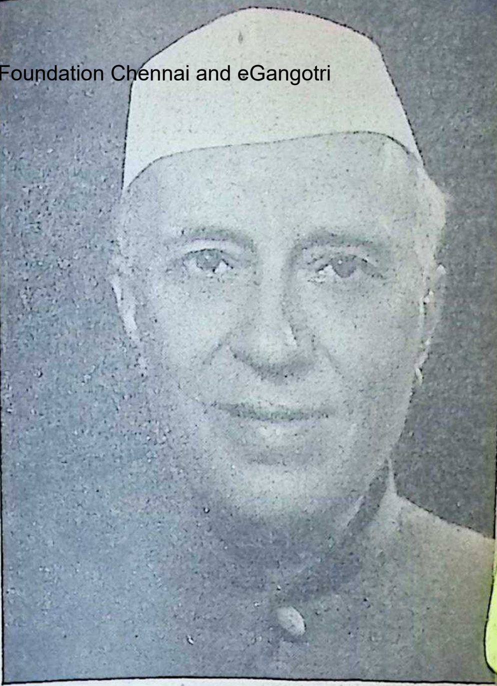
We are forced to regard increase in the existing through further creation of active elements by atom bom plosions as a catastrophe fo human race, a catastrophe must be prevented in every cumstance.

## STOP THE WIND OF MADNESS

—*Contd.*

*How far some recent developments (atomic tests) can be fitted in with any conception of international law or moral law, developments which threaten the very existence of the human race in future, which tend to poison the atmosphere in a way which may have terrible genetic and other results? Is that justifiable by any conception of international law or moral law?*

**—Jawaharlal Nehru.**



n of Strontium 90 throughout the world.

Strontium 90, which has a life of about 30 years and which is produced by explosions of atomic and hydrogen bombs, is carried g in the high levels of the atmosphere which turn around the earth.

The fall of Strontium 90, produced by explosions in the past, has not yet been completed. It will continue for several years to come.

It falls, **slowly and continually, to the earth with dust and rain and comes to rest on vegetation. Men and domestic animals eat these plants and their organism will thus absorb the strontium which is harmful because of its** radiations.

Even milk would contain the radio-active substance.

If these experiments are not stopped the amount of strontium affecting men, and particularly young children who are growing will certainly reach a level sufficient to cause numerous bone cancers and leukamias.

The amount of radiation to which men are now submitted is growing and it constitutes a menace for the generations to come.

Many people are indifferent, thinking that they are sheltered from the effects of experimental explosions because they are far from the sites of these explosions. They are making a mistake.

A great danger weighs on each one of us and on our descendants if the experimental explosions of nuclear weapons are not stopped immediately.

# *Call and Answer*

## MIRA :

How, Gopal, thou madst Mira burn in helpless love for thee:
My throne and Kingdom I forgot for thee everlastingly:
    Oh, how thy Flute's resistless call
    Came this my life and soul to enthrall:
Sundered from thee, I am a husk: Beloved: fulfil thou me
Who left her throne and kingdom for thee everlastingly.

## GOPAL :

How, Mira, thou calledst me in world-oblivious ecstasy,
And madst me, helpless in my love, to come to abide with thee
    How resistlessly thou sangst my name
    And yearnedst, in love, my love to claim:
And so I could not stay away: behold, I'm come for thee
Who madst me, helpless in my love, sing: "Beloved, be thou with me

## MIRA :

How, Gopal, thou madst Mira burn in helpless love for thee:
I broke my bonds of fear and same: thy love has made me free
    In tears of love, I cry — appeal:
    Beloved: to me thy love reveal:
I sing, in love: my all I will surrender, Lord to thee.
I broke my bonds of fear and shame: thy love has made me free

## GOPAL :

How, Mira, thou calledst me in world-oblivious ecstasy:
My conch and discus I have left to play my flute for thee.
    In love I come as the darling of earth,
    In love as a mortal I seek birth,
I woo thee as thine own Gopal in love's moon-minstrelsy,
My conch and discus I have left to play my flute for thee.

[Translated from Indira Devi's Hindi song dictated in her Samadhi on April 10, 1957 in Poona — by Dilip Kumar Roy]

# Immortal India —70

J.H.DAVE

## ALANDI

ALANDI is situated in the Poona district and it is about 12 miles south of a. It is situated in 18°-40' h and 73°-54' east on the In- ani river. In this town there the *samadhi* and the shrine of famous Maharashtra saint svar Maharaj. In November- mber every year on the Eka- i day of the dark half in the th of Kartik there is a great and thousands of people t here to have the *darsana* of *madhi* and shrine of Jnanes- Maharaj.

The name of Jnanesvar or adev stands out most pre- ntly and on the top among saints of Maharashtra. Sri svar flourished during the of King Ramadevarao of giri. This famous author *nanesvari* was born in Alandi Saka year 1193. His father's was Viththalpant and his r's name was Rakhumabai. dev was the second of the children of Rakhumabai. The st was Nivritti, born in Saka 1190. The second was Jnanadev (Saka year 1193); the third was Sopan, born two years after and the fourth was Muktabai born after a further period of two years. According to some scholars Nivrittinath was born in Saka year 1195; Jnandev in Saka year 1197 and Sopan and Muktabai after a lapse of 2 years each one after the other. All these four children were short-lived. The family of Viththalpant was well-known for its learning and chaste orthodox life.

The ancestor of Viththalpant was Hariharpant and had acquired the position of the Kulkarni of Apegaon, situated near Paithan on the bank of the Godavari. Viththalpant was married to Rakhumabai, the daughter of Siddhopant who was the Kulkarni of Alandi. Viththalpant had studied the various *sastras* in his young age. He was fond of travelling. After having a *yatra* of Dwaraka and other places Viththalpant came to Alandi—where Siddhopant met him and on being attracted by his learning and personality he offered him his daughter Rakhumabai, Viththalpant had a dream at night in which he was recommended by Pandharinath to accept Rakhumabai as his wife. Ultimately he married her and after some time came to Apegaon. Within a short time his parents expired, and this gave such a shock to Viththalpant that he lost all interest in life. His father-in-law called him back to Alandi and permitted him to take *sanyasa* after he had children. As he had no progeny for a long time Viththalpanth took some kind of a formal permission of his wife and went away to Kasi. According to one tradition he took *sanyasa* from Ramanand and was given the name of Chaitanyasrama. Once his Guru started for a *yatra* and by chance came to the town of Alandi. There he met the wife of Viththalpant and gave her the blessing that she would have progeny. Rakhumabai was in tears and she related to him her misery. The Guru immediately returned from Alandi to Kasi and ordered his pupil Viththalpant to once again resume the life of a householder and rebuked him for having taken *sanyasa* without obtaining the free consent of his wife and without having any progeny. Viththalpant came back as ordered by his Guru, stayed with his wife and had four children as stated above.

The children of Viththalpant had to undergo numerous social difficulties because of the fact that they were the children of a Brahmin who had once accepted *sanyasa* and again returned to the life of a householder. They were
sidered the children of an
*dha-patita* person and no bra
either in Alandi or Apegaon
mitted their *Yajnopavita*
mony. Viththalpant was on
contrary told to have the pr
*chitta* of putting an end to his
In great disgust Viththalpant
his wife came to Prayaga and
a *Jala samadhi*. Here Nivritti
his three brethren continued
efforts to have a *suddhip*
It is said that they ultim
succeeded in having a *suddhip*
from the learned brahmins
Paithan, perhaps with the ai
Hemadri, Bopadeva and others

Sri Jnanesvar gave up his
at Alandi and his *Samadhi*
situated near the temple of
dhesvara. There is some co
versy regarding the date of
of Jnanesvar. One view is th
was born in the Saka year
Another view was that he
born in the Saka year 1197.
larly some people hold th
was born at Apegaon, but
majority of scholars hold th
was born at Alandi. There is
a controversy over the ques
whether there were two Jn
vars or one Jnanesvar; but
better opinion seems to be
there was only one.

*Jnanesvari*, the famous
mentary on *Bhagavad Gita*
composed in Saka year 1212 in
town of Nevase. The view th
was composed at Apegaon
been rejected, and it has
established that that Jnan

he was coming from Pal- to Alandi stayed in the town Nevase in a Siva temple and ed Jnanesvari which was down by Sachchidananda This version has also been ted by the Bombay High in one of the cases which came to it for decision.

The four famous works of svar are his *Jnanesvari*, nubhava, *Abhangas* and devapasasthi. Jnanadev was t of a very high order who not only an Advaitic philoso- but had also achieved self- ation. He was also a great and a yogi. There was also at influence of Nathsampra- on Jnanesvar and his whole ly. Even before the time of esvar, there was a marked in- e of Nathsampradaya in h India. It is said that Try- kapant, the great-grandfather Jnanesvar had his *Diksha* tly from Gorakshanath in son. Gahininath was the l of Gorakshanath and he had ted Nivrittinath, who was elder brother of Jnanesvar, at magiri or Tryambak. Jnanes- received his initiation from lder brother Nivrittinath.

*Jnanesvari*, Chapter 18-1751 to the following tradition of the ampradaya is noted. In an- t times Lord Sankara gave to Parvati on the shore the Ksheerasindhu. Vishnu had entered the belly of a heard the *Upadesa* and ac- the knowledge which was thus imparted by Siva. He became Matsyendranath and was moving from place to place. Once he came to Saptasringi mount and there he saw Chaurangi whose hands and feet were broken. Matsyendranath graced him and Chaurangi regained all his limbs. Matsyendra initiated Gorakshanath who in turn initiated Gahininath. Gahininath gave *diksha* to Nivrittinath. The latter initiated Jnanesvar.

The original founder of the Nathsampradaya is believed to be Adinath who is none else than Lord Sankara himself. The first to come after Adinath is Matsyendranath. He is the best known *acharya* of the Nathsampradaya. He is also believed to be the *avatara* of Avalokitesvara and the great Saint of the *Kaulamarga*. He is also known by the name of Meenanath. His influence was so great that practically every province of India claims him. His Gurubandhu was Jalandharanath and his pupil was Gorakshanath. So many legends are current about them that it is difficult to make out to which place they belonged. Numerous works of Matsyendranath are found in the Nepal Darbar Library. Gorakshanath has been similarly claimed by many provinces. But it appears that he flourished in the 10th century A.D. He was a great and illustrious Yogi. Some people have held that he was residing at Gorakhmadhi in Saurashtra. He is

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also connected with Bengal Punjab.

Apart from the influence of sampradaya, Jnanesvar had inspiration from the Upanish *Gita, Bhagavata,* Gaudapada Sankaracharya.

In Marathi literature *Jnane* has been universally recognised the *"Granthraja"* containing best essence of Advaita philoso intense devotion, poetic diction Sastric learning. *Jnanesvari* cepts the theoretical expositio Advaita as expounded by Sank charya. But like Sankarach himself, Jnanesvar was also a g Bhakta.

It has been rightly observed Prof. R. D. Ranade that from point of view of similies, beauty language, exposition of philoso realisation, devotion, Advaita p sophy, extraordinary power of servation, unequalled poetic dic sweetness of language and merits. *Jnanesvari* stands unri led. This work is neither a tra tion nor an ordinary commen of *Bhagavad Gita*. It is full of quisite illustrations, new argum and fresh thoughts and it is an dependent work in itself. It is only the first, but the best w of Marathi literature. Even other Indian languages the p tion of *Jnanesvari* is highly eminent.

In the shrine of Sri Jnane Maharaj at Alandi there are t gates respectively constructed Chandulal, the Diwan of Ni and Shinde. Near the of Jnanesvar there are the of Vithobha and Rukhmai. from the shrine of Jnanesvar di there is a wall which is shipped by numerous devo- It is said that when Changa- me to see Jnanesvar at riding a tiger, Jnanesvar forward to meet him seated wall. There are several temples also at Alandi.

300 years after the *Sama-* Jnanadev, Eknath Maharaj in edited *Jnanesvari* in the year 1506. Eknath was the of Janardanaswami and he ly reciting *Jnanesvari*. He numerous manuscripts und that on account of the and negligence of writers there was a large number of bad readings in the text. He therefore re-edited the text and published it on Kapilashashthi. It is said that it was Eknath who found out the *samadhi* of Jnanesvar Maharaj at Alandi, and also started the practice of pilgrimage to this *samadhi.* Sri Jnanesvar Maharaj had voluntarily given up his body or had his *Jivatsamadhi* in the presence of his brethren and other saints on the 13th day of the dark half of Kartik in Saka year 1218. Reverence to Jnanesvari is shown in a number of ways. Devotees of the Varkarisampradaya call Jnanesvar and his great work *Jnanesvari* as *mauli* or *ai,* the Mother. They carry the work on the head and also worship it with flowers.

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# ABC OF BLOOD PRESSURE

Sahib Singh Ahuja

THE general public, today, is becoming blood-pressure conscious. At one time the most common question was, "How is my weight?" Now many are heard to say, "I wonder what my blood pressure is?"

The blood-pressure test is generally taken as a dreadful thing but the truth is that it is one of the most revealing of all medical tests. It warns us against many ailments in our system. Today no one need fear the blood-pressure cuff; it is indeed one of the best friends we have.

The blood-pressure gives an insight into the work the heart is doing and the condition of the blood vessels. It is usually taken on the arm. A band containing a rubber bladder is compressed with air until it stops the circulation, then it is gradually released until the blood starts circulating in the arm. The point on the indicator at which the first sound of blood rushing through is heard, is noted. This is the high reading, or systolic pressure. This reading measures the output of the heart, that is, the amount of push the contributes to the circu blood.

To obtain the low readi diastolic pressure, the arm i ther decompressed to the where all the pulse beats through the arm vessels. reading shows the resista the outlying blood-vessels o body and, of course, is el with decreased elasticity in t vessels or hardening of the ries, which eventually get c with lime deposits.

A variety of stresses, w constant fatigue and so o tighten artery walls and pressure, imposing a great b on heart and arteries. Ofte heart enlarges to meet th creased load of work. U warning of the situation is by the blood-pressure test, steps are taken to correct i heart may fail from overwo a corroded artery may rupt the brain to cause apoplexy clot may form on the rou wall of one of the heart's a causing an impediment in th

d. this is the fatal coronary osis.

difference between the two gs (systolic pressure minus c pressure) is called the pressure. This tells the t of load or work that the is doing.

d pressure is usually written a fraction; for example, in which instance the systolic pressure is 160, diastolic pressure 90 and the pulse pressure 70. er words blood pressure is the measure of the lateral re of the blood-vessel wall the contained blood, red in milimetres by a column ercury.

are asked, "What should my l blood pressure be?" Many have been taught that 100 your age gives the correct pressure. While it is true the blood-pressure tends to ith age, this way of estimating ur normal blood pressure a false answer.

blood pressure varies many a day to meet the body's de. In the event of anger or it may rise by 50%. It rises altimes, falls when we are . It is low in the morning activity begins: rises with us exercise or when we are and full of worries; drops we have a warm bath or read ting book.

le there is some difference nion as to what exactly normal od-pressure is at any given hile it varies somewhat in different individuals, it is quite agreed generally that a pressure over 160 systolic and over 100 diastolic is in the high blood-pressure range. What is really meant when blood-pressure is spoken of, is average blood-pressure. The average systolic pressure varies from 70 in infants to 150 in the aged. Excitement, exercise and many other things may cause a momentary rise in the pressure; so the most accurate plan is to have the person lie quiet for about 10 minutes before taking the reading.

For convenience's sake the types of hypertension may be divided into three groups:—

1. Those with high systolic and low diastolic pressure.

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2. Those with high systolic and high diastolic pressure.

3. Those with low systolic and high diastolic pressure.

There is often a combination of these different disorders. The following are some of the factors which tend to raise the blood-pressure or have an influence on its rise:—

1. Over-eating. 2. Heredity. 3. Mental strain. 4. Constant fatigue. 5. Worry. 6. Rich living. 7. High protein diet. 8. Tobacco and liquor. 9. Lack of sleep and rest. 10. Condiments. 11. Tea and coffee.

If you have a high blood-pressure remember:—

1. Be under physician's care. 2. Remove all causes of infection, such as bad teeth or tonsil etc. 3. Eat moderately of a diet consisting largely of fruits, and vegetables, limiting the heavy-protein diet such as meat, cheese, eggs etc; avoid tobacco, liquor, tea and coffee. 4. Maintain proper elimination through bowels and kidneys. 5. Take moderate exercise. 6. Relieve the tension of life. 7. Get plenty of rest and sleep.

Until a few years ago l diets, more rest and rel were prescribed to correc blood-pressures but today treatments are available. Th the new tranquillising d mainly the derivatives of snake-root, Rauwolfia.

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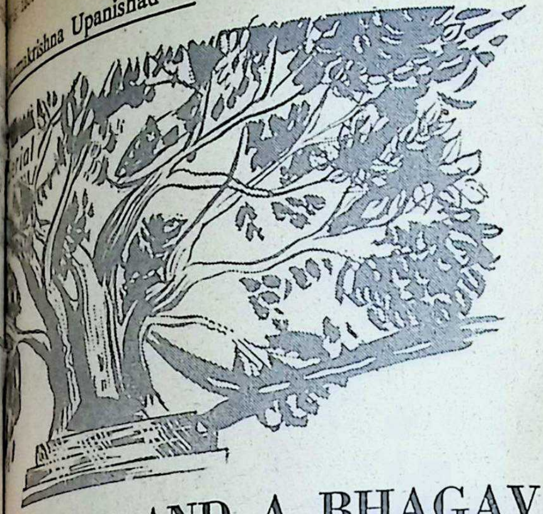
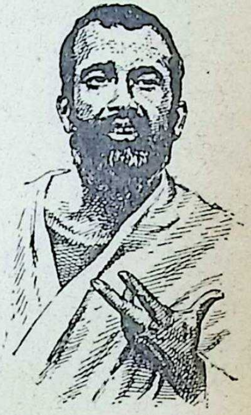
*All acts done with an exceptation of reward yield their fruits in accordance with the law of Karma, while those done with no selfish interest in the spirit of dedication to God purify the mind.*

—Radhakrishnan,

**C. Rajagopalachari**

makrishna Upanishad—6





# A KING AND A BHAGAVATAR

BRAHMIN, learned in the Sastras and the Puranas, went to a king and told him e desired to read and ex- the Puranas in the palace. hmin said, "Maharaj! The ta is a great book of . You must study it under teacher. If you command shall expound it to you. I wn to scholars as a great learned in the Dharma I long to read and ex- the *Bhagavata* in the e."

king was a shrewd man und common sense. He himself: "If this man had understood the true im- the *Bhagavata*. he would rforming meditation and ty. He would not have to royal palaces in quest of money and fame." Addressing the Brahmin, he said: "Learned one! I too am eager to make you my teacher and hear your exposition of the *Bhagavata*. So, read the work again once or twice, and come later."

The scholar was somewhat angry when he heard what the king said. But what was the use of getting angry with a king? He returned home without uttering a word. As he walked home, he said to himself in grief: "This king is a great fool. He cannot recognize a learned man. He asks me to go back to him after reading the *Bhagavata* again! I have spent twelve years in reading the Sastras. I have got the whole of the *Bhagavata* by heart. And this king wants me to read it again."

Coming home, he told his wife

what had happened. After thinking for a while, she said: "After all he is a king. Do as he bids you. Read the *Bhagavata* once again and then go to him and tell him that you have done his bidding. If you should please the king somehow and get appointed as the palace story-teller, our fortune is made."

The Brahmin took his wife's advice and read the *Bhagavata* again with great care. He was now able to answer any question on the work. On an auspicious day he went to the palace again.

The king received the Brahmin with great respect. To the king's query if he had re-read the *Bhagavata,* the Brahmin replied: "Your Majesty! I have come here after reading the Purana again a number of times as your Majesty commanded. My only desire is that I should expound the *Bhagavata* to you and help to enhance your glory and righteousness!"

Said the king: "O learned one! Be assured that I shall be your student and learn the *Bhagavata* from you. But, go home now and return after reading the work once again."

Thus disappointed again, the Brahmin returned home and told his wife what had happened. She said to him: "There is some mystery in this. Read it once again as the king said. Let us see."

With great perseverance, the Pandit began to read again. Determined not to be disappointed this time, he went to a solitary abode and read the book with great attention and deep concentration. This time, he discovered
meanings in the work. The
of God's incarnation move
heart in spite of himself. He
forgot to take his food in
He found rare truths in the
*gavata* which he had not di
ed before. He had no th
even of going home.

He now realized that
money and honour are but
After a time, he even cea
read the *Bhagavata.* He spe
time in meditation. He ga
all idea of going to the
palace.

While thus he spent his ti
meditation and penance, wi
attending to the household
wife was puzzled and griev
the turn of events. She ask
leave to see the king and
ed her anguish to him. The
on learning what had happ
was mightily pleased. He s
to go and see the Brahmin hi

When he came to the as
the king saw a new lustre i
Brahmin's countenance. The
of supreme wisdom shone
in his face.

The king fell at the Bra
feet, and said: "You have w
grace of God. I bow to you.
give my sin."

Learning and scholarship
quite different from true wi
the knowledge of the Real, w
comes only through devotio

[From *Sri Ramakrishna Up*
by Sri C. Rajagopalachari, p
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Math, Mylapore, Madras-4, wh
kindly permitted us to quote.]

[*To be co*

# SANE LIVING

## 21. MASTERS AND SERVANTS

REPINE not, O man, at the state of servitude; it is the appointment of God, and hath advantages; it removeth from the cares and solicitudes life.

The honour of a servant is his ty: his highest virtues are ission and obedience.

Be patient, therefore, under the ofs of thy master; and, when rebuketh thee, answer not : the silence of thy resigna- shall not be forgotten.

Be studious of his interests; be ent in his affairs; and faithful the trust which he reposeth in e.

Thy time and thy labour belong him; defraud him not there- for he payeth thee for them.

And thou, who art a master, be just to thy servant, if thou expectest fidelity; and reasonable in thy commands if thou expectest a ready obedience.

The spirit of a man is in him; severity and rigour may create fear, but can never command his love.

Mix kindness with reproof, and reason with authority; so shall thy admonitions take place in his heart, and his duty shall become his pleasure.

He shall serve thee faithfully from gratitude; he shall obey thee cheerfully from love; and fail not thou in return to give his diligence and fidelity their proper reward.

## 22. MAGISTRATES AND SUBJECTS

O THOU, the favourite of heaven, whom the sons of men, thy equals, have agreed to e to sovereign power, and set a ruler over themselves; con- the ends and importance of trust, far more than the dig- and height of thy station.

Thou art clothed in purple and seated on a throne; the crown of majesty investeth thy temples; the sceptre of power is placed in thy hand; but not for thyself were these ensigns given; not meant for thy own, but the good of thy kingdom.

The glory of a king is the welfare of his people; his power and dominion resteth on the hearts of his subjects.

The mind of a great prince is exalted with the grandeur of his situation; he revolveth high things, and searcheth for business worthy of his power.

He calleth together the wise men of his kingdom; he consulteth among them with freedom, and heareth the opinions of them all.

He looketh among his people with discernment; he discovereth the abilities of men, and employeth them according to their merits.

His magistrates are just; his ministers are wise; and the favourite of his bosom deceiveth him not.

He smileth on the arts, and they flourish; the sciences improve beneath the culture of his hand.

With the learned and ingenious he delighteth himself; he kindleth in their breasts emulation, and the glory of his kingdom is exalted by their labours.

The spirit of the merchant who extendeth his commerce, the skill of the farmer who enricheth his lands, the ingenuity of the artist, the improvements of the scholar, all these he honoureth with his favour, or rewardeth with his bounty.

He planteth new colonies; he buildeth strong ships; he openeth rivers for convenience; he formeth harbours for safety; his people abound in riches; and the str of his kingdom increaseth.

He frameth his statutes equity and wisdom; his sub enjoy the fruits of their labou security, and their happiness sists in their observance of law.

He foundeth his judgment the principles of mercy; but in punishment of offenders he strict and impartial.

His ears are open to the c plaints of his subjects; he re neth the hand of their oppre and delivereth them from t tyranny.

His people, therefore, look u him as a father, with rever and love; they consider him a guardian of all they enjoy.

Their affection unto him b teth in his breast a love of public; the security of their h ness is the object of his care.

No murmurs against him ri their hearts; the machination his enemies endanger not his s

His subjects are faithful firm in his cause; they stan his defence as a wall of brass. army of a tyrant flieth before t as chaff before the wind.

Security and peace bless dwellings of his people; and g and strength encircle his th for ever.

[*To be conti*

B. L. Atreya

# The Jivanmukta

[This article is an extract from the clear and scientific analysis of **Brihat Yoga Vasishtha.**]

THE life in which a Sage experiences the last stage of Self-realization is the last life ividuality, which, from the point of his subjective experience, he has already transcended negated, but which, objective- still continues as a material t of his previous willing in form of his life. It is a ow in the material world, as ere, of the previous subjective iduality which is no longer in stence.

Thoughts, it seems, take time to materialised in the objective ll like the light of distant s in reaching our eyes. It is ble that a star, whose light eaching us now, and so giving the impression of its present tence, may have been long ago ed out of its existence, if it distant enough. To us the tence of such a star is a fact, in the world where the star lly was, it is no longer in tence and no longer to be perd as such. So is the case the individuality of a *Jivan-* ta, a Sage whose individuality been totally dissolved and who lly does not feel to be an inual in the world of Spirit and Thought, but who appears to be living, nay, actually lives in the physical world, as an effect, as a passing shadow, of his previous individuality. His life is a reality to others, but an appearance in his mind, and unreal for his Self in which he now has his conscious being. This, in brief, is the idea of *Jivanmukti,* the Liberation of One who is yet living, according to *Yoga Vasishtha.* A large number of verses is devoted to the description of such a life. We give below a brief description of how such a Sage lives and behaves in the world.

"Pleasures do not delight him, pains do not distress. There is no feeling of like or dislike produced in his mind even towards serious, violent and continued states of pleasure or pain. Although externally engaged in the worldly actions, he has no attachment in his mind to any object whatsoever. His conduct does not annoy anybody; he behaves like an ideal citizen and a friend of all. Outwardly he is very busy, but very calm and quiet at heart. He is free from the restrictions of caste, creed, stages of life *(ashrama)* custom and Scriptures. He rests

unagitated in Supreme Bliss. He does not work to get anything for himself. He is ever happy and never hangs his joy on anything else. His face is never without the lustre of cheerfulness on it. He behaves with other fellow-beings as the occasion and the status of the person demand, without the least strain on his mind. He plays as a child in the company of children; he is a youth among the young; and he acts as an old man in the company of the aged ones. He is full of courage in the party of courageous people, and shares the misery of the miserable ones. There is nothing which he has to achieve. He therefore performs and gives up actions without much concern like children. In spite of his being occupied with actions appropriate to the time, place and circumstances, he is untouched by pleasure or pain arising from them. He never feels desponded, proud, agitated, cast down, troubled or elated. He is full of mercy or magnanimity, even when surrounded by enemies. He regards his activities as a part of the Cosmic Movement and performs them without any personal desire. He never hankers for the pleasures that are not in his hand, but enjoys all those he has. The idea of *"I"* and *"Mine"*, of something to be achieved and something to be avoided, has died in him. For the Sage himself, no purpose is served by any activity, nor abstaining from activity. He therefore, acts as the occasion
suits him. Even doing all so
actions, the Liberated One
ways in *Samadhi*. He is a
*Karta* (Great Worker). He
without any anxiety, egoistic
ing, pride or impurity of
He is a *Maha Bhakta* (Great
joyer). He does not discard
pleasures he has got, nor
for the pleasures he has not
He finds equal pleasure in old
death, misery, poverty or in
over an empire. He eats
equal gusto the eatables of
tastes, of ordinary or superior
lity. He does not make any of
natural functions of his body
lyse for want of proper exer
His body is a kingdom unto
over which he rules wisely
well. He keeps it healthy
does not starve it of the appr
ate requirements. So far as
external behaviour (*vyavahara*
concerned, no difference app
between the Liberated and
ignorant. The difference,
ever, consists in the presence
desire in the case of the latter
its total absence in the form
The life of a Liberated Sage
really the noblest and the happ
life. From him Goodness is
tered all round. Having seen
having heard about him, hav
met him, and having rememb
him, all creatures feel delig
He has no longer any struggle
livelihood. The guardian
of the world protect and sup
him, as they do the
Cosmos".

*. . . So tiny is a single bacteria that it could not weigh ore than 3 billionth of a grain, and it would take 1,500 of ese tiny forms of life, placed end to end to stretch across e head of an ordinary pin. Think of such a minute speck life being able to nourish itself and play such an import- t part in our world. . . .*

# BACTERIA

## a demonstration of Creative Wisdom

Anna Verona Dorris

STRANGE little life we all ear a great deal about is cteria, a name applied to a le organism, the most mi- known. These minute liv- ecks (micro-organisms) are lmost everywhere; in the aters, soil, in most foods and They flourish in the stomach and intestines of s and in the superficial lay- the skin. The rancidity of putrefaction of cheese, the g meat, the souring milk, liness of stale bread, are e to the presence of this sent living Bacteria. even the purest, con- illions of Bacteria. This en in fresh spring water. stagnant water and f sewers contain enormous ies of Bacteria.

It is interesting to note that this microscopic one-celled organism is of great importance too, its service might be positive or negative. Many species of Bacteria are harmful to man and animals in that they are responsible for some of man's most serious diseases such as tuberculosis, pneumonia, typhoid fever. On the other hand, some Bacteria are of great economic importance. When they live on decaying animal or vegetable matter, they are decomposing that matter into its constituent elements, and returning it to the mineral status again for plant food.

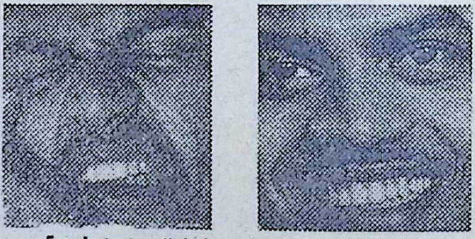
Bacteria have an immense influence on the nature and composition of soils. They play their part in the complete disintegration of all organic remains of plants and animals and inorganic rock particles. Bacteria alone insure the continued fertility of the soil and thus increase the production of plant food. Bacteria are also used today in industries to sour milk, make artificial buttermilk, regulate the texture and flavour of butter, ripen some cheeses or make vinegar from alcohol and so on. On the other hand, foods may spoil because of their presence and growth. Thus we see the strange activities of only one little microscopic living organism that fairly saturates our whole environment fulfilling their particular mission as created. And remember, "each bacterium is a single nucleated cell of protoplasm, rounded by a cell membrane and is endowed by properties which belong to living organisms as such."

So tiny is a single bacteria that it could not weigh more than 3 billionth of a grain, and it would take 1,500 of these tiny forms of life, placed end to end to stretch across the head of an ordinary pin. Think of such a minute speck of life being able to nourish and play such an importa in our world. And this i one demonstration of C Wisdom.

A garden specialist r said, "When you pick up a ful of soil in your garden yo no idea what you are holdi just one grain of it there a to 500 million bacteria, 20 m streptomyecites, 900 thou fungi, 100 thousand yeas thousand protozoa and 500 sand algae, plus unknown bers of other kinds of orga Don't be disturbed however. matter of fact, if it were n their presence in our so wouldn't be growing vegeta ornamentals, as their p function is to break down o matter into food elements fo growth."

Scientists had not the s concept of this abundance o finitesimal life until compara recent times.

[Courtesy: *New O*



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# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

K. M. Munshi

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's* ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

*King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra.*

## 15

# VISHWAMITRA RENOUNCES OFFICE

STRANGE are the ways of the Gods, thought Vishwamitra, the great Sage.

The Gods had, no doubt, blessed his mission in life. They had withdrawn the curse from King Harishchandra and cured him without a human being offered in the sacrificial fire. His *tapas* had, in this way, borne fruit. The miraculous manner in which Shunahshepa was saved showed that the Gods had not forsaken him.

The Sage was happy beyond words that this handsome and brilliant young Shunahshepa was indeed his son whom he thought as dead. He had never forgotten the boy's mother, Ugra, the daughter of the Dasyu King, Shambara. How could he forget his first love who had, because of her love for him, given up her father, her race? The boy had also invoked God Varuna in the noble accents of a born rishi; he was, the Sage thought, fit therefore to be his spiritual successor.

For a moment Vishwamitra had toyed with the idea of being fair to Shunahshepa and seating him on the throne of the Bharatas. The boy was his eldest son; it would be but just to him that he should succeed to the kingship of the Bharatas. Such a king would, with the blood of both the royal races in his veins, certainly the Aryas and the Dasyus one people.

But it was a foolish idea; of t the Sage had no doubt. Even hini, his devoted wife, had unhappy, as she never had at the likelihood of her eldest Devadatta, being superseded the son of a Dasyu girl.

But that was not all. The ratas as also the Bhrigus knew love which Vishwamitra had borne for the daughter of S bara. The very thought tha might like to see Shunah succeed to the kingship of Bharatas had put them in a s mood. Whatever their friend for the dark-skinned Dasyus, t were a proud race; and the idea of a king with Dasyu b in his veins sitting on the th of the great king Kushika been, to them, simply uncon able. Even the sage Jamad who invariably deferred to V wamitra's wishes, had been in his mind: No one would a Shunahshepa as the king of Bharatas.

Vishwamitra was under no sion as regards this feeling and amused at the folly of men. who ordinarily were right and God-fearing, could not r cile themselves to the truth w was so clear to him. They understand that the heart, not the colour of the skin, made differences between man and man.

events; one more momentous followed the other, followed in quick succession.

Loma, accompanied by Rama Vimad, came. She told the Sage that her brother, King Sudasa, had offered the office of high priest to Vasishtha; that Vasishtha had refused to accept the office unless Vishwamitra was willing to step down from it; that Vasishtha's son, Shakti, had been asked to ascertain his wishes. Loma, therefore, told the Sage not to agree to her brother's suggestion. Vishwamitra smiled indulgently and told Loma that it was for a king to appoint him high priest. If Sudasa decided to appoint Vasishtha as his Purohit, he could have possibly no objection.

Then came the messenger from Kavi Chayamana, the commander of the joint forces of the Tritsus, the Bharatas and the Bhrigus. Prince Bheda, the Dasyu, had kidnapped Shashiyasi, wife of the heir-apparent of Sudasa. This had outraged the feelings of all Tritsus. The foolish Prince had indeed committed a sacrilege by taking her away from the *ashrama* of Vasishtha.

Vasishtha, the Master of Silence, in whose ashrama this sacrilege was committed in his presence, had not only accepted the office of high priest offered to him by Sudasa, but proclaimed himself high priest of all the Aryas in order to vindicate their ways ordained by *Rita,* the Divine Law. He had also called upon all the Aryas of Saptasindhu to join him in a campaign to destroy Bheda.

Strange, strange are the ways of the Gods, thought Vishwamitra. They had given him back his long-lost son by Shambara's daughter; at the same time, they had inspired Vasishtha and all Saptasindhu to seek the destruction of Shambara's only surviving son. Again, the Gods had vindicated his truth and upheld his mission by saving Harishchandra; in the same breath, they had taken away from him the high position which only held the Bharatas and the Tritsus together and maintained peace in Saptasindhu.

The Sage smiled sadly. He was still on his trial. The Gods wanted him to continue to go through the fire of tribulations. He bowed his head in humble submission.

Soon after, Rohini, his wife, came to him and begged for forgiveness. She had been wrong in losing her temper, she said. She had decided to accept whatever his decision about Shunahshepa was; for that must be right. The Sage assured her that he would never make her children unhappy, and never, never would he let the Bharatas decline in strength.

Then, as the Sage was walking up and down the forest-glade in communion with himself, Shunahshepa came to him. Asked by the Sage, the boy related the story of his life; of his sufferings; of his futile attempts to acquire learning; of his desire to sit at the feet of a great sage; of his ambition to be a rishi. He wanted no position, he said, no wealth, and no cows; he just wanted to be Vishwamitra's disciple and learn the sacred *mantras;* and, if the great Sage was merciful, he would like that his father, Ajigarta, and his family should be purified and rescued from the lot of the accursed.

The Sage was fascinated with Shunahshepa's ardent passion for learning and knew that this son of his was born to be a rishi, not a king. With a happy heart, he decided, therefore, that Devadatta, Rohini's son, should be immediately installed as the king of the Bharatas. This would make everyone happy.

But bad tidings soon followed. Vasishtha's disciples had started for different settlements in Saptasindhu to invite the warriors of all the clans to join Vasishtha in destroying Bheda.

Invited by King Sudasa, Arjuna of the Haihayas, the haughty young king of distant Mahishmati which was situated on the banks of the river Narmada, had also arrived in Tritsugram with three thousand fierce and uncontrollable warriors. Sudasa had also sent his uncle and general, Haryashwa to Vishwamitra to bring back his sister, Loma, as she was to be married to Arjuna, the Haihaya king.

Humbly, prayerfully, Vishwamitra sought the guidance of the Gods and arrived at his decisions.

He installed Devadatta, Ro
eldest son, as the king of the
ratas. This brought a sen
relief to the Bharatas and
Bhrigus; they knew that their
ter had sacrificed his fo
wishes in order to consol
them.

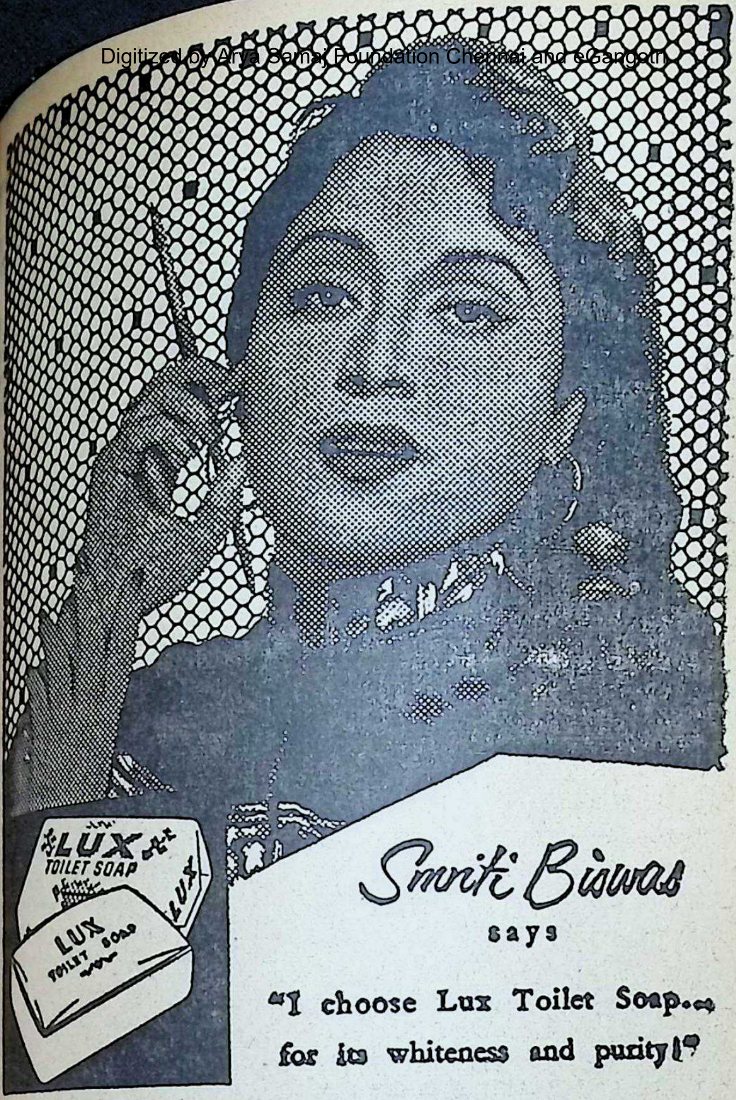
The mood of the Bharatas
the Bhrigus changed into o
triumph when Vishwamitra
nounced the office of high pri
the Bharatas and the Tritsus.
was their master's challenge
Vasishtha. The Bharatas
now free from the oppressive
which tied them to the ha
Tritsus.

In consultation with Jama
the Sage also took a third ste

Haryashwa was soon comi
the camp to fetch Loma; sh
the other hand, was deter
not to go back to her brother
to wed Arjuna, whom she c
dered a barbarian. She threa
to commit suicide if she was f
into marriage with him. The S
therefore, decided that Rama
Loma, accompanied by Re
Jamadagni's wife, should go
King Kutsa of the Purus,
now that the sacrificial session
over, was leaving for his P
gram. This powerful king of
Purus was the maternal g
father of Renuka and the br
of Loma's grandmother.

Haryashwa was, however,
pected to come any moment.
Kutsa, on the other hand,

*(Continued on page 61)*



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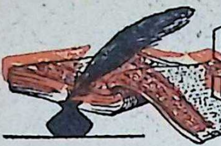

# SANSKRIT LESSONS

## *XIV*

### प्रश्नोत्तराणि

विनय :– त्वं कुत्र खेलसि ?
Vinay :—Where do you play?

मोहन :– अहं अङ्गणे खेलामि ।
Mohan :—I play in the compound.

विनय :– किं परमेश्वरं न अर्चसि ?
Vinay :—Don't you worship God Almighty?

मोहन :– प्रतिदिनं प्रातः सायं परमेश्वरं अर्चामि ।
Mohan :—I worship God Almighty both in the mornings and in the evenings every day.

विनय :– किं त्वं मन्दिरं चलिष्यसि ?
Vinay :—Will you go to temple?

मोहन :– त्वया सहा अवश्यं चलिष्यामि ।
Mohan :—Certainly I shall come with you.

विनय :– तत्र किं किं भवति ?
Vinay :—What will be there?

मोहन :– तत्र जनाः आगच्छन्ति पूजां च कुर्वन्ति ।
Mohan :—There people come and offer prayer.

विनय :– किं अद्य सायंकाले, शालायां क्रीडाप्रतियोगिता भविष्यति ?
Vinay :—Will there be a match this evening at our school?

मोहन :– आम्, नूनं भविष्यति ।
Mohan :—Yes, certainly there will be a match.

विनय :– किं त्वं अवलोकनाय चलिष्यसि ?
Vinay :—Will you go to witness it?

मोहन :– अवश्यं चलिष्यामि ।
Mohan :—Certainly I shall go.

विनय :- तदनन्तरं किं करिष्यसि ?
Vinay :—Then what will you do?

मोहन :- पश्चात् समीपस्थे उद्याने अटिष्यामि ।
Mohan :—Then I will have a walk in the park nearby.

विनय :- किं प्रतिदिनं त्वं तत्र अटसि ?
Vinay :—Do you walk everyday there?

मोहन :- रमणीयं खलु उद्यानम् । अतः प्रतिदिनं तत्र अटामि ।
Mohan :—The park is a beautiful one. Hence I go and walk there daily.

विनय :- श्वः प्रातःकाले अहं अपि तत्र आगमिष्यामि ।
Vinay :—I shall also come there to-morrow morning.

मोहन :- अवश्यं आगच्छ ।
Mohan :—Yes, Do come.

EXERCISE

XIV. Translate into Sanskrit:

1. Where does Rama play?
2. Why don't you play?
3. I shall also play with him.
4. Why does he wander there without any purpose?
5. I won't wander like this.
6. What will take place there?
7. Who else will play with me?
8. I play there in the evening.
9. The priest offers worship to the deity.
10. All will offer worship to the deity.

XV. Frame sentences of your own with the words given below:

१. उद्यानम् २. मन्दिरम् ३. क्षेत्रम् ४. तेन ५. कुत्र
६. पश्चात् ७. धावति ८. चलिष्यति ९. आगमिष्यामि
१०. लिखामि ।

## Our Fortnightly Profile—70

# NOBUSUKE KISHI

IT is an irony of fate—or is it a revenge of history?—that a nation which less than 15 years ago prided in naked militarism should today, thanks to utter disillusionment and bitter experience, spearhead the movement "to awaken the conscience of mankind", and demand banning of thermo-neuclear weapons "solely and purely from the standpoint of humanity". The man captaining this crusade is 60-year old Nobusuke Kishi, presently Prime Minister of Japan.

Prime Minister Nobusuke Kishi belongs to that clan of exceptionally astute and clever politicians who are capable of converting 'defeat into victory.' **In** December 1956 when Hatoyama relinquished the Prime Mi ship and the Presiden of the ruling Democratic L Party, Kishi made a bid but l Mr. Tanzan Ishibashi by seven votes. Shrewd as he Kishi, however, agreed to serv Foreign Minister in the Ca of his rival Mr. Ishibashi. I nuary this year, Ishibashi fe due to a heart attack coupled pneumonia. During Ishibashi ness and in the absence of a cially designated Deputy P Minister, the question arose who should act for the P Minister. All eyes were natu turned to Mr. Kishi. The Ishi supporters in the Democratic L ral Party were not quite willi designate Mr. Kishi as a Prime Minister. However, a c promise formula was evolve which Mr. Kishi was given cumbersome title of Temp Acting Prime Minister. This of course, a slap in the fa Mr. Kishi and to show where exactly he stood, les should attempt to over-step bounds. Though humiliat

Kishi accepted this also in the
hope of extracting 'victory out
feat.'

ke his predecessors, Mr. Kishi
d the opposition with
respect, and his answers to
ions were clear, precise, un-
ous and full. This won him
sal admiration from the
and the public. Though
ated, he conducted himself
great dignity; he took special
to create the impression that,
ver he did and said as Tem-
y Acting Premier was on be-
and as the 'mouth-piece' of
Minister Ishibashi. The
for presentation of the Bud-
came. The Opposition was
nt that in the absence of
Prime Minister, the budget
als should not be discussed
Diet. At this, inspired by
national interest,
shibashi announced his resig-
from office so that the affairs
State may not suffer. Then
antle of Prime Ministership
tically slipped into the
of Mr. Kishi, who less than
onths before lost the race
the post by a very narrow
in.

. Kishi was born on Novem-
13 1896 in Choshu (nowadays
n as Yamaguchi Prefecture),
red to be the traditional
of crafty politicians. True
is name,—for in Japanese
ge Kishi means "River-
"—he has the reputation of always keeping a foothold on both river-banks. For achieving his political ends, he is known to effectively wield the twin-weapons of slander and smile.

Mr. Kishi graduated from the Imperial University of Tokyo. From 1936 to 1939 Mr. Kishi was the uncrowned king of Manchuria. In 1940, he was appointed Secretary to the Ministry of Commerce and Industry. He acquitted himself very creditably and was therefore, in 1941, promoted as Minister for Commerce and Industry. In 1943, he was Minister without portfolio; he was later appointed Minister for Civil Supplies in the Tojo Government. From 1945 till the end of 1948, he languished in an American prison at Sugamo. However, he cleverly managed to escape being charged and put to trial as "War Criminal". In 1950 Mr. Kishi became the Secretary-General of the Democratic Liberal Party. He became Foreign Minister in the Ishibashi Cabinet that was formed at the beginning of this year. Now he is in the saddle as Prime Minister, Foreign Minister and President of the ruling Democratic Liberal Party.

Mr. Kishi has set his face firmly against any new idea of "neutrality" for Japan in or out of the United Nations. He has unequivocally declared that Japan could not be neutral because it was aligned with the United States and the "free Democracies". However, in order to placate his Socialist Opposition, he has accused the United States for "tactlessness" and "lack of understanding" in the handling of the Okinawa issue and of Japan's defence problems. As for the "Eastern camp versus Western Camp" issue, Mr. Kishi has said that while one day Japan might act as a bridge between them, it was not yet strong enough to attempt it. These are again obvious attempts to keep a foothold on both sides.

Mr. Kishi may continue as Premier in spite of murmurs inside his Cabinet and the exhibition of the fangs of his enemies. Awkward domestic and external pressures are sure to be there. For one thing the Socialists are against Japan's rearmament beyond a modest level. To U.S.A.'s complaint that Japan is not enthusiastic about its defence, Kishi has answered that Japan is spending £ 100 millions on its defence forces and £40 millions towards contribution to American defence of J He has, however, not fulfilled promise to add 10,000 to the alr 1,50,000 strong Jap army. has also stated in the Diet th the United States suggested ing an atomic task force Japan, his Government would fuse permission.

During Mr. Kishi's Prime M tership, Japan has received first post-war Soviet Ambass and the United States Ambass to Japan bears the familiar n of MacArthur. He cannot viously accommodate both f nor can he afford to displease t too much.

India's good wishes are Prime Minister Kishi in his m mission. His efforts have doubtedly given great fillip to world-wide campaign for ban thermonuclear tests. If the c paign succeeds, atomic fiss would cease to be a nightmare would become a great blessing mankind.

## ACHARYA SHANKARA—*Contd.*

realise this fundamental unity of every man, every community and every nation and try to establish closer and better relationships by uniting together in all walks of life rather than drifting each other on surface and external differences.

May the spirit of such a gr thinker, philosopher, genius religious leader like Shank guide mankind to attain high spiritual strength and dom which alone can estab peace and harmony in this w of chaos and confusion.

## QUESTION BOX

## ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.**

### 222

Sri B. Bhima Rao, B.A., B.L., ry-2.

*Why did Sri Krishna who is omnipresent and omniscient, not come immediately and prevent the disgraceful disrobing scene as in the case of Gajendra Moksha in Bhagavatha?*

Critical times test the faith of a devotee. They are the fire of suffering through which all who have faith in Him must pass. He only helps those who are prepared to back their faith with life. Sri Krishna, therefore, naturally wanted to see to what wicked extremes Dushashana would go; whether Bhishma and others in their misguided loyalty to royalty would stand by truth or not, and how far Dharmaraja and others were prepared to stand by their pledged word. It was also the supreme act of faith on the part of Draupadi. Her prayer was most efficacious when her helplessness was absolute. That is why Sri Krishna intervened only when the last piece of cloth was left on her body.

### 223

Sri K. V. Vishwanatha Moorthy, Mandya.

Q: *Who is your favourite author?*

A: There have been many favourite authors. But ultimately I turn to Veda Vyas, the author of the *Mahabharata*. As an old phrase has it: "What is not in it, is nowhere."

### 224

Sri H. S. Narayana Swami, Shimoga.

Q: *What is "devotion to duty?"*

A: Devotion to duty means, as a first step, trying to be perfect in whatever little act one has to perform in the ordinary course of life. In the second stage, it comes to discovering the duty which our innate temperament prescribes and doing it. Lastly, it means an unwavering determination to perform the duty even at the cost of life as an offering to God.

### 225

Sri G. T. Sampathkumar, Mysore.

Q: *Do you advocate for world government to achieve world peace? Can it be achieved?*

A: There will be no permanent world peace unless nations voluntarily accept the unity of the world and the necessity for a federal World Government. If we do not progress towards a world government of some sort, the earth will be exploded by Hydrogen Bombs.

### 226

Sri K. N. Raghavendra Rao, Nanded.

Q: *Dictatorship is essential at the beginning stages of Democracy." Is it true?*

A: When foreign rule is eliminated, democracy can function only if the society is capable of throwing up democratic leadership and party discipline. Where that is not possible, military dictatorship or monarchic rule is the only way to preserve independence.

### 227

Sri M. R. Dorairaj, Parmakudi.

Q: *What makes nature to promote and support Atheists though*
*they are misers and*
*hearted. likewise punish*
*enjoy the sufferings of T*
*though they are generou*
*kind-hearted?*

A: 1. God would certainly
mote and support the at
if they live the life of
Spirit, of high aspira
dedicated to beauty, truth
love, though in heir ignor
or arrogance they deny G
2. Those who profess to
lieve in God, if they hav
God-mindedness, no love
prayer and no aspiration
beauty, truth and love, w
with equal certainty suffer
do not think you are rig
thinking that all theists
generous or kind-hearted
all atheists are not so. C
a large section of huma
believes in God. Is e
member of that section g
rous or kind-hearted?

### 228

Sri S. Dattatri, Tirthahalli.

Q: *The deterioration in the s*
*dard of students is essent*
*due to the present-day ty*
*education that they are*
*ting. Am I correct? W*
*type of education would*
*suggest to make stu*
*'good citizens'?*

A: Again and again I have
that in recent years our e
cation has been too info
tive. We have discarded
mative education by ne
ing the study of huma

ssics and religions. It is latter kind of education ich forms the character, apes the ideals and streng- ens the will to translate em into action. Without em, there can be neither en of character nor good izens.

229

K. L. Kulkarni. Kustogi.

*y is Bhavan's Journal ed as Bhavan's Journal y? Is there any back- ound or history behind it?*

e *Bhavan's Journal* is so lled because it is the journal f the Bhavan. There is no her background or history hind it.

230

A. Anantha Krishna, Mysore.

*bout the title of the periodi- l is concerned I have been nfused. The meaning of the rm "Journal" is "a news- per" or an account of daily ansactions and events, a wspaper published daily. If such is the definition of "Journal" may your periodical be named as a Journal. I think it is not a Journal. "Bhavan's Journal" has the character of a magazine. So, may the title of your periodical be changed to "Bhavan's Magazine" from "Bhavan's Journal".*

A: Originally the Journal was intended to be a sort of diary of Bhavan's activities. Then it grew into its present form. But the name can't be changed now.

When a man named Thanthan Gopal (the lord of absolute poverty) thought that his name was not good he began to search for a better. After a thorough search, he composed a verse in Gujarati.

"I found Laxmibai (Goddess of Wealth) collecting cowdung; Dhanpal (protector of wealth) begging in the streets; Amar Singh (the deathless Lion) dying. Then I saw that the name Thanthan Gopal was quite good."

## BHAGAWAN PARASHURAMA—*Contd.*

start on his journey the next ning.

order, however, not to let e present in the camp when shwa arrived, Vimad, with fifty Bhrigu horsemen, was instructed to start ahead by a different path and wait for King Kutsa at a village a few miles away.

**[*To be continued*]**

Simhasana Dwatrimsika—43

# SWARNAPURI COMES BACK TO LIF

### PREVIOUS STORY

*Adimula, the priest's son, was a suitor to the hand of Princess Sanchivi who demanded to know all about Swarnapuri. Not being able to bluff the Princess, Adimula sought King Vikrama's help who provided him with the information.*

KING VIKRAMA who had been anxiously awaiting Adimula's return saw him return moodily. As he came near, Vikrama shook him by the shoulders and asked: "Oh, Brahmin, did you succeed?"

Replied Adimula: "Your Majesty, I told the Princess all about Swarnapuri as taught by you. She agreed that they were all correct and calling her parents, she said she was my wife in my previous birth and that together we had ruled Swarnapuri. She said that we were cursed by Sage Vishwamitra because we were late in welcoming him. When she fell at his feet for his pardon, the sage predicted that she would be born as Sadguna's daughter and myself as the priest's son. She has further asked me to return to Swarnapuri soon and meet her there so that we could be united and the sage's curse would be removed. I have now come to Your Majesty to help me to go to Swarnapuri to marry Princess Sanchivi. I request
good self to personally see th
are installed in that kingdom

King Vikramaditya who
never satisfied till his underta
was complete immediately
preparations for taking Adim
Swarnapuri. Bidding adieu t
parents, Adimula accomp
King Vikrama on his journ
Swarnapuri.

Together they sat upon
shoulders of the ghoul which
through space along the now f
liar route to Swarnapuri. O
way they had to cross the H
laya mountains. While lo
down on the wealth of Hima
Vikrama noticed at a secluded
Sage Vishwamitra himself
ed in *tapas*. Stopping the g
the two of them got down and
ceeded to where the sage
seated. They stood bowing
him silently till the sage
his eyes.

When the Sage opened his
he immediately recognised

ditya and asked him : rama, what brought you

lied Vikrama: "O sage, please me to introduce my friend la. Your Holiness will re- r your visit to Swarnapuri the curse to which King swara unfortunately be- subject to. Your Holiness lso remember his queen in- ng and begging your par- You were kind enough to their next birth at king a's kingdom and their re-

remember. What do you about it?"

friend Adimula is King swara and I want your ss to bless him."

mula, be blessed. On reach- Swarnapuri, you will meet ss Sanchivi. You shall be re- d and the entire kingdom become re-enlivened."

King and Adimula fell on s before the great sage and bidding him good bye, the resumed its journey to apuri on the shoulders of houl with a merry heart.

er crossing the Himalayas reached the island and found ant banyan tree in which the s rocs lived. That was the utpost. Satisfying themsel- n the correctness of their they resumed their journey. crossed the seven seas and yojanas when they landed Swarnapuri which true to its

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name, was dazzling in the light.

Alighting from the ghoul, t treated themselves to a sumptu feast provided by the resourc ghoul and afterwards King V rama took his friend along t streets of Swarnapuri show him all its wonders. Adim was simply overwhelmed by t sight of the city which remai in tact except for living bei As they were looking on thus, t sun set for the day.

With the night setting on A mula had a dramatic metamor sis. He immediately became K Swarneswara and regained c sciousness of his past bi Addressing Vikrama he sa "Mighty king, I now recollect t it is my good old kingdom. Th is absolutely nothing that I do n know here."

King Vikrama nodded assent a by ten o'clock they reached t temple of Sundara before wh they fervently prayed.

At that time Princess Sanchi as was her wont, was seen ente the city through the sky on h divine steed. Coming down, s saw Adimula standing before t *dhwaja stambha* whereupon s recognised her husband Swar wara before whose feet she f down prostrate, shedding tears joy. The steed which usually w ed for Sanchivi's return vanis into the sky and Sanchivi too b came transformed into her old f of Swarna-Kanta. Who can d cribe the joy of reunion?

the pair offered heart- to Lord Sundara in an manner and accompanied Vikrama, the king and Swarnapuri walked fami- their palace and occupied

was a dramatic change in city which became ani- stantaneously. The mini- courtiers who appeared awakened from a sleep train and saluted the city was humming with The bazar was buzzing. no indication that the of the city organization time stopped.

Vikrama who was witnes- changeover was smiling. In accordance with his to Adimula, however, he over the marriage of ex- with ex-Adimula.

immense gratification of Vikrama stayed at for a week after which He spent the re- days of his six-monthly the forest and at its com- returned to Ujjain on the of the ghoul. He first of all went to the temple of Bhadra-Kali, his favourite deity, and prayed before her for Her guidance and help at all stages of his life. Later he entered his throne-room where he seated himself on the divine throne to the immense joy of his ministers and courtiers to whom he related the happenings of the last six months of his exile.

Later on he proceeded to the harem, ate the royal meal and enjoyed the company of his queen.

The statuette which was relating this story asked Bhoja: "You have just heard that King Vikrama not only visited Swarnapuri, the most wonderful city in the world, but also got removed the curse on the king and queen and the entire life of the city. If you think that you can boast of even a small part of such heroism you are welcome to ascend this throne, but not otherwise."

On hearing this well-meant rebuke on the part of the statuette, King Bhoja retraced his steps down to the earth and along with his minister Nitivakya returned to his palace for the day.

## PRINCESS SADGUNA

usual King Bhoja woke with the rising sun on morning of the eleventh bathed in the sea, per- ja and offered *dana* and in the prescribed man- taking his food, he the throne-room followed by his ministers and courtiers at a respectable distance.

He offered prayers to Vikramaditya's divine throne and started ascending the steps. Till the tenth step he did not encounter any difficulty, but as he set foot on the eleventh, the statuette holding it suddenly became animated and exclaimed:

"If you are as valorous and chivalrous as our great emperor Vikramaditya you may ascend this throne, but not otherwise. Would you like to hear an instance of his greatness?"

"I shall be greatly indebted to you," replied King Bhoja.

Said the statuette:

"While King Vikramaditya ruled from this celestial throne, there was no limit to the *dana* and *dharma* he performed. The welfare of his subjects was his own welfare. Holding suzerainty over fifty-six countries, the great king ruled over Bharata justly and fairly.

"A few days before starting on his half-yearly exile King Vikrama ordered his faithful ghoul to go round the world and report to him any great difficulty in his dominion so that he could set it right.

"The ghoul accordingly made a whirlwind tour of the continent and reported: "Your Majesty! King Swarupa is ruling over Varanasi. Although he was blessed in every respect, for a long time he did not have children. At the advice of the great *rishis,* he worshipped poor mothers and pious fathers and presented them with lands and wealth. He thus carried on *tapas* for a long time. By the grace of God a girl was born to him whom he named Sadguna. Unlike many princesses, Sadguna learnt all the Vedas, *shastras, puranas* and had a rare intellectual attainment. She came of age and the god
made a permanent abode
life in the person of Sadg
was the wont, the king
a safe residence for her
cony in one of his palaces
pointed suitable compani
aides for her safety.

"It so happened that Ki
rupa had been on a hunti
dition. Tired by the day
he got down the steps of
lake to quench his thirst.
steps of that tank he saw
of a *rishi* taking her bath

"She was young, extreme
looking and in the envir
he was, he found his min
on the *rishi's* wife. The
tried to suppress his emot
greater it shot out and in
time, he became completely
of lust. To be short, he at
to molest her. The *rishi's*
ing very powerful curse
"May you and your entire
become devoid of life duri
time," and walked away

"From that day Varanasi
subjects including Princ
guna become corpses in
and became alive at night
so, she dressed herself
wore attractive flowers a
ed on the terrace enjoyi
loveliness of the moon
songs of night-birds.

"As ill-luck would have
cess Sadguna came in
days. A *rakshasa* of ve
proportions and prowess
to her life. He is a terror
*devas, nagas* and *asuras.*

women in his harem. practically nothing, god of whom he is afraid. are playthings for him; are like soda-water for him. all rogue elephants in a a giant python garland- throws round his neck. ghter is louder than and anger more dangerous volcano.

ing to fly one night ac- city which was gay like he put away his carav- down a mountain slope and over the palace when he the Princess dancing to a He lost his heart on this by a whiff of air, he her into his nostrils and to a cave in the Hima-

rakshasa brought her the nes of forest-beasts to eet fruits and beautiful to please her. In his but simple way, he tried her heart. Sadguna, how- like a parrot at the jaws cat. She decided to out- her wit was her only against such great odds. So she said: 'Oh great man! The moment you lifted me away from my palace, I have become yours. There is no doubt about that. Is there any escape for the sugarcane that enters an elephant's mouth? No. I am yours and you are mine. We are born for each other. Now, in order that our union might be happy, I have to undertake a *vrata* which will last three months. That has to be observed with very great austerity. You must help me to end it successfully by not pressing our marriage till then.' The fool of the *rakshasa* agreed.

"In the meantime, Sadguna's disappearance had put her parents to a further test. Throughout the night when they are alive, they weep and again become corpses by day. That is the position."

On hearing this strange recital, King Vikrama said "Bhatti, you had better look after the country while I am away on my usual exile." He put on his full uniform, took the magic sword, prayed before Bhadra-Kali, and proceeded towards Varanasi.

[*To be continued*]

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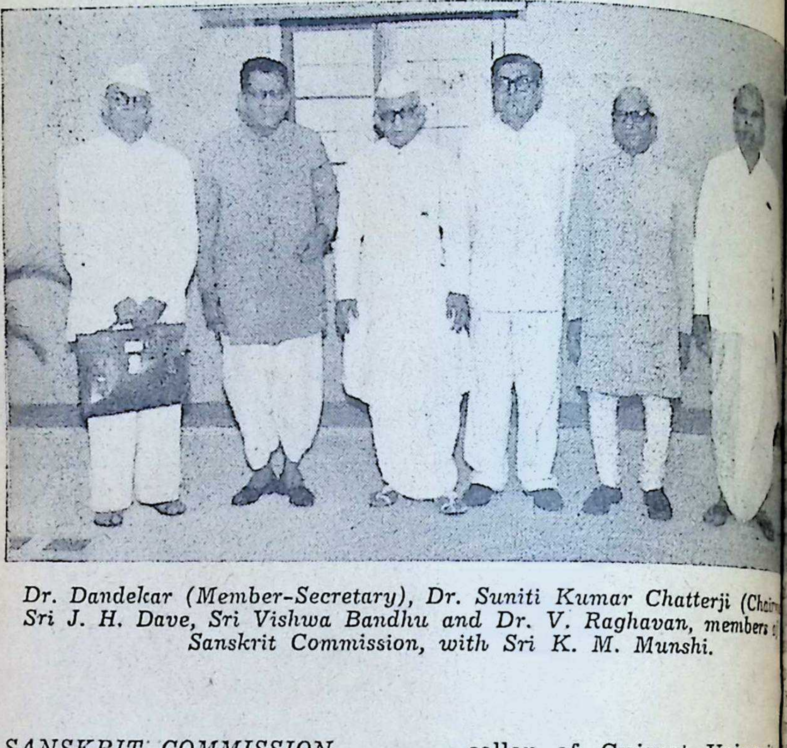
Pandey, Kanpur; Ahmad
lalpur; Suresh Chandra
Allahabad; Lakhan Lal
Allahabad; Suresh
Verma, Fategarh; Ra-
Behari, Fategarh; Pra-
, Etah; Chandra She-
wal, Naini Tal; Kewala
tt, Faizabad; Gyanendra
Tandon, Allahabad; Mang-
Hemkar, Allahabad; Om
Sharma, Lakhimpur;
Behari, Fatehgarh; Gopal
Shukla, Chandausi; Prem
Dwivedi, Allahabad; D. C.
Srivastava, Basti; Brajesh Singh, Allhahabad; Gulab Chandra, Gupta, Allahabad; Shri Ram Misra, Jalesarganj; Bipin Chandra, Kanpur; Hasan Iqbal, Allahabad; Ram Singh Karki, Patti Mahar; Chandi Prasad, Lucknow; Navin Chandra Roy, Fatehpur; Dr. Satish Chandra, Rampur; Ramesh Chandra Srivastava, Lucknow; Harish Chandra Pande, Gonda; Radha Charan Gupta, Jhansi; Birendra Kumar Awasthi, Bahraich; R. P. Saxena, Roorkee; Naresh Prasad Srivastava, Aligarh; Salahuddin Ansari, Tanda; Sant Ram Anil, Khairnagar; Suresh Kumar Sharma, Samthar; Hari Bhagwan, Lucknow; Suraj Narain Kapoor, Lucknow; Hari Mohan, Lucknow; Ramesh Narain Kapoor, Bilgram; S. N. Chaturvedi, Raja Ka Rampur; Krishna Kumar Tewari, Kanpur; Krishna Lal Maheshwari, Lucknow; Aditya Narain Misra, Lucknow; Manohar Nath Mathur, Lucknow; Abinash Chandra Srivastava, Lucknow; Ram Prasad Srivastava, Bahraich; Shiv Shanker Misra, Lucknow; Nadir Ali Khan, Aligarh; Paritosh Banerji, Lucknow; Jagdish Prasad, Lucknow; Raghubir Chandra Saxena, Lucknow; Y. D. Kulkarni, Lucknow; Satyendra Mohan Jain, Chiklana; Mahesh Prasad Rastogi, Lucknow; Kumari Usha Seth, Lucknow; Smt. Mahua Mookerji, Lucknow; Sada Shanker Saxena, Lucknow; Mahesh Chandra, Dhampur; Daya Shanker Agarwal, Lucknow; Vishram Singh, Raebareli.

[*To be continued*]

# *Bhavan's News*



*Dr. Dandekar (Member-Secretary), Dr. Suniti Kumar Chatterji (Cha*
*Sri J. H. Dave, Sri Vishwa Bandhu and Dr. V. Raghavan, members*
*Sanskrit Commission, with Sri K. M. Munshi.*

## *SANSKRIT COMMISSION*

During their two-day visit to Bombay, the Sanskrit Commission appointed by the Government of India had its headquarters in the Bharatiya Vidya Bhavan. The Commission interviewed many leading educationists and scholars like Sir H. V. Divatia, Vice-Chancellor of Gujarat Universit
Vice-President of the Bh
Vidya Bhavan, Sri T. M.
Vice-Chancellor of Bomba
versity, Mahamahopadyaya
V. Kane, Acharya Muni
vijayaji, Prof. H. D. Ve
Panditaraja T. A. Venkat
Dikshitar and others.

K. PATIL

er our hearty congratula- Sri S. K. Patil on his ap- t as a Union Minister. of great merit and un- bility, Sri Patil is a peer- niser and a man of prodi- rgy, physical as well as Having come up the hard d endowed with robust sense, Sri Patil is gene- a fault; like the late Sardar e will get along splendidly h the services. A very l and persuasive speaker, be a tower of strength to sury Benches in the Par- . In him the Prime Mini- ll discover a deeply loyal ptionally astute and able r.

e reception accorded to e Santa Cruz airport, Sri Patil expressed his regret at having to sever active connection with several organisations in the city. The Bharatiya Vidya Bhavan is one of those institutions in which he took considerable interest. He was the Chairman of our Bi-Decennial Celebrations Committee and the outstanding success of the Bi-Decennial Celebrations was in no small measure due to his active support and guidance.

*SRI R. R. DIWAKAR*

We have great pleasure in announcing that Sri R. R. Diwakar, presently Governor of Bihar, has kindly agreed to be the Joint General Editor of the Bhavan's Book University Series, in place of the late Sri N. Chandrasekhara Aiyar.

Sri Diwakar is not only a politician with an impressive record of service to the country, but a great scholar in English, Kannada and Sanskrit. He is the author of many articles and books on Philosophy, Culture and Yoga. His two books MAHAYOGI SRI AUROBINDO and PARAMAHAMSA SRI RAMAKRISHNA in our Book University Series have become extremely popular.

*SRI J. M. SHELAT*

The Bhavan organised a reception on Friday, the 19th April, to felicitate the Hon'ble Mr. Justice J. M. Shelat on his appointment as a Judge of the High Court of Bombay. A distinguished gathering representing all walks of life was present. Kulapati Sri K. M. Munshi presided.

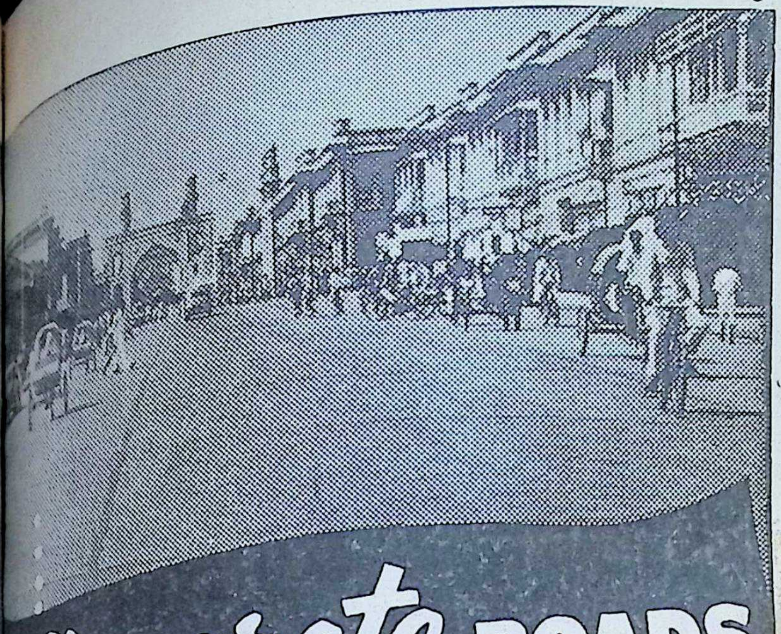
Sri Shelat has been closely associated with our Kulapati since 1933, when he joined as a "devil" in the famous "Munshi Chamber". As Sri Munshi mentioned in his speech on the occasion, Sri Shelat is almost like "an eldest son" to him.

Sri Shelat is a founder-member of the Bhavan. He was one of our secretaries for over a decade and Chairman of our College Committee for several years; has also acted as Presi many occasions.

Upright and unpret thorough and painstaking, and earnest. Sri Shelat is a successor to the many emi rists the Bombay High Co given to the nation from time. A man adhering highest traditions, his disc duties will surely enha just reputation of the High Court, which genera eminent jurists have built up.

---

Edited by S. Ramakrishnan and printed and published by him
Bharatiya Vidya Bhavan at the Associated Advertisers & Printers
Arthur Road, Bombay 7. Mg. Editor : J. H. Dave.



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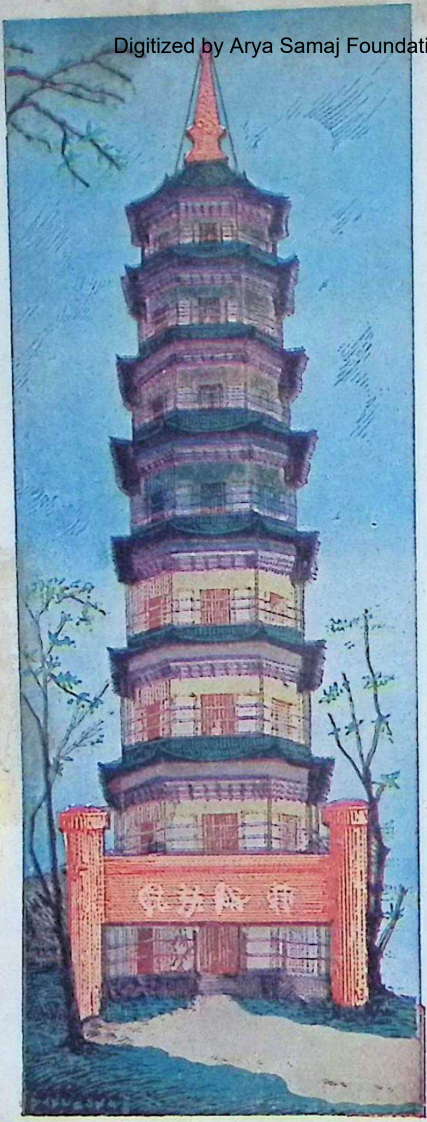

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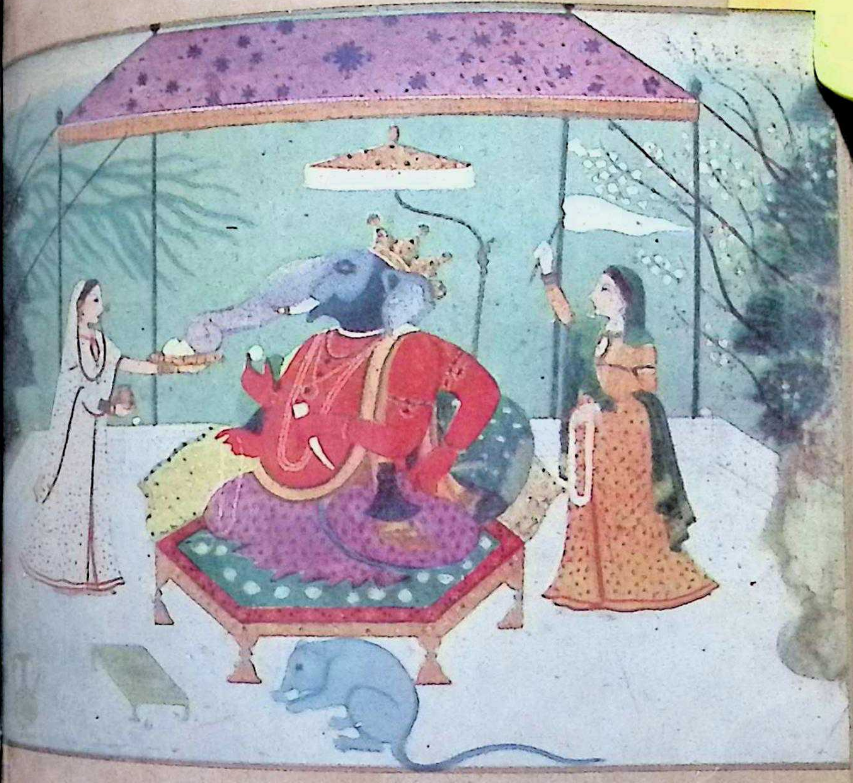
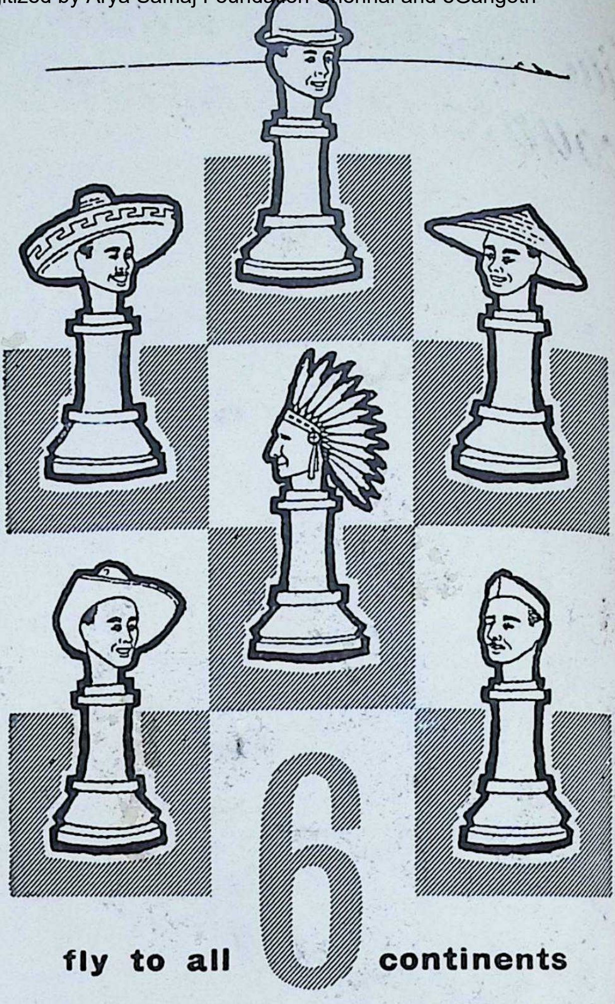
मृत तु विद्या

# HAVAN'S JOURNAL

FORTNIGHTLY
No. 21



BHARATIYA VIDYA BHAVAN, BOMBAY 7



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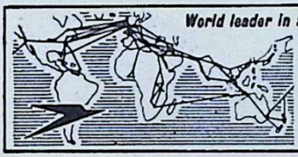

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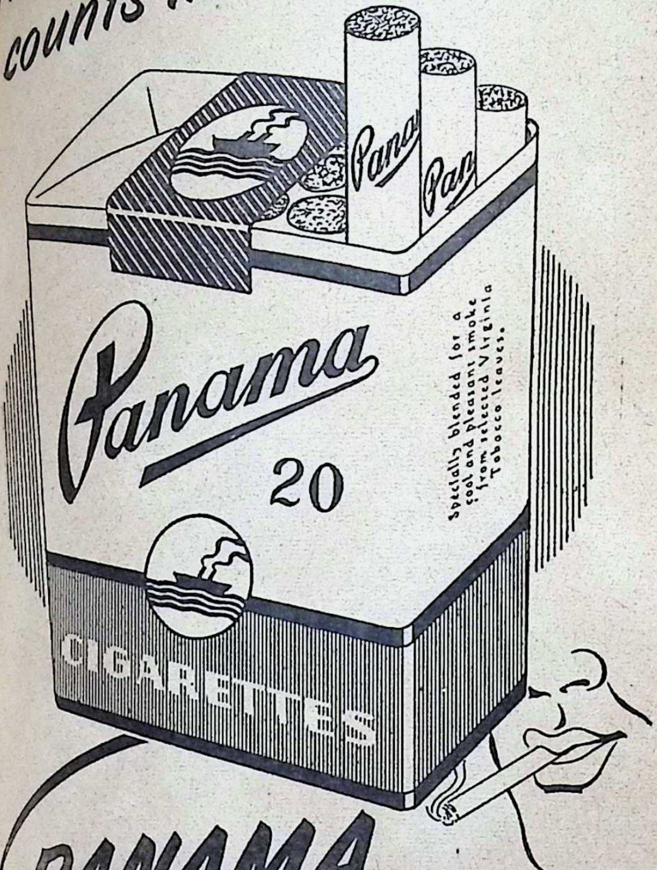
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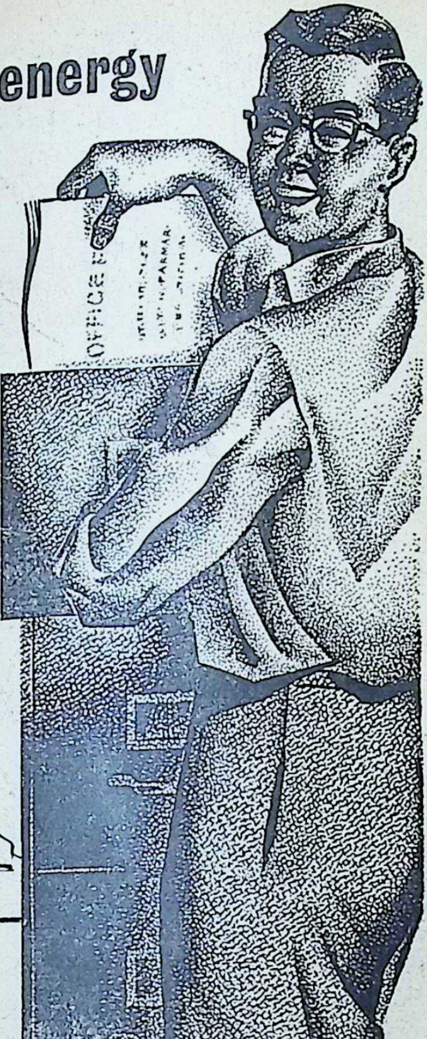

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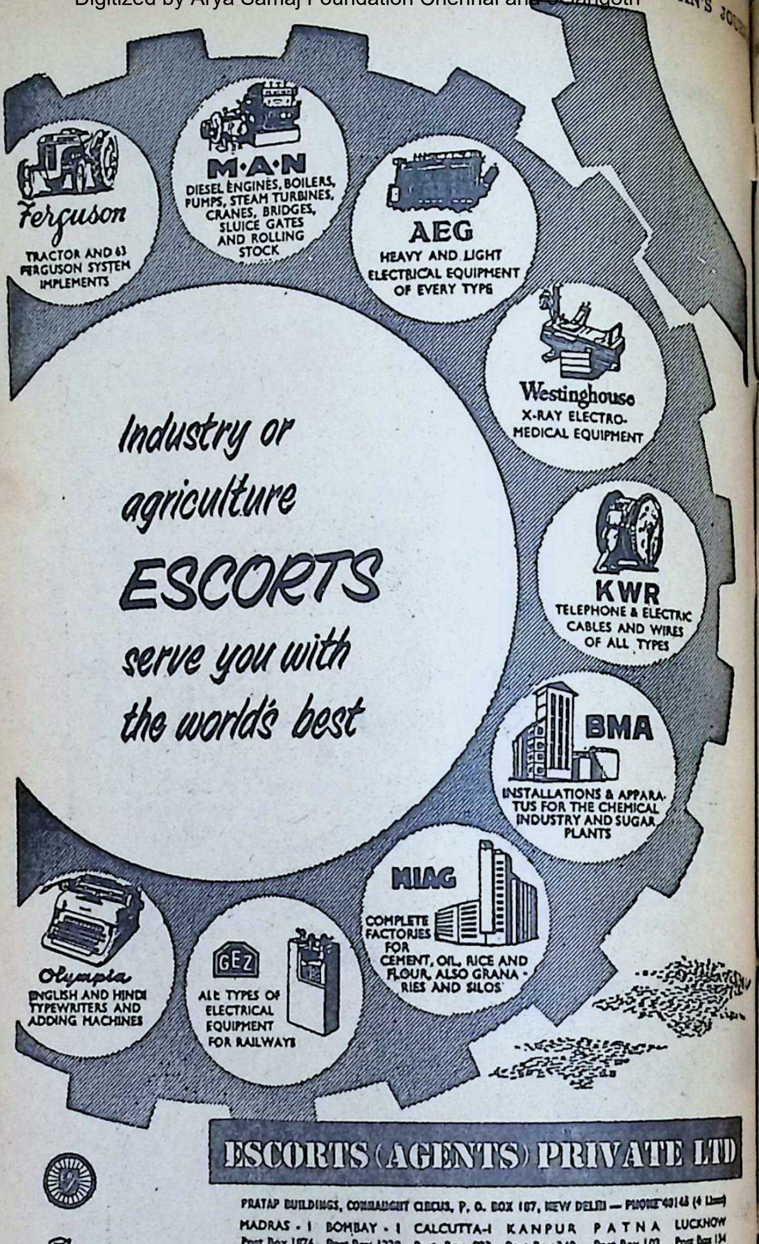
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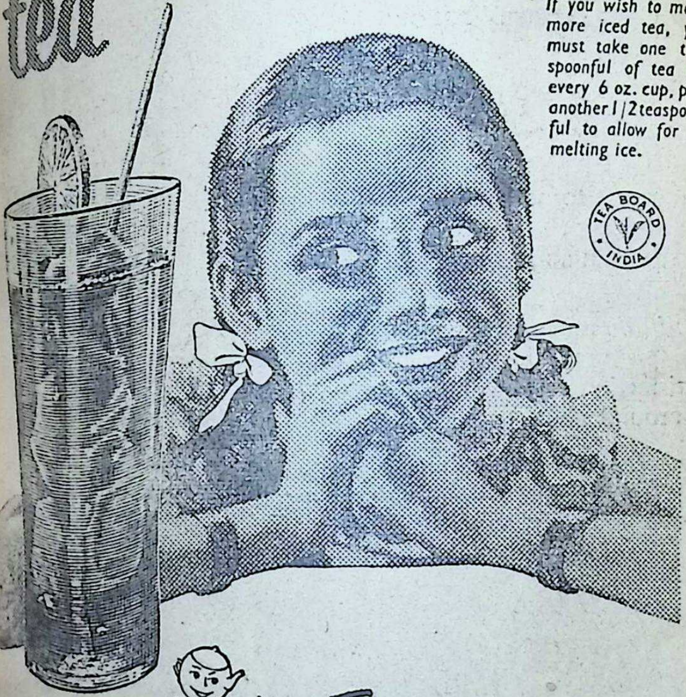
Chanana

# I like iced tea

because it's so delightfully different from any other cold drink I've tasted. Besides, I can easily have it at home, by making it this way:

1. Fill kettle with fresh water and boil.
2. Immediately water steams, remove kettle from fire and rinse out teapot with hot water.
3. Put into teapot (of 12 oz. capacity) three teaspoonful of tea bought from a recognised stockist, and infuse for five minutes.
4. Now, pour infused liquid tea through strainer into a large glass tumbler filled with crushed ice. Add sugar and sliced lemon to taste, but no milk.
5. Cool for a few minutes, stir and sip to enjoy.

*If you wish to make more iced tea, you must take one teaspoonful of tea for every 6 oz. cup, plus another 1/2 teaspoonful to allow for the melting ice.*



TEA BOARD INDIA

**I am Tea – as nice with ice**

FROM AN INSURANCE AGENT'S

# He was about to sell his home...

"No", said Manoj Sen, "I don't need Life Insurance. I'm a business man, my boy. I can get higher returns from putting my extra income back into my trade than into Life Insurance." But he was a friend of my father and I must have seemed young and enthusiastic. So, good-naturedly, he took out a policy.

Some years later his luck turned. Trade slackened and his partner pulled out of the business. He had to reorganize. But where was the capital to come from? In desperation he decided to sell his house.

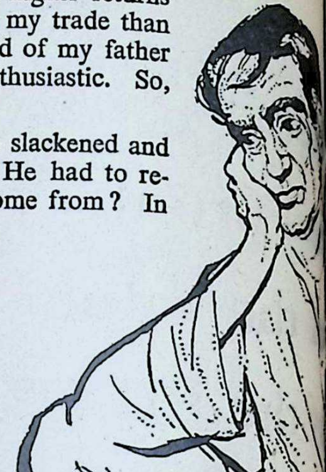
Hearing of this, I rushed over to see him. It turned out to be the very day on which he was going to sign away the house. Hurriedly, I reminded him that he could raise a substantial loan on the security of his insurance policy. It was sufficient to put him back on his feet—and it did. He was even able to repay the loan and recover the policy.

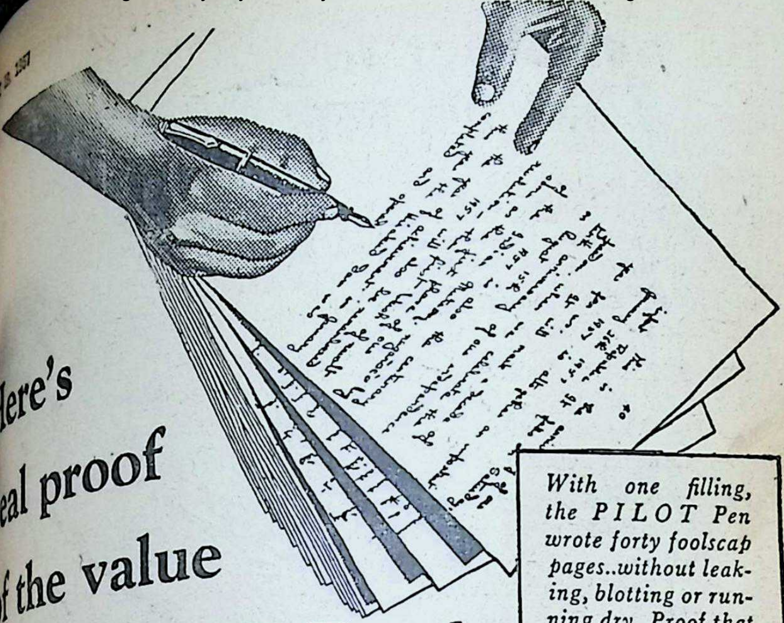
If I had to make the choice of a career again, I'd be an Insurance Agent every time. It gives one a rewarding sense of satisfaction to be of some help to those around you.

★ *To protect the sentiments of the persons involved, the names in this episode are fictitious. But the story is a true one.*

योगक्षेमं वहाम्यहम्

Life Insurance Corporation of Indi





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eal proof
f the value
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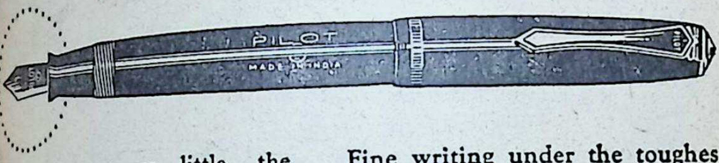

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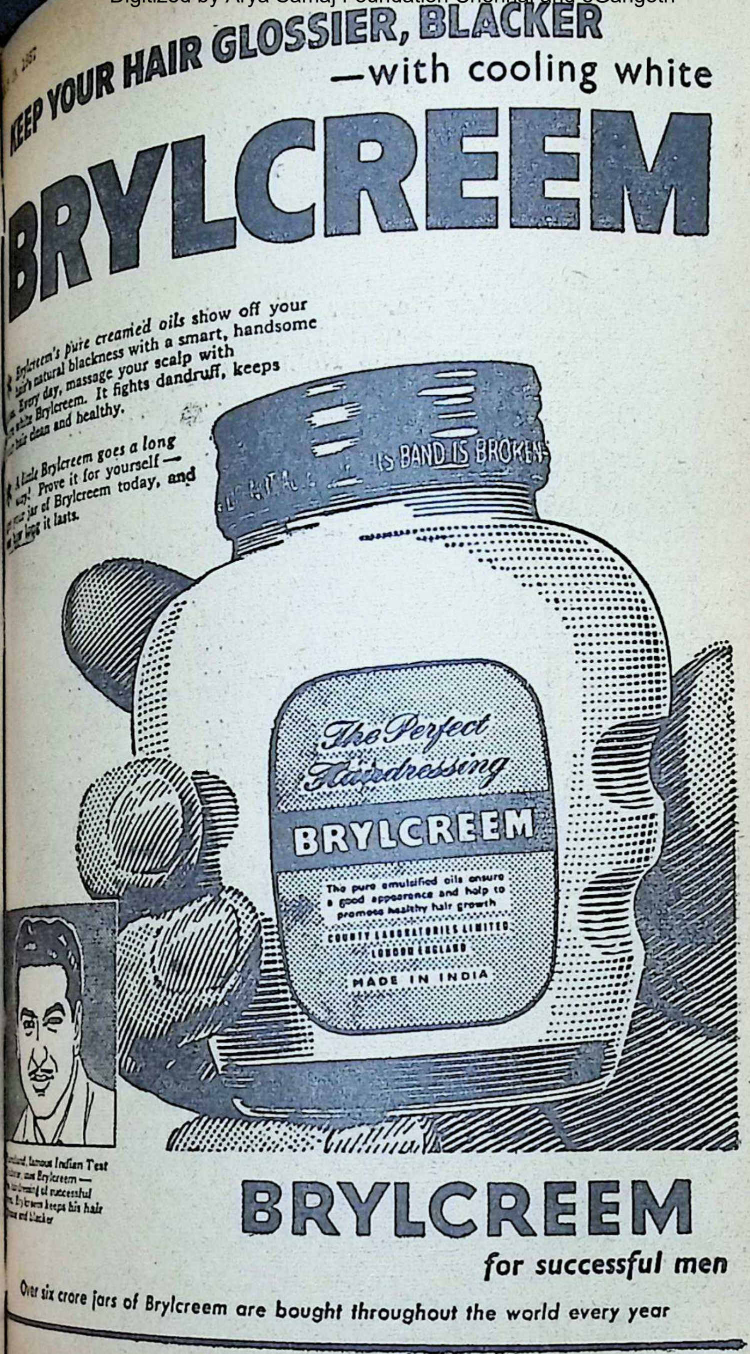

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# BHAVAN'S JOURNAL

## *MAY 19, 1957*

★

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**FRONT COVER ILLUSTRATION :**

*Painting showing Ganesh seated on an oblong throne having a* *cushion and embroidered pillow.*

—Kangra School, 19th Ce

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*Editorial & Business Offices:*

BHARATIYA VIDYA BHAVAN

*Chowpatty, Bombay-7.*

May 19, 1957

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

*—Rigveda, I-89-1*

# SUPREME LIGHT

ध्रुवं ज्योतिर्निहितं दृशये कं
मनो जविष्ठं पतयत्स्वन्तः ।
विश्वे देवाः समनसः सकेता
ऐकं क्रतुम् अभि वि यन्ति साधु ॥

A steady Light, swifter than thought, is stationed among moving things to show the way;
All the Shining Ones, being of one mind and like wisdom, proceed reverently towards the One Intelligence.

—Rigveda, VI. 9.5.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 127

# ★THE GREAT REVOLT OF 1857 ★THE FOUNDATIONS OF OUR FREEDOM ★ITS NOBLEST MARTYR

Raj Bhavan, Lu
MAY 19, 195

MY YOUNG FRIEND,

ON 10th May, 1857, one hundred years ago, our struggle for freedom began.

Freedom is easier to gain than to preserve. At all times a free nation has to be vigilant and determined in safeguarding herself. For this purpose we have to replenish our faith in freedom from time to time by recapturing in our imagination the struggles, trials and sufferings through which the country passed before freedom was secured. We have to maintain the spirit of freedom by keeping alive the memory of the heroes and martyrs whose undaunted courage paved the path to freedom. We have to weave the spirit of freedom into the texture of our Collective Unconscious, so that enslavement becomes impossible.

This is the purpose of th India centenary celebratio the Great Revolt of 1857.

❧

The history of nations is t story of the integration an integration of human aggre In this story, a foreign co is as much a landmark as a s gle for freedom. A foreig quest sometimes causes the tegration of a people; som disintegration attracts the eigner.

In the same way, a strug freedom is a way of integr people; in gaining freedo first great step in integra taken.

The events of 1857, whic are celebrating now were n

"Sepoys' Mutiny"; they
the first stage in our
for freedom. This spon-
upsurge though inspired
causes, both sporadic
foreseen, was driven for-
the one underlying popu-
to rid India of the
foreign domination.

struggle for national free-
second stage is reached
national revolt assumes
of a resistance move-
Such a movement is a
effort organized and con-
common consent to re-
rule by every means

third and final stage in a
independence is reached
the resistance move-
becomes a well-guided and
effort not only to
foreign rule, but to
a positive order.

view, the events of 1857
appropriately be describ-
Great National Revolt.

• • •

small beginnings of the
Revolt were made on March
when Mangal Pandey, a
the 34th Native Infantry,
at his British officer
parade ground at Barrack-
him with a sword
himself killed on the
did it in defence of his
which he thought was
by the use of "grea-
cartridge".

Mangal Pandey was the first martyr in this one hundred year old struggle for freedom. His martyrdom started a national impulse of resistance among the Indian soldiery. From Barrackpur it spread to Lucknow; from Lucknow to Meerut. It was not premeditated, nor was it organized. It was the spontaneous reaction of the Hindu and Muslim soldiers against what they considered was a British attempt to deprive them of their religion.

Behind the "greased cartridge" affair, which wounded the religious susceptibilities of Hindu and Muslim soldiers, was a deep-seated indignation against the British for trifling with the Indian way of life; against foreign missionaries, who, assisted by the State, were decoying Indians into accepting what was strongly felt to be an alien religion; against the supercilious ways of the new conquerors who treated an ancient and civilized people as uncivilized and their way of life as barbaric.

Mangal Pandey's martyrdom and "greased cartridge" affair became national issues. On April 24, 1857, eighty-five troopers in Meerut refused to touch the cartridge; for disobeying orders they faced court-martial and were sentenced to ten years' rigorous imprisonment. They wanted to humiliate the "Eighty-five" troopers in order to teach a lesson to their comrades.

On May 9, the "Eighty-five" troopers were brought to the parade ground and in the presence of their comrades stripped off their uniforms. Fetters were placed upon them. The humiliated troopers, now in chains, begged for mercy. There was no place for it in the heart of the British officers. Then, in despair, they turned to their silent comrades, the sullen witnesses of their humiliation. They reproached them for allowing their disgrace to be continued in a cause which was dear to them all. The public hooted these passive witnesses; even courtesans taunted them for their imbecility. But on that fateful parade ground the British had loaded guns and rifles ready to go into operation the minute there was any defiance of order. The Indian soldiers, wild and indignant though they were, had, therefore, to stand inactive.

However, a wild rage seized the Indian soldiers. First, they considered their religion had been defiled by the use of the greased cartridges; secondly, their brave comrades who stood by their religion had been publicly disgraced. In their disgrace, they saw the disgrace of all that their country and religion stood for.

On May 10, 1857, the Indian soldiers realized that the British rule had to end. They rose in revolt; captured ammunition; slayed their officers; broke open the gaols and assumed command. The "greased cartridge" mutiny became a general revolt against the Britis
whole in India.

The soldiers then march
Delhi and persuaded Ba
Shah, the Mughal Emperor, t
them. Though feeble and in
ive, he was the heir to the
deur which Akbar had built.
was to be the symbol of India
belonged to Indians, and th
poys proclaimed him the Em
of Hindustan. Thus the b
of an all-India revolt was r

This impulse was born
pular resistance to British
fed for over a century by
nities and atrocities which th
tal conquerors had inflicted
now took the shape of a n
revolt.

From May 23, 1857, the wh
Uttar Pradesh — then Avadh
North-Western Province—ro
arms. At military station
diers rose in revolt; killed th
tish officers; took posses
ammunition and treasury
opened the gates of gaols.
turbulent elements in sea
loot were never left far beh

The revolt of the soldiers
came a general revolt
without previous concert.
Taluqdars of Avadh defi
British authorities. Some
claimed themselves indep
rulers; others became vicer
the new Emperor of Hin
The revolt spread througho
Though not co-ordinated

I need not take you through the course of the Great Revolt; how the soldiery could not organize themselves in well-directed leadership; how for want of leadership, the movement at places sank into lawlessness, chaos and communal conflict alienating popular sympathy; how the common purpose was lost sight of by local ambitions exploiting the situation; how the British overcame all resistance step by step; how under the leadership of British officers Indian soldiers showed a tenacity and steadfastness which the patriots, for want of leadership, could not attain; how atrocities, horribly barbarous, were perpetrated on both sides; and how the British won by superior strategy and leadership, by duplicity which was called diplomacy, and by savagery spelt as suppression.

• • •

As we look back upon the hectic days of the Great Revolt, we see many figures of heroes and martyrs. Of them, three heroes and one heroine have been enshrined in the pantheon of those who lived and died for the Motherland.

The first of these was doubtless Mangal Pandey. His defiance was the spark, his martyrdom the flame which spread the fire of revolt.

The second was Kunwar Singh of Jagdishpur. Though 80 years old, he placed himself at the head of the soldiers in revolt at Dinapur and Arrah. Untrained in military strategy, he displayed bravery, skill and strategy. From Arrah he led his forces to Banda, and to Kalpi. He saw the need for co-ordination and marched to Madhya Pradesh to join hands with Nana Saheb and his forces. He came to Lucknow and received well-deserved honours. He captured Azamgarh, united under his leadership the forces of the Nazim of Sultanpur and the Rajas of Gonda, and Chardah; inflicted a heavy defeat on the British at Azamgarh.

When overwhelmed by superior strategy, he made a bold retreat to his native town, Jagdishpur, and inflicted a shattering blow on the British forces. He won the most notable victory of the Revolt, but died in its very hour, hit by a cannon ball.

The third hero was Tantia Topi. The greatest guerilla leader of the Revolt, he captured Kanpur. went to the relief of beleaguered Jhansi, and ceaselessly fought the British. Jointly with the Rani of Jhansi, he captured Gwalior.

Defeated but unvanquished, he led the most brilliant guerilla warfare of his time. In pursuit of him one officer marched 240 miles in nine days; another, 230 in nine days; 70 miles in 48 hours; 54 miles in little over 24 hours; 145 miles in four days. But, as Malleson says, "he slipped through them all—through enemies watching every issue of the ju which he lay concealed."

At last he was betrayed b traitor Man Singh, himself a gee and a trusted lieutenan delivered to the British brave Tantia was tried by th tish at Sipri on April 15, 18 hanged three days later. ended the life of the most r ceful and determined leader o Revolt.

The last in this galaxy of h was Lakshmibai, the Rani of si. Of her it is difficult to or write without emotion. T a Brahman woman delicately tured, once she placed her the leader of the Revol showed an indomitable spirit ly given to man or woman.

Under her leadership sturdily defied the siege o British. Her "guns never firing except at night; even were seen working at the ries and distributing ammu

When Jhansi eventually the Rani joined Tantia T Kalpi, and aided by the Na Banda, succeeded in settl internecine differences of t poys. She bravely resist attack on Kalpi until it f her forces withdrew. She conceived a daring plan to ture Gwalior, which she la

But, alas! when Gwalior been captured, Rao Saheb, t of Nana Saheb, to get with his coronation ceremo- … Tantia, curiously enough, inactive. The Rani protested against the waste and money in these mean- ceremonies when they be consolidating their re- against the imminent of British attack.

British troops laid siege to … When the Gwalior were unwilling to be led by the Rani rose to the occa- She took the lead, prepared battle and herself led the into action.

followed a grim battle. as a man and mounted on the Rani led the With lightning agility she from place to place, in- them.

British troops, however, hard and won the day.

the British Hussars made charge, it was the Rani the forefront of whatever of her troops, bore the The comrades she led were …ed. Some of them fled. … was carried along by with the fleeing strag- Forty or fifty horsemen set pursuit. At a canal, the the Rani halted, refusing A Hussar came close He first fired a shot wounded her and then cut arm. She rode on. A …, weak with bleeding, she fell, the British Hussars rushed past, their horses trampling upon the remains of one of the noblest, the most heroic and the most patriotic women in the history of mankind.

• • •

The Revolt was crushed. India lay mauled and bleeding, under the heels of the British conquerors. All that was left was the memory of the heroism of those who rose in the Great Revolt together with a burning sense of frustration, which in the coming decades was to develop into a great movement of national resistance.

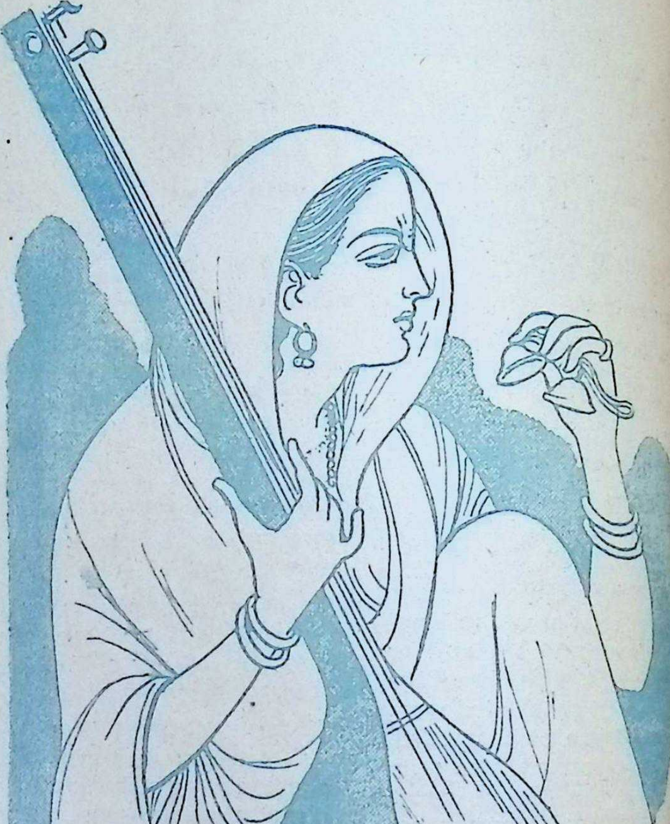
Many were the grievances and diverse the motives which led the chiefs, the leaders, the sepoys, the taluqdars and others to rise in revolt. Though they could not combine under common leadership, they were all united in their hatred of the British and in their desire to get rid of them.

In this new-born popular desire to get rid of the foreigner, the foundation of our national struggle for freedom was laid.

It was the Great Revolt—whatever its weaknesses and whatever the excesses—which united India nationally against the conquering foreigner.

It is one of the misfortunes of history that at that supreme crisis in 1857-58, India could not produce a Napoleon-like general who could forge the soldiery into an

*(Continued on page 23)*



**MEERABAI** *Sketch:* R. Ra

# NANDALALA

### Meerabai

You must strive and seek, my soul, the Lord's glory sing,
All your love and fondness all to Him must you bring.
If by eating fruits and roots Hari could be had,
A monkey I would become and even a bat.

If by daily ablution Hari could be won,
Animal of the water I would become one.
If worshipping "Tulsi" plant Hari could be found,
I would worship then at all "Tulsi" groves around.

If Hari could be gained by stone-worship too,
Then hills and mountains I would offer worship to.
If feeding on grass and straw could bring Hari near,
Then many a goat is there, and many a deer.
If by shunning wives and women Hari could be got,
Then lots of eunuchs are there, indeed quite a lot.

If by taking drinks of milk Hari could be seen,
Then calves and babes in plenty are there on the scene.
Save through love and devotion, Meera submits so,
Access to Nandalala not possible O.

[Translated into English by *Sri Haridas Chatterji from the original.*]

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# Advaita and Modern Scienc

**• V. S. Ramnatha Sastri •**

ADVANCING modern science has been taking pains to have a scientific conception of the ultimate nature of matter and energy. The basic atom is defined as composed of positive and negative forces, Electrons and Protons. The breaking of the atom has been attempted with dangerous consequences to humanity, the atom bomb being used for its wholesale destruction. But still the fact remains it is breakable atom and not the element after analysis.

Matter has not yet been defined because all notions and view-points are still in a liquid state. Matter is radiation and radiation is matter they say. Dr. C. V. Raman goes a step further and includes sound molecules into the composition of matter. Putting things together matter would include in its composite nature heat, light, radiation, sound, electricity and magnetism to hold them together into a basic atom. In other words the atom when broken or sublimed discharges all the above forces or energy with their resultant effects. Atomic matter thus occupies a point on a plane defined by the cardinal points but still having no magnitude. The atom thus be one (void) molec sembling ether or *akasa* t defying eyes, telescopes and delicate instruments.

Scientists are ever bus their experiments at a ver cost, labour and risk b Rishis depended on me for identical purposes and better and permanent res values. The human mind their laboratory in which blasted, as it were, every e to find out its nature, the obeyed on scientific bases.

Compare now the ato Kanada, the father of theory and the Sankhyan with the above and we may catch the counterparts and at the nature of the atom b plying the links. Kanada lates the atoms as *dra* substance in which all modes and moods of energy They are the atoms of Water, Fire and Air. The S of Kapila advances on this and arranges them into *gunas* or essences which into five *bhutas* as Earth Fire, Air and Ether. In his the matter (basic) assu nature, viz., mass (inertia), energy and mind. These arrange and rearrange lves to form the universe. basic state the matter or is essentially composed of three, mass, energy and or as in modern scientific logy atomic matter radiant heat, light, energy, sound, ity and magnetism.

basic mother or mind- is the Savitri, Bhuta Yoni, diti of the Vedas. Aditi माता) is Akhandita, the mother of Gods or devas gy in general, her ultimate being indivisible. According Vedic conception she is i and Saraswati also—in- light, sound and mind of her nature respectively (वेद माता). She (Aditi) ed by her sister Diti and manifold) who transforms herself into the vast uni- Both are sisters or two of one primordial matter or *Mula Prakriti*). She Anima and Devata of the ya *Upanishad* who transforms herself into three primary Their products or modes ods are depicted as the Prajapathi, the Lord of tion, in the texts as बवापत्या: देवाभ्यसुराश्च । the source of all, the root and Diti its manifestation the other agents to into this vast expanse. Aditi represents the Sattva element in creation and Diti, the other two elements thereof, Rajas and Tamas. Aditi helps involution also but Diti to evolution into coarser and unhealthy forms. Aditi is the Mahat Brahma (मम योनि:)of the Gita and she converts herself into Diti for the propagation of the Race and universe. Bhagavan claims her as *His* and expands Prakriti into its Para (higher) and Apara (Lower) aspects, with her eight modes. Kanada and Sankhya doctrines expound the phenomena of universe keeping its soul or God apart, assigning Him only supervising or overseeing functions while the Vedic doctrine traces every effect from Brahman, the Great Cause—both material and efficient.

Matter and soul are the manifestations of a single Prakriti (Brahman) in the language of *Vedanta Sutras* and *Gita.* If science stops with matter, or basic atom or Prakriti, philosophy advances upon it, to link it with God or the soul of the universe. And God or Brahman, the Great Cause, cannot be viewed separately from His mode, the atomic Prakriti Akasic, Mahat or Maya. The Vedic Texts:—एकमेवाद्वितीयं ब्रह्म, नेहनानाऽस्ति, परं चापरंचब्रह्म, bring out the above truths by declaring that Brahman is one without a second, Param and Aparam, and none else exists. All nature is Maya, adjunct to Brahman viewed as the Cause of the Universe and void or illusion viewed absolutely. The related nature presupposes an unrelated or absolute state. Human mind can at best conceive that stage and perhaps with the proviso—that conceptual stage aided by constant and unbroken meditation brings about the atonement.

This idea is beautifully expressed by Sage Vasishta in the Rig Vedic Verse:—

न विजानामि यदि वेदमास्पि निण्यः सन्नडो
मनसा चरामि ।
यदामागन्य थमता ऋतस्यारिद्वाचो अश्नुवे
भागमस्याः ।।

which means as follows:—

**"I can't guess, know or experience fully whether I am this (all I see and feel) or that (Brahma), because I am fettered, as it were, by ignorance or illusion. My mind wavers thither and hither. But, when I am fortunate enough to get God or Cosmic Consciousness or literally when it comes to me—I am sure to attain that wealth immortal through the Divine Word. In other words the Mahavakya or the real essence of the Vedas will reveal to me my own nature."**

The above *chinta* or meditation clearly brings together Modern Science and Advaita (the essence of the Vedas) and no difficulty need be felt in reconciling both. Science agrees that all physical structure and energy is one but ignores God for want of material aids to experiment, observe and generalise. Instinctively the thinking man feels the n and presence of the u Cause based on a desparate or defiance of his will *kara*) in all he wants.

To want is to go out of self and to be in others' re bondage or slavery. Modern may traverse the earth, na the seas and air or other spheres but he is sure to at the self-port—the point where from he started. one's self admits of no mo or vibration. And God-self— *Meta-I* is immutable. With without, the thinking man e ences the ultimate, which i other than God, Brahman o own essence-self (Purusha).

The above Vedic sources cate that the Vipra Sandhy Gayatri, if properly done, certainly lead to the pr goal—Advaita. Here and alone the Veda speaks first ब्रह्मैवसन् ब्रह्माप्येति meaning Gayatri Upasaka attains were) Brahma, his own or essence, literally being man already."

Thus the Basis Atom or A of the Sankhyas—a composit is the Mother of Devas Asuras of Vedas and the M the Vedantins. This *Maya* not be separated from Ma Iswara or the Lord of c and also the Absolute Unm Brahman. And the prese God in the Atom has not ye proved by Science. Perh

o this; because it is God's
ourth dimension has been
s the basis of the theory
ivity. It is broadly speak-
me". The expression
Time" means that space
e are not separate entities
involved with the other.
he succeeds in travelling
han light will be able theo-
at least to go backwards
and view past events.
ture has such potency.
tom is therefore the es-
the space-time formula
ourth dimension, Truth,
Wits and above all the
principle or principal of philosophy and metaphysics. Its domain is physics—with an intimate connection with the *"Meta-I"*, the soul of the universe.

The intelligent man may yet become light-proof (नैनं गरोहिनस्ति), lightning does not injure him or beyond light rays and years. The yogi he then becomes having realised the swiftness of his mind over sound, light, heat and electricity. In fact he sublimates himself into Jyotis—Para Brahman having transcended the solar and other systems. He becomes a Kamacharin and goes as he pleases over all regions realising his Brahmanhood.

## KULAPATI'S LETTER No. 127—*contd.*

nt of victory; nor give
to a wise leader like
gton to convert the revolt
general movement of resis-
ading to a war of freedom.
e Spirit was not ripe; the
re of centuries of Indian
ion had still to be shaken

Great Revolt led to the
ce of our Will for Free-
ncertain and feeble though
The first step towards in-
n had been taken. It was
the succeeding decades, to
d Saraswati, to the founders and leaders of the Congress, to Tilak, Aurobindo and Gandhi, to translate the will of a disarmed and overwhelmed country into a universal movement of resistance, which, ultimately, under the leadership of the Mahatma, blossomed into the non-violent war of civil disobedience, and led to the freedom of India on August 15, 1947.

Yours sincerely,

*READ . . .*

**OUR POPULAR HINDI JOURNAL**

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Ramakrishna Upanishad—7

# VING

CE

e rose breatheth sweetness
s own nature, so the heart
enevolent man produceth
orks.
oyeth the ease and tran-
his own breast; and he
the happiness an

# WOMANHOOD AND MOTHERHOOD

BHAGAWAN Ramakrishna constantly regarded all women as embodiments of the The Devi manifests Herself en. The women that you re so many aspects or forms Divine Mother. So, when e any of them, you must r mind with reverence like ing into the shrine of the Herself and feel that the is giving *darshan* to you that woman. Regard all as the Devi's forms and them, whether those women are good-natured or evil-d. You and I have no right re or praise them. We understand the cosmic the Devi which has called d into being. Our duty is to bow humbly to Her will. All women are the Devi's forms. You adore the decorated image of the Devi in the shrine. These women are the living forms of the same Devi. You must bow to them as well.

"Gurudev! How should we conduct ourselves before womankind?" asked a disciple of the Paramahamsa.

"He who has had *darshan* of God by His grace need have no fears about women. He will look on all women as images of our common Mother. He will realize that the great Devi manifests Herself in the various women he sees around him and he will worship them as such. He will worship them with love and devotion as

*READ . . .*

**OUR POP**

[भारतीय जीवन, साहि

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Regard
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living
women
are visi-
Devi."
Sri Rama-
the Tantric

way, some persons worship the Devi in the company of women devotees. Do you approve of that?"

In Bengal and certain other places, some people follow the Sakta form of worship. There are also evil men among them. It was about these men that the disciple put this question. Sri Ramakrishna uttered a warning in these terms:

"This is a dangerous method. Ordinary men should not adopt it. Following this very difficult path, one may be led into sin. Considering a woman as Sakti and worshipping her as such is a part of the Tantric mode of worship. This can be done in three ways. First, the devotee may consider himself as a son. He worships a woman with such affection and respect as a son shows to his mother. Second, the devotee may consider himself as a woman-friend or companion and worship her with that atti

"Of these two, the worship the Devi as one's mother—to main steadfast in that attitude to lose oneself in it—is the rior way. To look on Her friend and worship Her as su also good.

"There is a third way. Th the bride-bridegroom atti This is a dangerous method must not be followed."

In the Tantras, there is de ed a method of worshipping cret a living woman as the in the same way as we wo an image in a temple. The mahamsa prohibits this. Sp about his own experience, he "I have spent two years in Tantric practice. I practise attitude of friend and of chi found the attitude of a child mother most congenial. I never worshipped the Devi ing on Her as my spouse. I difficult method, indeed. I forbid it altogether."

Some one asked Bha "Why don't you lead a hous er's life with your wife?" H a story by way of answer:

"One day, Ganesa, Param son, scratched a cat with his Later he went to his mothe saw scratches on her cheek did you get these scr mother?' he asked, 'Who ha you thus?'

Parvati replied, 'Child. yo done this. You scratched m with your nails.'

*(Continued on page 2*

# SANE LIVING

## 23. BENEVOLENCE

WHEN thou considerest thy wants, when thou beholdest thy imperfections, acknow- his goodness, O son of huma- who honoured thee with endowed thee with speech, placed thee in society to re- and confer reciprocal helps mutual obligations.

food, thy clothing, thy con- ce of habitation, thy pro- from the injuries, thy en- nt of the comforts and the res, of life, all these thou to the assistance of others, couldst not enjoy but in the s of society.

is thy duty, therefore, to be a to mankind, as it is thy in- that man should be friendly ee.

As the rose breatheth sweetness from its own nature, so the heart of a benevolent man produceth good works.

He enjoyeth the ease and tranquillity of his own breast; and he rejoiceth in the happiness and prosperity of his neighbour.

He openeth not his ear unto slander; the faults and the failings of men give pain to his heart.

His desire is to do good, and he searcheth out the occasions thereof; in removing the oppression of another, he relieveth himself.

From the largeness of his mind he comprehendeth in his wishes the happiness of all men; and from the generosity of his heart he endeavoureth to promote it.

## 24. JUSTICE

HE peace of society depeneth on justice; the happiess of individuals, on the enjoyment of all their pos-s.

the desires of thy heart, re, within the bounds of ion; let the hand of jusd them aright.

Cast not an evil eye on the goods of thy neighbour; let, whatever is his property be sacred from thy touch.

Let no temptation allure, nor any provocation excite, thee to lift up thy hand to the hazard of his life.

Defame him not in his character;

bear no false witness against him.

Corrupt not his servant to cheat or forsake him; and the wife of his bosom, O tempt not to sin.

It will be a grief to his heart, which thou canst not relieve; an injury to his life, which no reparation can atone.

In thy dealings with men, be impartial and just; and do unto them as thou wouldest they should do unto thee.

Be faithful to thy trust, and deceive not the man who relieth upon thee; be assured, it is less evil in the sight of God to steal than to betray.

Oppress not the poor, and defraud not of his hire the labouring man.

When thou sellest for gain, the whispering of conscience, be satisfied with moderation; from the ignorance of the b make advantage to thyself.

Pay the debts which thou ow for he who gave thee credit, r upon thy honour; and to with from him his due is both m and unjust.

Finally, O son of society, mine thy heart; call rememb to thy aid, and, if in any of t things thou findest thou transgressed, take sorrow shame to thyself, and make s reparation to the utmost of power.

[*To be cont*

## WOMANHOOD AND MOTHERHOOD—*Contd.*

'How is this mother? When did I scratch you?' asked Ganesa.

'Darling! Have you forgotten what you did to the cat?' said Gauri.

Ganesa asked: 'Yes. I did scratch the cat. But why do the scratches appear on your cheek?'

The mother replied, 'Child, don't you know that the whole world is my body? If any one hurts any living creature, he hurts me.'

"After this Ganesa could marry none. Every woman he saw peared to him as his m Womankind signified the D Mother to him. So he gave u thought of marriage. Even my eyes too, every woman to be Parvati Herself. Wh I do?"

[From *Sri Ramakrishna Up* by Sri C. Rajagopalachari, pub and copyrighted by Sri Rama Math, Mylapore, Madras-4, who kindly permitted us to quote.]

[*To be cont*

h Prasad

# The New Calendar

A CALENDAR is a system by which the beginning, the length and the sub-divisions civil year are fixed; and the year is the year adopted for n use. In every country world the civil year consists whole number of days and mber of days in it is general- adjusted that in the long the civil year is equal to the al year.

natural year is the period comprises one whole set of s. Thus the natural year average period from one to the return of the same In fact, the year is often d to by a particular season. we speak of a girl of sixteen s. The usual vedic bless- "May you live a hundred s!"

country of the world had e in determining the length year. The Muslims have today a year for religious s which consists of exactly lunar months. This year of the natural year by 11 days. Such a year is unsuitable for the col- of taxes, for in about five the taxes will have to be collected two months before the crops would be ready. The Muslim rulers of India had, therefore, to use another year called the *Fasli* year, which means the crop year.

Before the reform by Julius Caesar in B.C. 45, the Europeans had no fixed year. The beginning of the year was announced in Rome by a trumpet call, and the word calendar is, in fact, related to the word call. Due to the clumsiness, and often dishonesty, of the people who were in charge of calculating the beginning of the year, the calendar of those times had got into a hopeless muddle, and Julius Caesar had to put 67 extra days in one particular year to wipe out the accumulated errors.

Julius Caesar ordered that every fourth year should be a leap year consisting of three hundred and sixty-six days and the ordinary years coming in between the leap years, should contain one day less. This arrangement, known now as the Julian calendar, made the civil year a little longer than the natural year.

As the years rolled on, the error in the length of the Julian year began to accumulate, with the result that the Christian festivals began to occur in a somewhat different season than formerly. To remedy this state of affairs, Pope Gregory XIII in A.D. 1582 ordered that the century years, like the years 1200, 1300, 1400, etc., should be leap years only when their number was divisible by 400. This reduced the number of leap years in a period of 400 years from one hundred to ninety-seven.

The length of the Gregorian year thus came very near to the natural year; so near, in fact, that the accumulated difference will amount to a day in about 2000 years. Europe and India are following the Gregorian calendar. When England first adopted the Gregorian calendar, 12 days had to be left out in order to compensate for the accumulated errors, so that the people of England had the 14th of September on the day following the 2nd of September in the year 1752.

Although for official purposes, India has been using the Gregorian calendar, the people have not given up the indigenous calendar. For religious and business purposes, the Hindu calendar has been in use throughout this vast land from times immemorial. But an unfortunate feature is the use of slightly different systems in different parts of the country.

In Uttar Pradesh, the lunar Hindu month begins and ends with a full moon, in the South it begins and ends with a new moon, and in Bengal solar months used which do not synchro with any phase of the moon at Moreover, some recognise one cient book as the authority for calendar, and some another, that there are differences to extent of a day or a month in dates and the names of the cur months.

To remedy this state of af the Government of India app ed, in 1952, a Committee to mine the various current Hi calendars, and suggest some forms for their unification. late Dr. M. N. Saha was its ch man and the present writer one of its members.

A major defect of the Hi calendar is that the adopted le of the year is slightly wrong. error is, in fact, very slight; it has gone on accumulating, that our festivals are now be with respect to the seasons about 22 days. The months, occur later by the same numb days. A single example w suffice. There is a saying in U Pradesh which fixes the 40 which are the coldest. It says fifteen days of *Dhanu* and ty-five days of *Makar* should reckoned as the forty days of ter. Now *Makar* occurs on 14th of January. So the co days according to the above let should be from the 31st De ber to the 8th February. Sur the 9th of February is not as as the 30th of December.

It is evident that the mo

shifted with respect to the ever since these Hindi lines composed. Really, if we al- error in the adopted length year to accumulate for a thousand years more, the raining months of *Savun* *Bhadon* will occur in mid- r.

most important recommen- of the Calendar Reform ittee, which submitted its sals to the Government of in 1954, is to alter the length year slightly to make it cor- with the natural year closely. The alteration is so that none, but the expert ng maker, will be able to the difference, but the effect change will be very impor- viz. no further errors will in and the Hindu festivals ccur in future in the same as they do at present.

regards the error which has accumulated and amounts to about 22 days, the Com- did not think it advisable to end dropping of any days. mission of 22 days would upset everyone in India, al- Julius Caesar included 67 days in one year and the people left out 12 days in year. So the Hindu *lunar* r will go on as at present. to secure uniformity in the of the *solar* months used in Assam and Orissa as com- with those used in Tamil it has been recommended the solar months in Bengal, Assam and Orissa should begin about seven days later than now, and the solar months in Tamil Nad should start about 23 days earlier than now, for at present, the month called *Vaishakha* in Bengal is called *Chaitra* in Tamil Nad.

The other changes recommended by the Calendar Reform Committee are of a minor nature, and all aim at securing uniformity throughout India. Of these the recommendation which has been criticised the most is the one which desired the *Saka* era to be universally used. The reason for this recommendation is that the *Saka* era is already in use in most parts of India, and in the remaining parts of India it is used at least as a second alternative to the *Vikram* era.

People have objected to it on sentimental grounds chiefly because it is not as old as the *Vikram* era. Some have even suggested the introduction of the Buddha era on the ground that this would be older still. Scientifically considered, there is no harm in using any era, but uniformity is desirable throughout India.

The recommendations of the Calendar Reform Committee require the minimum changes which would ensure uniformity and prevent further errors from accumulating. They are well worth adoption. A five-year Panchang based on these recommendations has already been published by the Government, and a Panchang will

(*Continued on page 59*)

LUX
TOILET SOAP
LUX
TOILET SOAP

Smriti Biswas

says

"I choose Lux Toilet Soap... for its whiteness and purity!"

Smriti Biswas has a sultry, exciting loveliness...and a glowing, flawless complexion. She cares for her skin the gentlest, safest way she knows. She chooses Lux Toilet Soap—pure, fragrant, wonderfully mild!

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# BHARATIYA VIDYA BHAVAN

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### SKRIT KOVID

Class Nos.—37, 38, 43.
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51, 53, 57, 58, 59, 60, 63, 65, 67.
Class Nos.—3, 9, 13, 14, 18, 19, 20, 24,
33, 36, 49, 64, 66.

### SKRIT PARICHAYA

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Class Nos.—1, 2, 4, 5, 12, 17, 19, 20, 30,
43, 44, 47, 51, 55, 58, 60, 67, 69,
85, 87, 90, 93, 94, 96, 98, 99.
7, 11, 17, 18, 20, 23A, 28, 30, 32,
39, 40, 41, 44, 45, 47.
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## *SANSKRIT PRARAMBHA*

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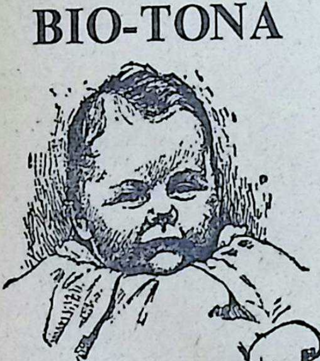
BIO-TONA



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64, 66A, 71, 72, 80, 85, 86, 87, 89.

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3502, 12, 42, 51, 54, 55, 59, 60, 63, 68, 78, 84, 87, 97.

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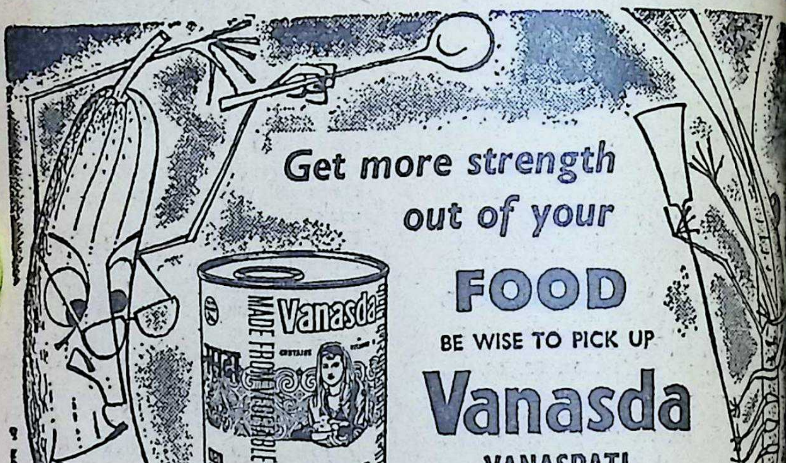
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## A CORRECTION

**The cover picture of our Journal dated April 21, 1957, was erroneously given. The panel is from Chidambaram and the Photographer, Sri Mohan Khokar, Baroda.**

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1703, 5, 6, 7, 13, 16, 32, 33, 41, 49, 54, 57, 60, 61, 64.

1802, 8, 9, 11, 12, 13, 16, 17, 18, 24, 36, 37, 40, 45, 57, 63, 66, 77, 78, 81, 85, 86, 90.

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2200, 2, 6, 7, 10, 11, 16, 23, 32, 33, 47, 50, 51, 58, 65, 72, 78.

2323, 25, 27, 44, 50, 56, 59, 61, 68, 69, 70, 71, 78, 79, 80, 86, 90, 97, 98.

2401, 13, 14, 15, 32, 38, 40, 43, 52, 60, 74, 76, 79, 83.

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2707, 21, 27, 29, 30, 34, 35, 37, 42, 43, 49, 57, 58, 61, 66, 68, 69, 71, 73, 88, 92, 94.

2841, 61, 85, 87, 96, 98 99.

2946, 47, 51, 52, 56, 69, 76, 94, 95, 99.

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3154, 55, 56, 70, 88, 96.

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3300, 7, 10, 11, 24, 39, 67, 70, 73, 88.

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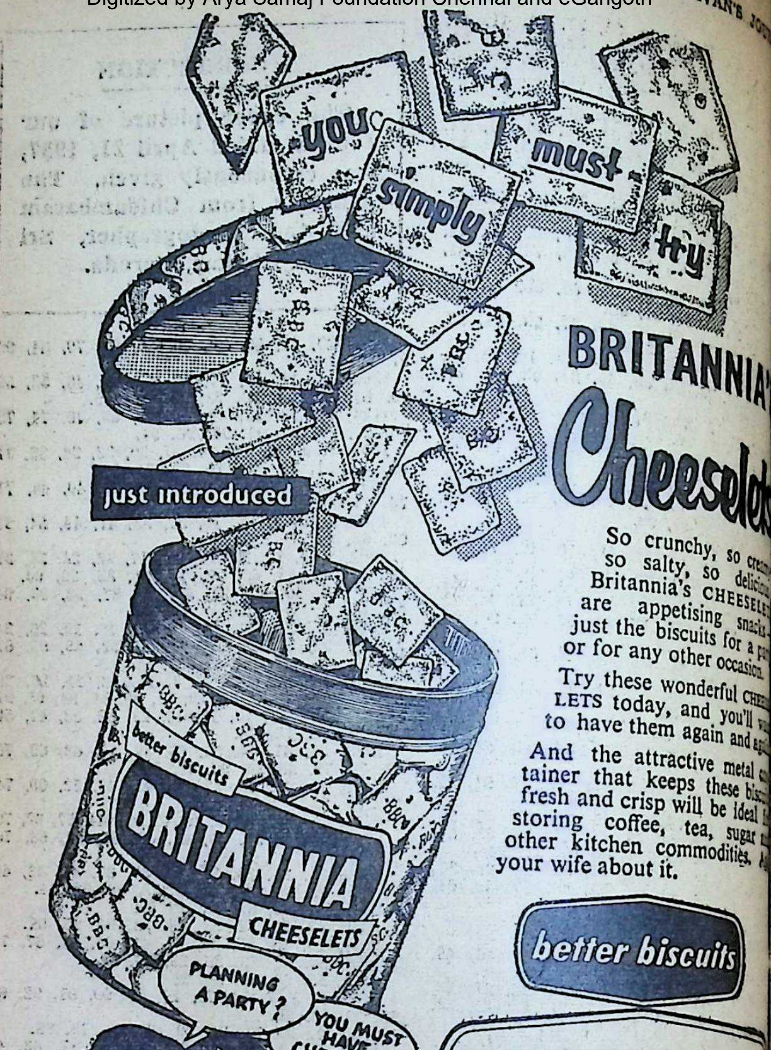
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# BANANAS

### Sahib Singh Ahuja

plantain or banana fruit s old as civilisation itself. The Greek Historian, Pliny, corded in his chronicles of er's invasion of India that ek had a word for it, hav- e across the marvel of a lled 'pala', which is still its Indian name.

er the banana first grew in r some other parts of Asia definitely known. But it nitely from India that the raders carried the plant to Africa from where it travel- Guinea. The Portuguese across it in 1482, recognised d value, named it 'banana' nsported it to the Canary s; it was perhaps from there the first consignment of the reached Europe.

es being grown in India, it ensively cultivated in Ja- Honduras, Mexico, Brazil, ia, the Canary Islands, Pa- Cuba, Guatemala, Haiti, sa, and the Cameroons. of these countries have deve- a lucrative export in bana- the chief purchasers being the States, Great Britain and st of Europe.

until after the first World d banana become a fruit of n use in the West. This ly after the discovery that the correct temperature for their transport is 11.7 degrees centigrade. All modern freighters engaged in this trade are equipped with regulators which maintain the storage chambers at the correct temperature at all times. One of the biggest exporters of the fruit is the West Indies and landing operations in its harbours present a very impressive sight.

Everything about banana is big. The tree has large trunk and an outsize flower—every tree has only one flower. The height of the tree is about 8 to 9 feet and the diameter of the trunk usually varies from 1½ to 2 feet.

The banana leaf, one of the largest in the vegetable world, is usually between 10 to 12 feet long and two feet across. High up between the leaves is an arm which bends over leaves. On this arm hangs the green bud whose sepals open to show a highly remarkable flower, a row of green mittens with a white crocheted edge. They grow in a spiral round the green arm and underneath hangs a purple bloom.

Slowly the mittens develop separate fingers pointing upwards, and each finger grows into a banana. And after ten months, when the whole gigantic plant is finished, yet another strange growth appears from its end, a kind of green backbone at the end of which there still hangs the gigantic flower. This red flower. is cooked and forms a very palatable dish.

Every banana plant bears only one bunch. After this is taken away, the entire plant is cut off and left to rot where it lies, thus making other fertilizers unnecessary. But from the root stump a new plant has meanwhile grown and this takes about six to fourteen months, depending on the variety, for fruiting.

Though many varieties of plantains are grown in India, only about half a dozen types are popular in the city markets. The Deshi, Sone, Bombay, Bhusawali, and Calcutta species are most famous of all the varieties. Bhusawali banana is the sweetest and most delicious.

Bananas grow in great bunches, which are cut from the tree while the fruit is still green, for if they were allowed to ripen on the tree, the skin would break open and insects would crawl in upon the fruit, spoiling it for our use. Fortunately bananas ripen perfectly at room temperature.

The distinguishing characteristic of all kinds of plantains is that they are rich in starch and sugar contents with high calorific value. It is estimated that a pound of the fruit yields about 220 calories of heat. In the unripe state, only starch is present, but during the process of ripening the starch is converted into sugar.

Contrary to the popular b plantains are easily digestib ticularly when they are ripe. starch content of bananas is of the best digestible sta equalling that of potatoes, hence they are very nutri even in unripened state. bananas make a good di cooking. The plantain leave used in religious ceremonies means of decoration. The *combined with milk nearly f a complete diet, which is co ed to be the best tolerated foods.*

Bananas have an anti action on the intestines, and effective in reducing the uric content of urine. The pit the inner portion of the t popularly known as 'Dantu' cooked makes an excellent p ration and is used extensivel the South Indians.

Its composition is: Water Protein: 1.3; Fat 0.2; Car drates 36.4; Minerals 0.7.

The bananas are a good s of the valuable mineral ele and contain vitamins A (car and C in moderate quantities a trace of vitamin B. It is that a mono-diet of plantai sometimes helpful in cases of thritis. They head the list of economy crops, as potatoes, s potatoes etc. They are a c fruit, within the easy reach of the poor and must be take everyone in season to offset dietary deficiencies which ar common in our country.

# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

*King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra. Vishwamitra renounces office.*

## 16

# RENUKA, A PRISONER

IN the afternoon, when the Tritsu general, Haryashwa, accompanied by several horsemen, arrived at the settlement of King Harishchandra, he was surprised to find the Bharata warriors armed and moving about everywhere.

With Vishwamitra performing a human sacrifice and having lost the office of High Priest of the Tritsus, he had expected to see the Bharatas completely deflated. But the sacrificial session in a small settlement had apparently been converted into a military camp and the Bharatas were moving about defiantly as if they had scored a great victory. Haryashwa soon learnt the reason for this unexpected turn. The sacrificial session had ended and Vishwamitra had come out of it as the darling of the Gods with a greater hold over Saptasindhu.

Haryashwa sent word that he had come with a message from King Sudasa to the "Best of the Bharatas", for by that dignity was Vishwamitra, though not a king, often known. He was therefore alarmed when he was led between two rows of armed warriors to where a young man sat on the throne with Sage Jamadagni beside him. Vishwamitra was nowhere to be seen.

“General, the Lord of the
ratas awaits you,” said Ja
the young Bharata general
greeted Haryashwa with a
monial welcome.

Haryashwa, half-dazed, r
forward towards the lion-sea
which Devadatta was seated.
even as he did so, he coul
help observing the angry lo
the Bharata warriors st
there.

Sage Jamadagni, the lord o
Bhrigus, understood why
Tritsu general was confused.

“Haryashwa,” he said q
“King Devadatta, the Best o
Bharatas, has been installed a
Lord of the Bharatas today.

Being an accomplished co
Haryashwa prostrated hims
fore the Bharata King in ce
nial courtesy. But he coul
help being mystified. Where
Vishwamitra? On Vishwa
accepting the joint High P
ship of the Tritsus and the B
ratas, Sudasa had also been a
ed as their common king;
then, was this sudden c
made? Was it a challenge t
Tritsus?

“General, we welcome
said Devadatta politely. “B
ed, please. Let us know

s the pleasure of your

f the Bharatas, I have re at the command of the Tritsus," Haryashwa re- "I am commanded to bring s Lomaharshini back to m."

Jamadagni smiled a little. fully protected by Vimad Bhrigus, would be miles now, far away from Har- s reach.

al, she has gone with her ther, the Best of Purus, utsa," said the sage.

t for?" asked Haryashwa, y surprise. Then he added: t take her back with me r happens."

al, that cannot be," said a sternly. "The Bharatas t permit forcible seizure of ncess."

shwa felt almost insulted. s not accustomed to being t a Tritsu could or could

can the sister of King be kept away from him?" d, a little impatiently.

who can return the Prin- ainst her will?" interposed aughty and impetuous a.

Jamadagni raised his hand r to command silence. "No ng in this strain," he said. hwa, you can, if you like,

go and pay your respects to King Kutsa. He is her grand-mother's brother and she is with him."

Some time later, when Haryashwa went to pay his respects to the Sage Vishwamitra, the danger which the Tritsus had invited by removing him from the priesthood, became clear. Haryashwa had expected that once Vishwamitra was removed, the Tritsus, unburdened by the Bharata alliance, would rise in stature and strength. But now it looked as if the common link of Vishwamitra having snapped, a civil war was inevitable. And with Vishwamitra emerging triumphant from the sacrificial sessions, the Gods alone knew what would be the response to the call of Vasishtha for a crusade.

Haryashwa found Vishwamitra wrapped in deep thought. His eyes grew sad with unexpressed grief, when Haryashwa informed the Sage of the purpose of his visit.

"Haryashwa, why do you want Loma to be married to Arjuna, the King of the Haihayas? You know that she does not like him. She is a spirited girl and would not obey King Sudasa's wishes easily," he said.

"But the Lord of the Tritsus has decided that she should be married to the King of the Haihayas; and he is in no way inferior to any king in Saptasindhu," replied Haryashwa.

"It will be an ill-assorted match for Loma, Haryashwa, and I sense nothing but unhappiness for her," said the Sage. "And why does King Sudasa behave in this way? If he had told me that he wished me to give up my office, I would have done so. I have no objection to his appointing the Master of Silence in my place. He is a great Rishi—perhaps the greatest among those who walk the path of *Rita*. But don't you see the consequence of acting in this way? Soon the Tritsus will be at war with the Bharatas, the Purus and the Bhrigus," added Vishwamitra heavily.

"Everything is in your hands, lord," said Haryashwa. "Even now you can ease the situation, if you will help us in destroying Bheda. All that the Lord of the Tritsus and the Master of Silence want is that the man who has so sacrilegiously defied our ancient laws should be punished."

"What can I do?" asked Vishwamitra. "The Gods have rendered me helpless. Even the twenty years of my *tapasya* has not removed the hatred which one Aryan tribe bears to another. How can I hope to remove it by a campaign of mutual destruction? I am not even acceptable to my Bharatas. How can I then be accepted as the leader of the whole of Saptasindhu? Haryashwa, the fact of the matter is, I have failed and you have won."

Haryashwa maintained silence.

"I know where I stand; I know what the Gods want do," continued the Sage. "I you will be going back to Tr ram tomorrow. Please my message to the Mas Silence."

"As my lord pleases," Haryashwa.

Vishwamitra continued to in a slow and sad voice. "G pay my respects to the Mas Silence. Tell him on my that I have always followe truth as the Gods have sho and I will do so always. I ed the office of High Priest when commanded to do so."

The Sage paused for a whil then continued as if he speaking to himself. "I wi relinquish this office. F I have given up the lordship Bharatas, for I have been to a source of weakness. Now I retire to a forest and foll truth in my own way. But mutual hatred between the ratas and Tritsus increases, blood of Aryas and Dasyus if destruction strikes the ri beautiful settlements of sindhu, the responsibility be mine."

The Sage again paused. As yashwa looked at his noble tenance which expressed deep sorrow, the Sage con "I know Bheda has acted He has perpetrated an a sacrilege. But do you thi

stand; I
ds want
Sage. "I
ack to T
Please
he Mast
pleases,"
inued to
oice, "G
the Mas
on my
s follow
ave sho
vays. I
gh Pries
o do so."
for a whi
s if he
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ffice. F
lordship
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used. A
is noble
xpressed
age con
acted s
an a
you thi

ll be happy by your shed-
ood on this scale? Why
e venom of colour to the
wrong which Bheda has
ed?"

a, do I understand that the
s will not help the Tritsus
troy Bheda?" asked Har-
a.

t depends upon the King of
aratas, not upon me," the
plied.

in reply to Haryashwa's
loud shouts were heard
as also the blowing of
and the neighing of
s.

t is this?" asked Haryash-
n surprise. He suspected
ery.

g the horses".... "Blow
ches".... "Get ready"....
e shouts from outside the

ta came in, his face aflame
nger. "Gurudev, General
hwa is a traitor."

" Haryashwa asked indi-
y.

proud Jayanta faced Har-
defiantly. "You left Arjuna
s men behind in ambush.
e has taken King Kutsa
" he accused.

" Vishwamitra asked in
"Is Renuka also a cap-
The wife of Sage Jamadagni!
rible."

t is this all about?" asked

Haryashwa, who was not quite clear as to what had happened. "I will enquire," he said as he tried to leave the room.

Jayanta placed his strong hand heavily on Haryashwa's shoulder. "General, I have to obey the command of the Lord of the Bharatas."

"Command?" asked Haryashwa.

"Yes, you and all the Tritsus are now our prisoners and will remain so, until King Kutsa and Amba are released."

"What do you mean?" asked Haryashwa.

Jayanta, who all this time was boiling with rage haughtily declaimed: "We have taken all your men captive. We have disarmed them. We have taken away their horses. You are also a prisoner."

Vishwamitra smiled meaningly. Haryashwa did not know what to say, as he himself was angry at the thoughtless action of Arjuna. He looked helplessly at Vishwamitra, who said, "Haryashwa, I cannot help you. I am neither the High Priest of the Bharatas nor their King."

Jamadagni's powerful voice was heard shouting for Jayanta.

"Is the Sage going with you?" inquired Vishwamitra of Jayanta.

"Yes, lord," said Jayanta. Then he turned to Haryashwa. "General, you must obey the command of the Lord of the Bharatas."

*(Continued on page 50)*

# Immortal India —71

J.H.DAVE

# PAITHAN

PAITHAN is situated in 19°-39' North 75°-26' East on the right bank of River Godavari and it is about 28 miles from Aurangabad. The author of the Periplus and Ptolemy call it Paithana or Baithana.

The author of the Periplus was a Yavana merchant or an Egyptian Greek and he has given a detailed account of the position of inland and foreign trade of India in his book called the *Periplus of the Erythraean Sea.* He made a voyage to India in the second half of the first century A.D. He has noted the names of various harbours and the first important harbour in his time was Barygaza or Bhrigukachchha i.e. the modern town of Broach on river Narmada. He has also mentioned Pratishthana or Paithan, Tagar or Ter, Surparaka or Sopara and Kalyan.

Indian tradition says that Pratishthana or Paithan on the Bank of river Godavari in the Aurangabad district was the capital of the Satavahana kings. Geography of Ptolemy also supports this tradition. According to P Baithana or Pratishthana w capital of Siriptolemaios Pulumavi, son of Gautam Satakarni and Ozeni or Ujja Malva, was the capital of nes or Chashtana.

According to the Puranas, the fall of Maurya Empire were ten rulers of the Sun nasty. They reigned for a of 112 years. The last Sunga was Devabhuti who was powered by his minister Vas the latter founded the Ka Kanvayana dynasty with kings who ruled for a period years. The last of the ruler was Susarman who throned by Simuk, the foun the Andhra or the Satav dynasty. Simuk ruled f years. This Puranic tradit also supported by various in tions which establish that destroyed the Kanva power latter half of the first B.C.

Satavahana dynasty is re-
to as the Andhra or the
hritya. According to le-
the Satavahana dynasty is
ed with the famous king
ana who is stated to have
the Saka era named after
The valorous deeds of a
brave rulers of the Sata-
dynasty are mixed up to-
and they find popular ex-
in the legendary Sali-
king.

reign of Satavahanas or
hrityas was very prospe-
d this has given rise to a
of traditional stories about
Salivahana is a Prakrit
on of Satavahana. The
Saka era is said to have
unded by Salivahana. As
of fact the word Saka has
so popular that it has come
an era.

ding to legend Saliva-
s the son of a brahmin
had come to Paithan to
with her two brothers in
e of a potter. Once when
gone to bathe in river
i. Sesha, the king of ser-
saw her and made love to
Subsequently she gave birth
ld through Sesha, and this
s known as Salivahana.

s brought up in the house
potter. When Vikrama-
king of Ujjayini, was told
would die at the hands of
in girl, he sent Vetala to
him. Vetala found out
ana. Thereupon Vikramaditya invaded Paithan. But Salivahana with his miraculous powers defeated him. It has been suggested that this Salivahana of the legend appears to be Vasisthiputra Pulumayi and that he and his father Gautamiputra Satakarni drove away the Sakas and fought with Chasthana, or Jayadaman and Rudradaman who had their capital at Ujjaiyini. Salivahanas or Satavahanas were in fact the enemies of Sakas but this very era is known as Salivahana Saka era and this fact is explained by stating that Vasishthiputra Satakarni, a brother of king Pulumayi married the daughter Rudradaman I and that as there was a matrimonial alliance between the Salivahanas and the Sakas, the two were put together in popular imagination.

Gunadhya, the famous author of *Brihatkatha* in Paisachi language is said to have been a minister of king Satavahana. The stories in *Brihatkatha* are stated to have been told to Gunadhya by a ghost named Kanabhuti. As they were written in blood, Salivahana is said to have refused to accept the work; but after some time Salivahana was informed of the captivating nature of these stories and he therefore desired to have them. By that time Gunadhya had burnt six out of the seven volumes of that book. Only one had remained in tact and it was recovered by the king.

Another legend says that Salivahana was once playing in a tank with his wives and was throwing water over them. One of them asked him not to throw water saying मोदकैः परिताडय माम् (Do not hit me by throwing water.) The king misunderstood her remark, brought several sweet-balls and threw them at her. Thereupon she ridiculed the king for his ignorance. The king wanted to learn grammar and his two ministers Gunadhya and Sarvavarman were after the job. The former undertook to teach grammar in six years while the latter in six months by propritiating God Karttikeya. It is said that as Sarvavarman began to repeat Sutras before Karttikeya repeated them, Karttikeya said that the new grammar which was known as the *Katantra* grammar, even though good, would not become equal to that of Panini's grammar.

The founder of the Satavahana family was Simuk. According to Puranas he was succeeded by his brother Krishna who ruled for eighteen years. Satakarni I is stated to be the son of Krishna. He had performed a horse-sacrifice. After his death there was a Scythian invasion. But Gautamiputra Satakarni once again regained power and his empire extended from Malva in the north to the Kanarese country in the South. He is called the destroyer of the Sakas, Yavanas and Pahlavas, who are respectively identified with the Scythians, the Greeks a Parthians.

Gautamiputra Satakarni was Vasishtiputra Pulumay made Prathistana or Paith capital. Vaijayanti in No nara and Amaravati in the District were the other flo cities in his time. Even there was a matrimonial a between the daughter of daman I and the brother Puluyami, Rudradaman I d hesitate to invade the South last illustrious prince of th vahana dynasty was Sri Satakarni.

There is a great conflict mion among scholars with to the identity of the rul founded the Saka era, wh gins from 78 A.D. Some opine that it was intended memorate the accession o Scythian ruler. Regardin date of Kanishka there is tainty. According to one flourished in about 78 A.D. few scholars are inclined gard him as the founder Saka era. Regarding the V era also which is said to hav founded in 58 B.C., opi divided.

According to Jain tr Vikramaditya was the son dabhilla who ruled from U Gardabhilla ruled for 13 ye he ravished the sister of K charya, the latter went ov Shahi or Saka prince and help of this ruler and his feated Gardabhilla. Kala- a afterwards went to the f King Satavahana at Pra- na or Paithan. Vikrama- gained the kingdom of Uj- started the Vikrama Era igned for 60 years. He had ccessors. 135 years after rama Era the Sakas expel- descendants of Vikrama- d conquered his kingdom. dition appears to be historical and it has no incoherently rous element compelling reject it.

inhabitants of Paithan or hana are referred to as s. Paithan, Tagara and were some of the towns in rishing condition. During ivahana rule Paithan was centre of trade. Paithan d in prosperity after the was shifted to Devgarh. tter city was captured by medans in 1295 A.D.

n was also a great centre ning. Jnaneswar Maharaj s brethren are said to have d their *Suddhipatra* from hmins of Paithan. During me flourished Hemadri the ted author of Dharma Shas- a great polymath. He was ister in the reigns of Maha- nd Ramachandra. He is ous author of *Chaturvarga* mani, a huge digest on a Shastra in four parts. va, another famous author protegee of Hemadri and is hor of *Harileela*, which is an abstract of *Bhagavata* and also of *Muktaphala*, a treatise of Vaishnavite doctrines. Hemadri was connected with official records and is stated to have introduced the Modi form of writing in Marathi.

Eknath, one of the great Maharashtrian saints, is said to belong to Paithan. He flourished in the 16th century A.D. From his teacher Janardanswami he studied *Jnanesvari* and *Amritanubhava*. He was given the *mantra* of Viththala and was asked by his Guru to give food to every one irrespective of his high or low community. He studied Yoga and is said to have had the realisation of Krishna. His first work is his commentary on the *Chatuhsloki Bhagavata*. His elaborate commentary on the eleventh *skandha* of *Bhagavata* is considered as one of the three Prasthanas of the Varkaris. The other two Prasthanas are the Jnanesvari and the Gathas of Tukaram. In Saka year 1506 Eknath corrected and re-edited the text of Jnanesvari. He was known for his patience, courtesy. want of anger, intense devotion to God and other superb saintly qualities and numerous stories are current about him illustrating these high qualities. He died in Paithan in 1599 A.D.

The family of Narayana Bhatta belongs to Paithan. The first famous member of this family was Govinda. The family belonged to the Viswamitra Gotra. His son was Ramesvara who was very well versed in Mimamsa, Vyakarana and Darsana. He had three sons, the eldest being Narayana. He was the most illustrious member of the family. He is the author of numerous works. He is referred to as *"Jagad Guru"* because he persuaded the Muslim Suba of Banaras to permit him in getting reconstructed the temple of Lord Visvanath at Banaras. He was a profound scholar and is profusely quoted with great reverence. He had three sons, Ramakrishna, Sankara and Govinda. Ramakrishna had three sons, Dinkara, Kamalakara and Lakshmana. Both Dinkara and Kamalakara are celebrated authors of Mimamsa and Dharma Shastra works. Sankara had four sons, Raghunatha, Damodara, Nrisimha and Nilakantha. After Narayana Bhatta, Kamalakara and Nilkantha are the most illustr authors in this family which uniformly produced a series learned scholars and authors. kara was the father of Visve who is more popularly known the name of Gaga Bhatta. He ficiated at the coronation c mony of Sivaji Maharaj, founder of the Maratha empire

It will be seen that for sev centuries Paithan remained capital and the centre of tra Southern India and for many turies thereafter it continued remain a centre of learning. T present modest town of Pa occupies a very small portio the old city and mounds of ruins of the old city have b observed to the east of the dern town. The town has also Eknath temple and several o temples.

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## BHAGAWAN PARASHURAMA—*Contd.*

Haryashwa knew he could not resist the command of the lord. He saw two stalwart warriors standing outside the door, waiting to escort him.

If a powerful king like Kutsa could be taken captive in this cowardly fashion immediately after a successful sacrificial session, together with the universally respected Renuka, wife of the lord of the Bhrigus, things were pretty serious. The sympathy of the Arya tribes would be with Purus and the Bhrigus and allied Bharatas.

Vishwamitra turned to Hary wa with a smile. He said, "I easy to set fire to a house; i difficult to extinguish the fi But you are not to blame. In s difficulties we can only subm the will of the Gods. What can we do?"

*[To be conti*

# SANSKRIT LESSONS

## XV

### WORDS

न्नम् = Grain
न्यम् = Grain
णम् = Grass
त्रम् = Land
लम् = Plough
जम् = Seed
लवालम् = Basin of water round the root of a tree
ष्ठीगृहम् = Club
यणम् = Purchase
णिक: = Merchant
लिक: = Ploughman
र्षाकाल: = Rainy season

मेघ: = Cloud
कृषिक: } = Farmer
कृषीवल: }
स्वाप: = Sleep
दीप: = Lamp
गुड: = Sugar
खेट: = Small town
खेटक: = Village
व्यायाम: = Exercise
विक्रय: = Sale
आपण: = Shop
हट्ट: = Market

XVI. Translate into English :—

स: कृषीवल: अस्ति । कृषिक: खेटके निवसति । तस्य समीपे वृषभा: सन्ति । कृषीवलस्य समीपे दीप: ज्वलति । दीपस्य प्रकाशे बालक: पुस्तकं पठति । बालक: प्रात:काले क्षेत्रे व्यायामं करोति । तस्य पिता क्षेत्रेषु अटति । क्षेत्रेषु धान्यं अस्ति। तस्मिन् खेटे एक: हट्ट: अस्ति। हट्टे अनेके आपणा: सन्ति। आपणे आपणिक: व्यापारं करोति । कृषिक: आपणे गच्छति । स: तत्र धान्यस्य क्रयणं करोति । आपणिक: गुडस्य विक्रयं करोति । कृषीवला: सायंकाले गोष्ठीगृहे वार्तालापं कुर्वन्ति ।

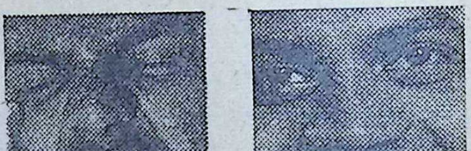
XVII. Please write the answers to the following questions:

सस्यं कुत्र उत्पद्यते? तृणानि कः खादति? कृषिकः किं करोति? मेघा
कुत्र सन्ति? वर्षाकाले त्वं कुत्र गच्छसि? बलीवर्दः कुत्र अस्ति? त्वं कु
गमिष्यसि? आलवाले किं अस्ति? हट्टे किं भवति?

## ANSWERS TO EXERCISES:

XIV. १. रामः कुत्र क्रीडति? २. किं त्वं न क्रीडसि? ३. अहमपि तेन स
क्रीडिष्यामि। ४. सः तत्र किमर्थं व्यर्थं अटति? ५. अहं तद्वत् न अटामि।
६. तत्र किं भविष्यति? ७. मया साकं कोऽन्यः क्रीडिष्यति? ८. अहं त
सायंकाले क्रीडामि। ९. पुजारी देवस्य अर्चनां करोति। १०. सर्वे दे
अर्चिष्यन्ति।

XV. १. उद्यानं अतीव रमणीयम्। २. गृहस्य समीपे मन्दिरं वर्तते। ३. कृषी
वलः क्षेत्रं कर्षति। ४. तेन पत्रं लिखितम्। ५. कुत्र त्वं गच्छसि? ६. पश्चात्
अहं द्रक्ष्यामि। ७. अश्वः वेगेन धावति। ८. रामः श्वः चलिष्यति। ९. अहं
त्वया सार्धं आगमिष्यामि। १०. अहं मम पाठं लिखामि।



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# Classical Music and SPIRITUA EXPERIENC

**• V. R. Talasikar •**

**In this article the author enters a powerful plea for the resuscitation of classical music from its present decadence in the shape of film and radio-songs.**

ART is an embodiment of the creative energy of people and a reflex of their social environments. Reflecting the devotional life of the people in the Vedic period, the Samvedic hymns, employing no more than three *swaras*, never failed to create an august atmosphere.

Later, the patronage of kings and feudal lords nurtured the tradition of classical music. Learning at the feet of the preceptor went on till the beginning of the Second World War.

The growth of natural sciences in the Western world and the industrial revival setting in India after the first World War fostered a mechanistic way of life and a materialistic sense of values. An age of commercial art took birth. The Indian economy leaning more and more towards urbanisation and an indiscriminate acceptance of the social and moral values of the West did not fail to cast their shadow on the Indian classical music. In the whirl of
cracy and the zeal for the
tion of a classless society,
lords and princes who were
main bulwarks of classical
melted away and music was
to gape at the masses for
age and survival. The
charms and the highest
delights of music that used
exhibited in the select
of appreciative critics and
connoisseurs, got banished
our music.

Then, the idea that the
cratic organisation of society
a pre-requisite of high
came under severe criticism.
fact that culture requires
is, however, hardly a
justification for the maint
of a leisure class. For every
which the aristocracy has
ed and for every true
art, it has supported a
wastrels. An intelligent
will know how to subsidise
who possess peculiar gifts

nd the sciences and free from the necessity of en- g in immediately useful toil". ld Neibhur: *Moral Man & l Society*). This logic ap- to be plausible provided a can discriminate between nd pseudo art. Artistic ex- e is incompatible with an struggling for his bread. s a stupendous achievement dit Vishnu Digambar Palus- at he made classical music broad-based and democratic. meant that it should not be cheap popularity.

ur zeal for making every- secular, we are making l music profane and vul- In the words of Will Durant, spread of industry and the of aristocracy co-operated deterioration of the artistic When the artiste was ded by machine, he took ill with him and when the e compelled to seek vast s for its goods, adjusted its s to needs and tastes of ajorities, design and beauty place to standardisation, y and vulgarity. Had an racy survived, it is conceiv- hat industry and art might found some way of living in The taste of innumerable e men became the guide of anufacturer, the dramatist, enorio writer, the novelist at last of the painter, the r and the architect; cost and came the norm of value bizarre novelty replaced beauty and workmanship as the goal of art. Artistes, lacking the stimulation of an artistic taste, sought no perfection of conception and execution, but aimed at astonishing effects. Music went down into the slums and factories to find harmonies adapted to the nervous organisation of elevated butchers and emancipated chambermaids. But for automobiles and cosmetics, the 20th century seemed to promise total extinction of art". *(Mansions of Philosophy)*.

The melodic character of Indian music cannot stand harmony which implies a combination of discordant notes simultaneously played. The *raga* has a melodic structure. Swami Haridas and the famous composer Thyagaraja, we are told, attained a state of eternal bliss *(Savikalpa Samadhi)* through the medium of *swaras*. This was the outcome of their individual excellence. Democratisation of music has, on the other hand, led to a lowering of standards. The attainment of aesthetic delight, i.e. *sundara,* must always be accompanied by an emotional purification or liberation, i.e. *shiva,* and both these elements lead to final beatitude or the elevation of the human spirit, i.e. *satya.* One can imagine that these ideals in classical music cannot be attained by the production of music for commercial purposes or catering to the mob.

Creation of *rasa* is the goal of raga and this calls for a refined and correct tune or *shruti.* The artiste must utter the *shruti* correctly and understand the full impact of the text of the song he performs. But a modern artiste seldom pays heed to them. He hankers after spectacular effects by crude methods. He never worries to see if a note is correctly and effectively used. Even the major notes are uttered in a crude fashion not to speak of the subtle micro-tones.

The modern listeners in the big industrial cities go to a concert more out of fashion than out of any love or understanding of music. It is important for the growth of classical music and its true appreciation that the artistes do not stoop down to find favour with these pseudo-lovers of music.

The use of machines in the sphere of classical music has its own limited importance. The invention of gramophone and sound-recording has no doubt conferred a unique advantage on mankind. It has made possible the preservation of the creations of the old masters. Who would not have benefited from the divine music of Swami Haridas, Tansen or of Rehmat Khan, Bhaskar Bua and Vishnu Digambar, had it been preserved with the aid of machine? But I think the utility of machines should end. The replacement of the human voice by the metallic ring of the machine has had a nefarious effect on the human ear and soul. Lewis Munford corroborates the same view in his b *The Arts*. "The perfection mechanical transmission and t spread of music through ra and phonograph may presage t tinction of music as a direct sp tual experience...if the process mechanisation is unfriendly to t human spirit, it will be inim to music; in the long run, t spirit must either assert itself

The *"Sugam Sangeet"* or t light music which harnes musical material to love-lyr for utilitarian ends, is also an o come of the mechanistic va that have corroded the my world of melody. The popu music is being pushed into t market as a source of profit a as a momentary escape from t miseries of a machine civilizat Films have played a potent role the debasement of classical mu The film music is a hybrid or mongrel which partakes of characters neither of the class music nor of the Western mu Giving no more than a casual, f ful sensation, the flippant and fr volous film songs have cau disturbance in the standards o artistic judgement.

The artistic values will not g adjusted automatically. The ti is up for all lovers of class music to rally all their courage fight these evils. It is necess to make every effort to resusci classical music which is one of t finest achievements mankind h ever made.

Fortnightly Profile—71

# Albert Schweitzer

MONG the authentic voices that have risen in crescendo protesting against the arbi- use of the H-Bomb, albeit for imental purposes, is one cannot be easily ignored, for, longs to that "universal Albert Schweitzer univer- respected for his wisdom, his African *ashram* at rene.

cher, seer, humanitarian, healer, practical idealist and holder of four doctorate degrees in philosphy, medicine, theology and music, Dr. Schweitzer is almost Olympian in his allround attainments, for, besides being a walking encyclopedia, there is hardly any branch of life in which he has not excelled in practice. A Bismark of the spirit, he is easily the greatest living man today and certainly one among the greatest the world has produced at any time.

Celebrated author of a number of books on theology, music and civilization, he is the greatest architect of organs and interpreter of their music. Besides aesthetics in which he is an acknowledged master, he has learned everything from zoology to carpentry, engineering to pharmacy and agriculture. And the greatest thing about him is that he has put every ounce of his knowledge to practical use to humanity, for, mere knowledge by itself does not lead to real greatness. His total dedication to the natives of French West Africa is a saga by itself and all who have visited his establishment at Lambarene have nothing but the utmost praise for the sublime nature of his work there.

Born in Upper Alsace as a German citizen in 1875, Dr. Schweitzer inherited in full measure the evangelical spirit of both his parents. During his infancy, he lost his mother who was knocked down by a German cavalry horse trouping through the street. As a child he was of poor health and studies too. But these defects gave him an iron will to overcome them which he did even in his adolescence. As a child he hated cruelty and injustice. He composed hymns at seven, played the organ at eight and did duty for the church organist whenever the latter was absent. At 23, he published his first book.

Passing out of the school, he studied philosophy at the University of Strassburg where he won a doctorate with a thesis on Kant. At 25, he bacame ordained as a curate in the local church. His passion for music made him study the theory of music and he won a doctorate in the same subject. By 26, he had one more doctorate degree in theology. Among his earlier works, his biography of Bach, work on organ-building and the one on the historicity of Jesus continue to hold the field.

Born a German, he studied French as a Frenchman and indeed, he is a master of quite a few European languages. In an effort to achieve spiritual self-realization Schweitzer turned his back on European civilization and embarked on his great experiment
in deepest Africa. He
himself for the life of a
missionary. He took the
degree in Strassburg after a
ling course and underwent
course in tropical medic
Paris, all the while not for
his favourite loves, mus
theology in which he conti
make rapid progress. With
cases of medical supplies
out of his own pocket
donations of kindly souls,
out to Africa in 1913 wh
continues today saving th
of lives of dark Africa.

Dr. Schweitzer's bush h
as it is called, at Lambaren
pies roughly forty square
and has a population of
thousand natives and a spr
of Europeans. With Her
effort he has built the es
ment right from the scratch
by inch, by his own hands.
it is self-sufficient for its
needs which is a tribute to
ganizing genius. Having b
it took years for him to co
the natives that he was their
wisher! According to the gre
tor, the setting up of this i
tion provided him with the
concept of his philosophy
is reverence for all life.

Today the hospital serves
four-hundred patients at a
most of whom are in-p
Any disease from insani
leprosy is treated here,
operations not excluded.
doctors attend to the patien

ments are not always
rn for obvious reasons.
docteur does not, these
self attend to all cases
s growing old but the
are in expert hands. He
ds to his routine as a
ch.

eat doctor has innumera-
ples who talk about him
greatest reverence. In
h his overwhelming intel-
and moral virtues he could
rd to frighten us with his
al irascibility or pedan-
the truth is he has such
mous personality that his
annot be anything but
and good. People who
t him have confessed to
rdinarily alert mind and
ss of wit in conversation.
es out his opinions on all
tersely like the slot machine, for his profound scholarship and memeory are wide awake even as their master. Dr. Schweitzer writes a neat round long hand and he does most of his **writing** at night after the day's work is over.

Among philosophers Schweitzer likes the Stoics, Lao-tse and Romain Rolland. Besides Bach Wagner, Schubert, Beethoven and Mozart are his favourites in music. He likes Goethe more than Shakespeare. He has a profound regard for Tolstoy and has corresponded with Gandhiji on subjects of mutual interest. He has great respect and liking for the late Dr. Einstein.

According to Schweitzer, a man may be called civilized if he does not steal, does not lie, values property and shows kindness to all living beings.

## THE NEW CALENDAR—*Contd.*

hed in the future, year by
ell in advance of the year
h it relates.

the Europeans talk of
r reform, they mean some-
entirely different. They
calendar in which the first
ry will fall on the same
the week each year. This
be done by counting two
ng days as Sundays, or at
e day as a Sunday, the next day as a Bank Holiday with no week-day name, and the day after that as Monday. In leap years there will be two such Bank Holidays.

As this upsets the observance of the Sabbath, most people object to the change, and the scheme has not yet found sufficient adherents for its serious consideration by the various Governments of the world.

# QUESTION BOX

## ANSWERS by K. M. Munshi

Kulapati Sri K. M. Munshi has k agreed to answer in these columns q tions from readers of Bhavan's Journ topics falling within the scope of Journal.

### 231

Sri B. Bhima Rao, B.A., B.L., Bellary-2.

Q: *Why did Draupadi's appeal fall on deaf ears, especially when elders like Bhishma, Vidura and others were present on the scene?*

*Why did Bhishma the great and virtuous warrior, fight along with the Kauravas against the Pandavas?*

A: For a long time I have tried to understand the reason why Bhishma, Dronacharya and Kripacharya, noble souls that they were, stood by Duryodhan. The explanation that I have found for myself is this —I do not know whether it will satisfy you.

(i) The King of Hastinapur enjoyed the hegemony over all the Aryan kings; in a sense he was an emperor; and these three saintly warriors were pledged to maintain the empire. However wicked D yodhan was, they appe have felt that if his f could not control him, even if they parted from h headstrong as he was, would follow his own p and the imperial fabric w collapse. It is clear in the *habharat* that they adm the Pandavas and had s pathy for them, but they not want to bring down fabric of which they were pillars.

(ii) Another reason st me, though it is not ex in the *Mahabharat*. The P davas were not the so Pandu, but obtained by K by *Mantras*, and pe Duryodhan for that r did not want to give the share. It is likely, there that the saintly warriors w supported the empire of H tinapur, did not like to b

the legitimate heirs,
gh their sympathies were
with the Pandavas.

232

Sirchand B. Ailani, Camp 1,

ll *you kindly explain the*
*eria issue in nutshell?*

Algeria there are about
00,000 'Arabs, fired by na-
alistic fervour, who want
edom for their country.
ere are also about 1,000,000
French, settled there for
erations, who do not want
go out of French political
uence, for they are afraid
in that case they will be
stroyed by the Arabs. The
ab world would naturally
the Arabs to succeed.
ance would not like to leave
h a large number of
enchmen at their mercy.
t is the issue.

233

G. T. Sampathkumar, My-

*t is culture?*

lture," in the wider sense,
st appertain to a well-defin-
d people; it is their charac-
istic way of life; it is what
kes them distinctive. To
a culture, the way of life
a people must have persist-
in time; it must have flow-
in time as a living stream,
an unbroken organic phe-
enon, shaping their social
itutions, and giving purpose and direction to their intellectual and aesthetic outlook.

224

Sri Mansukh G. Bhagat, Ghatkopar, Bombay.

Q: *What is the contribution of Hindu asceticism of Indian religious and philosophical thought?*

A: Hindu asceticism has contributed largely to the Indian religious and philosophic thought. Possibly the doctrine of Maya, looking upon the world as an illusion, arose from it as also the other-worldliness which characterises some of the Hindu sects. It is also one of the reasons why many Hindus take pride in ostentatiously disliking the legitimate joys of life. The ascetic ideal has, therefore, taken away the sense of power and joy and triumph which characterised Hindu life in the Vedic and the Gupta periods as also from some men in other periods who have not been able to look upon life as joy, beauty, truth and power.

235

Sri S. M. Ashok, P.O. Shivpura.

Q: *Why your honour is very much interested in Bhagawan Parashuram? What is the use of his story in the present world?*

A: Bhagawan Parashuram was one of the *avataras* of Vishnu, and overshadows the background in the *Mahabharata*, *Ramayana* and the Puranas. We must try to imagine what great powers he was possessed of so that his personality came to be impressed on the minds of countless generations.

### 236

Sri V. Ramarao, Bilaspur.

Q: *What is "Love for God?"* (*I mean its literal interpretation*). *How can we love God sincerely in our daily life full of ups and downs?*

A: You can love God in four ways: **by completely learning** to live in God; by creative concentration that is *Yoga;* by offering all your thoughts, instincts and actions to God; or by doing actions without the lure of results.

### 237

Sri Bhagabhai S. Solanki, Mirzapur, Ahmedabad 1.

Q: *I am a permanent reader of your* Bhavan's Journal, *but still I have not seen any passage of female author published in it. I have not found any passage pertaining to the untouchability in India or to untouchables' uplift performed by the Social Workers in India. Why this is so? Please let me know the reply.*

A: "Female authors" is a bad word. It should be "women authors." If you look up issue
dated July 29, 1956, on pa
you will find the writin
such an author. Perha
was difficult to find su
passages. But why wo
about such small ma
Enjoy the Journal, as be
you can.

Why is it necessary to
passages on "untouchabi
All the articles clearly
that untouchability is a
made degradation; that an
touchable is a human b
and entitled to full enjoy
of life as any other.
Journal is not a cyclopaed

### 238

Sri B. M. Chandriah, Tumk

Q: *What is the literary me*
*of INDIA apart from its*
*graphical meaning?*

A: *Saptasindhu* was a geogr
cal expression. It was
rupted into Sindhu; then
'Hindoi' and then into
to embrace the country
of the Indus River.
other meaning of India,
exactly literary, is that
our Motherland.

### 239

Sri S. T. Sinha, Allahabad.

Q: *Is it not a fact that Russ*
*industrially and mili*
*great because its people*
*poor and the same experi*
*may be repeated in Indi*
*pite all these Five-Year*

*nationalisation of the*
*ns of production?*
a is not following the Rus-
n or any other country's ex-
rience, so far as I can see;
would be disastrous if we
so. Our nationalised in-
stries supplement and sti-
late the private sector. At
e same time if we have to
rvive, we have to catch up
th the advanced countries
d we cannot leave several
ctors of industrial develop-
ent to private interests which
ve neither the means nor
e ability to enter them.

240

M. Narasimha Rao, Ananta-

*hat is the origin of the greet-*
*"Namaste?" What is its*
*aning when it is said to*
*ends, elders or to God?*
e two words "namah-te"
ans "salutation" to thee. When addressed to a friend, you do it out of cordiality. When you address it to God, you do it with humility and prayerfulness.

241

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *Will there be an end to this world?*

A: Yes, if collective hatred runs amock and sets off a chain of H. Bombs. But I think man has better sense.

242

Sri M. Suryanarayanappa, Chikabanavar.

Q: *What is your opinion in regard to the role of India in the Suez Canal problem?*

A: Respect for the sovereignty of each nation is the cornerstone of *Panch-shila* and therefore we stand against all aggression.

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**Simhasana Dwatrimsika—44**

# VIKRAMA rescues SADGUNA

*King Vikrama heard that due to the curse of rishi woman, the city of Varanasi was literally dead in day-time and alive by night only and that a rakshasa had abducted Sadguna the Princess. He immediately set out to redress these wrongs.*

KING VIKRAMA soon reached the city of Varanasi on the shoulders of the redoubtable ghoul. He looked all over the place and became very sad at the sight of all living beings lying dead, at any rate for the day. He became all the more firm that he should deliver the city from its curse.

Assuming Padmasana pose, he concentrated on his favourite deity—Mahakali of Ujjain. She appeared before him immediately and asked him: "Child, what made you think of me now?"

"Mother, don't you see the state of this city and its occupants? I pray that they should be saved," replied Vikrama.

"Vikrama," said the Goddess, "haven't you read that the remedy for an illness lies in the source itself? I suppose you know that the king of this city invited the curse on himself and his people by his misbehaviour towards a rishi. She is the only person competent to remove it. You had better apply your mind in that tion." She gave Vikrama th red ashes and after blessing vanished.

King Vikrama decided on of action and according to sumed the form of a very ol of 120 and riding on the reached the forest wher great rishi lived.

With the aid of the gh lighted a huge fire in the mi the forest and started walki wards it uttering the holy of the Lord. It appeared th old man was going to fa that fire. He was walkin wards it slowly with fa steps.

The rishi-woman who c Varanasi happened to noti old man's intention. She dered at the thought of the old man immolating him the raging fire and with th ness of a mother, ran t him to find out if she co of any help to him.

Bowing before him devo

him: "O, venerable sire, know what is the cause of great sorrow that has made cide on this step?"

old man let flow a torrent of and replied: "O great lady, shall I express the calamity s overtaken me at this age? leave me alone, for I am st accursed being in this and I don't want to bother with my woeful tale, for it in their power to redress. I work out my own fate."

arted moving onwards. But stopped his further move postulated: "Venerable sire, y like that. Even the ant of some use. Do tell me of rrow and it may be that something to alleviate it. do."

y, you seem to be a great d I hope you are as good word. I belong to the city swati and my name is Bhatt. I have studied all s and *shastras* and had wing the path laid down by God. Till I was a years old, I had no But after propitiating in the prescribed manner asi. I got a son whom I in the Vedic lore with husiasm. He also proved ry smart and became a very soon. I got him a good family at Varanasi. daughter-in-law after a h us returned to her me at Varanasi and the story my son has brought about her, breaks my heart. She is a corpse by day and alive at night!

"My son could not bear the sight of his beloved wife and her relations literally ebbing away and deciding that what was good for them was good enough for him too, also departed for Varanasi with the intention of settling there.

"I however went to Varanasi to fetch my boy for Dipavali, but lo, the people of the whole town surrounded me and accused me: 'The day your son married in our city, the calamity has overtaken us. And we have little doubt that your son who is a great friend of our king is the prime culprit for the king's misbehaviour, for, before he came, our king was a very good man.' They heaped all dirty abuses on my son's head who, mortified with shame, ran to the Kali temple and slew his own head. My daughter-in-law who came to know of this tragedy, likewise, took her life. This was followed by other members of the family and thus the entire family has been wiped off. Tell me now, when my great son and all these people have gone, what remains for me in this world?"

Saying this the old man almost faltered to the ground. The rishi woman ran to his rescue and holding his body like a mother, gently laid him on a heap of grass and wafted a light breeze with her apron. The old man protested vehemently saying: "Great lady, won't you leave me to my fate? There is nothing in this world to shed a tear for this wretched life of mine."

"Don't say so, sire. I shall indicate a way out of your predicament which will lead to the removal of your sorrow. Listen, that King of Varanasi invited this curse upon his head and those of his subjects by his misbehaviour towards me. I too was a little too harsh upon him because in the condition I was, I could not think of an easier way of escape from his wicked clutches. I now find that your son and daughter-in-law are unnecessarily languishing between life and death. I now revoke that curse and bless that your family should prosper."

The fake Vikrama on hearing this, fell prostrate before that august lady and praised her: "The power of chastity is indescribable; even the Trinity of Gods has to bow before its might. Your grace has now spared millions of innocent lives. May your *tapas* prosper."

Saying this. Vikrama literally flew to Varanasi on the shoulders of the ghoul. He was happy to find that all the people and living beings had started living as of yore and the line of sorrow had disappeared from all eyes, except one and that was of the king, for he could yet have no trace of his daughter's whereabouts.

King Vikrama was not satisfied
till the last vestige of sor
wiped out from the city.
prayed to his favourite de
mata who immediately a
before him, and blessed hi
new enterprise.

Riding on his ubiquito
Vikrama went after the r
like a police dog. He succ
tracing his hideout and t
where Sadguna was kept

While the rakshasa wa
Vikrama contacted Sadg
asked her: "Who are you, l
what makes you live in th
the rakshasa?"

Sadguna was too fright
tell the truth for she was a
might be one of the trick
captor.

King Vikrama who un
her hesitation revealed him
established his identity b
of his magic sword wh
then world-famous. T
Sadguna disclosed hersel
Princess of Varanasi and
the danger she was in.

King Vikramaditya
"My dear lady, your fa
mother are quite well
have removed the curse
city and parents. It is
duty to rescue you from
cursed demon and I promi
do it".

"I am grateful to yo
must warn you that it is
for him to return. Please
away before he does."

"No, my lady; if I do s
not merely detract from m

l continue to trouble you, fellow will be after you. I ght him now.”

sir, please don’t do that, has been blessed by the t he would not be killed human.”

is all right. When he day, try to be nice to him out the secret of his life. return to you tomorrow the needful. Cheerio!” And twinkling of an eye, he red.

al the rakshasa returned cartload of fine flowers, d honey thinking they please his latest find— Laughing and singing sly he approached his Sadguna who had been him as contemptuously f Ravana, raised her eyes at him, which made the s heart race like the war- All his teeth shone res- ly before her in a plain- d. When she started g. he simply lost his and behaved as though f his senses.

e: “Sir, you will be glad that my *vrata* is now al- ver. Perhaps tomorrow shall have to marry you. e I do that, I have one ich I want you to re-

one, ask a hundred, my couraged the rakshasa.

e it concerns us both. I e to know your longevity, for I want to live with you for a very long time.”

“Ha, ha, ha,” roared the rakshasa and said “As long as the Sun and Moon are alive you shall live with me!”

“I am quite happy to hear that, but suppose somebody wants to do you harm?”

“To me? Not even God Almighty dare think of harming me, you hear?”

“Please explain yourself.”

“My life principle is beyond all human reach.”

“That is to say?”

“I can’t say any further.”

“Is that the measure of your love towards me?”

“O no, I have kept it secret even from my limbs. But I consider you greater than even my eyes. Listen: Very far from here is a mountain by name Mallikarjuna. At the base of that mountain is the temple of Ganapati. If you lift him, you will find an underground passage leading to the heart of the mountain. There is a lake. In that lake lies a tortoise. In the bosom of that tortoise lives a vermin whose head constitutes my life principle. You see now how difficult it is to reach that and until that is not done I am perfectly safe from all hands, be it man or god? So don’t worry, my sweet!”

“Now I am satisfied. We shall set about living together from tomorrow. Goodbye.”

The rakshasa returned to his lair with a tune in his mouth.

In the morning, after the rakshasa had left for his daily outing, King Vikrama entered the Princess's hideout. Sadguna welcomed him and reported the happenings of the previous evening with the rakshasa.

King Vikrama bade adieu to Sadguna promising to kill the demon and rescuing her before the day was out.

Calling out his ghoul he rode posthaste to the mount of Mallikarjuna. He found the Ganapati idol which he lifted and with his magic sword in hand entered the cavity. It led him to a lake at whose banks lay the enormous tortoise. It appeared to him that Lord Ganapati being the prime remover of obstacles was directly helping him to remove the greatest menace the world was meeting in the person of the rakshasa. He prayed to Him and to Mahakali for success.

Swishing his immortal sword he cut the giant tortoise asunder and from its bosom removed the vermin which was the life principle of the rakshasa. It looked like a small snake and bluish in colour. Cutting it into two halves, Vikrama carried the head part to the mountain lair of the rakshasa. He waited for the latter to return, and in his presence crushed the head of the life-principle whereupon the rakshasa fell down in excruciating pain and died. His body devoid of life was another mountain by itself.

His task over, King
took Sadguna too on the
of the ghoul to Varansai a
quest. On reaching the c
of the city Vikrama alig
the banks of Ganga to
wash and drink the
waters. He left the Pri
a short distance from t
that he could pick her u

It so happened that a p
min boy who was pas
looked at Sadguna and at th
moment was struck with
her. The attack was s
and intense that he fell d
swoon. King Vikrama
been noticing the strang
viour of the youngster ra
him and gave first aid. W
recovered his senses, h
"What ails you, my son?"

The youth laughed sheep
pointed to Sadguna.

It was not difficult for V
to understand the young
quirements and so replied
is all; you shall have he
with me."

Taking the two along
Vikrama reached the p
Varanasi and he announ
self. Great was the sti
news of the return of S
and her rescue by King
maditya of Ujjain.

It is difficult to describe t
reunion, more so that
children and parents. T
shed tears of joy on seeing
loved daughter back. He
prostrated before King

for bringing back his . The entire assembly utes to the ability of and all the respects due tinguished monarch were him.

the functions were over, rama told the King of : "Brother, I have not ught your daughter back, brought you a son-in-law

very glad to hear it. your Majesty has select- marry my daughter!"

pon the brahmin youth ced before them and he diately accepted as the m. An auspicious *mu-* was selected and the pair ed in holy wedlock. King presided on the occasion. g over the reign of Vara- his son-in-law the aged ired. King Vikrama him- ght the youngster the s of statecraft and took them all returning to Uj- the expiry of six months. u think Bhoja, you have r and generosity of the g Vikrama? If you think , you can ascend this

pon King Bhoja and his Nitivakya, followed by rtiers returned to the

[*To be continued*]

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Sri Nambiar has chosen a very controversial period for treating in this book. It is an ambitious idea. His work is scholarly, abounding in ample references and evidence, and no doubt, well-done. But he could have made a comparative study of other views and drawn his conclusions. The various dates mentioned by Sri Nambiar differ vastly from the conclusions and dates of accredited writers. Sri Nambiar does not even stick to the seventh century for Sankaracharya, but makes him younger by taking him to the ninth century! The book is well got up and reads easy.

*CHRONOLOGY OF ANCIENT HINDU HISTORY*. By Pandit Kota Venkatachela Paakayaaji. Published by the Author, Gandhinagar, Vijayawada-2. Part I, Pages 310+xx. Price Rs. 6/-. Part II, Pages 210+xxviii. Price Rs. 4/-.

Sri Venkatachalam's researches, and the authority quoted b late T. S. Narayana Sastry, B.L. for Sankara Vijaya charge of omitting the P dynasty of 21 kings which found corroborated in an u ed MSS of *Matsya Purana Kaliyuga Raja Vrittanta* giv strength. The dates arrived the author are likely to sho ple who had got their t with Dr. Smith. The auth ventured in putting the Chandragupta Maurya to 15 and not 324 B.C. Accordi him, Alexander's General Chandra Gupta I of the Dynasty.

*LIFE OF BUDDHA*. By Sri nath. Phoenix Public Bombay-2. Pages 144. Rs. 1.50.

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*AME OF LOVE* (Lalesh- of Kashmir). By T. L. ani.

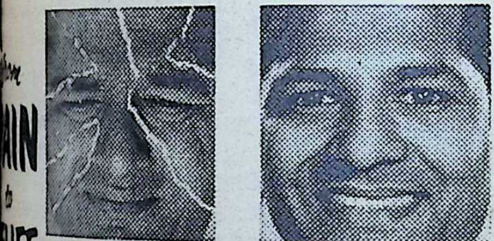
*LGRIM OF THE LITTLE* By T. L. Vaswani. Both ed by the Manager, "East est Series," 10, Connaught Poona-1. Price As. 6 and respectively.

st is a call to the soul to everything and surrender One. As the introduction is the way of crucifixion mind, will and emotions, rrender to the Divine It tells of the evolutions wari of Kashmir, how e the one that had realised the Self.

second book, the author the lack of sincerity in ty. He describes the old that trained up disproper set-up inculcating a spirit of service, and knowledge of the ultimate. The *ashrama* teaching is given in the form of questions and answers. It shows the inward sight of the teachers in the *ashramas*. He also gives us their daily routine from dawn to dusk.

*PANCHARATNA KIRTHANAS OF THIAGARAJA*. By Sri Alathur Sri Venkatesa Iyer. Publishers. Tiruchi Sri Sadguru Sangita Sabha, 16 Rattamal St., Tappakulam, Trichi. Price Re. 1/-.

This booklet contains the five Kirthanas in Nata, Gaula, Varali, Arabhi and Sriraaga. Umayalpuram Tillasthanam and Walajapet, Schools follow the orthodox arrangement of Nata, Gaula, Arabhi, Sriraaga and Varali. The caption Sri for Sriraaga sounds rather new. The get up of the book is good.



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Sri G. D. Birla speaking recently at a function held to felicitate him on being awarded Padma Vibhushan, the second highest civilian honour, deplored the distinction between private and public sectors in business enterprise. He felt that there could only be one sector and that was the national sector. It was typical of the great nationalist philanthropist to have said so unequivocally. This we hope will prove to be the guiding principle for the entire business community of India in future.

Writing about Sri Birla, Sri Munshi in one of his *Kulapati's Letters* has said: "G. D. is
the most remarkable men in
ern India. He is astute an
cisive. He is gifted with a
power of organization. He wa
confidant of Malaviyaji, Laj
Gandhiji and the Sardar. He
ed all his energy and ability,
wealth and influence, as als
power to manage things, unre
edly at the disposal of the c
for which they stood. And i
ing so, in the decades which
ceded 1947, he never consi
the cost, either in money, or i
goodwill of the British G
ment."

Sri Birla has been a pill
strength to the Bhavan from i
ception and has been a Hon
Member. We join in the f
tions offered to him on the
ment of Padma Vibhushan w
which he so richly deserves.
wish him a long life and pro
ous career.

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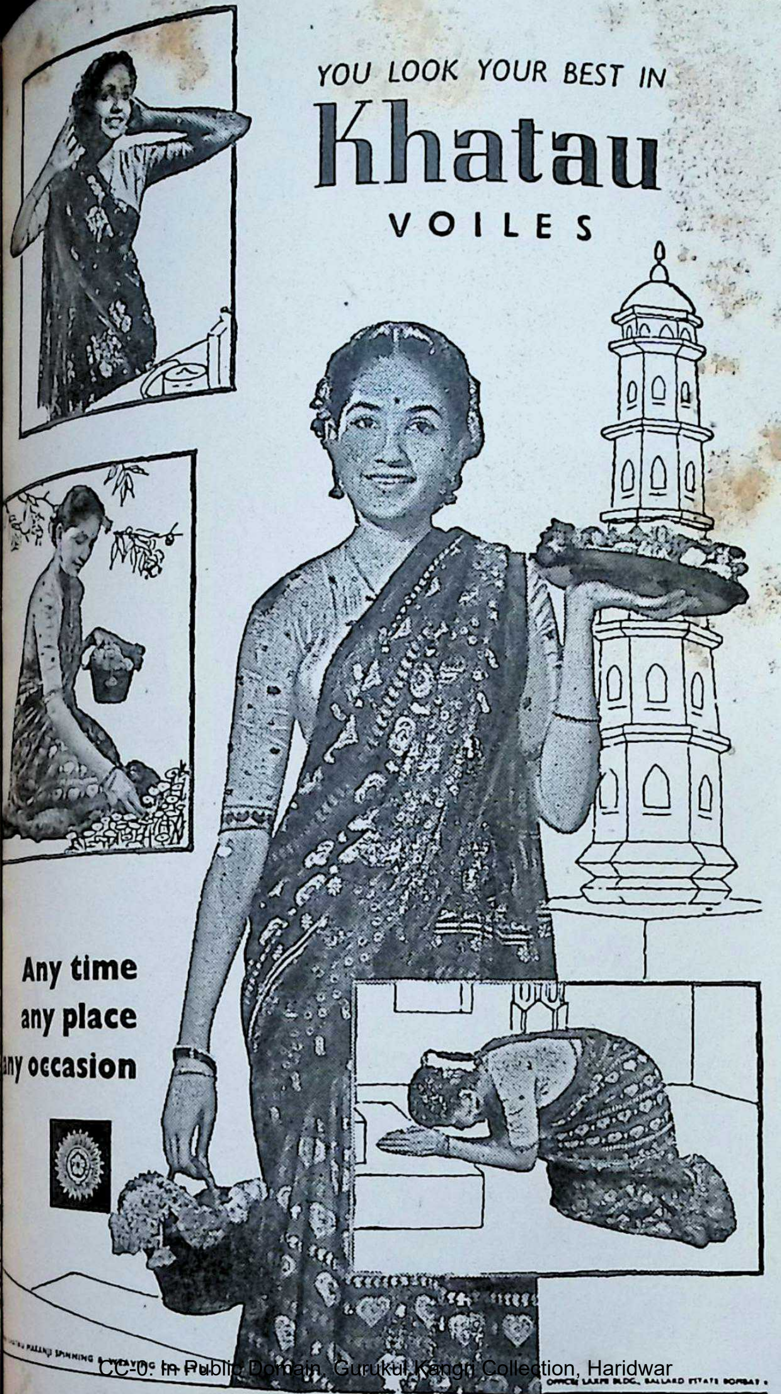
of some, the Governor said
food taken in overdoses
also be one of the causes of
sical trouble.

**Edited by S. Ramakrishnan and printed and published by him for Bharatiya Vidya Bhavan at the Associated Advertisers & Printers Ltd., Arthur Road, Bombay 7. Mg. Editor: J. H. Dave.**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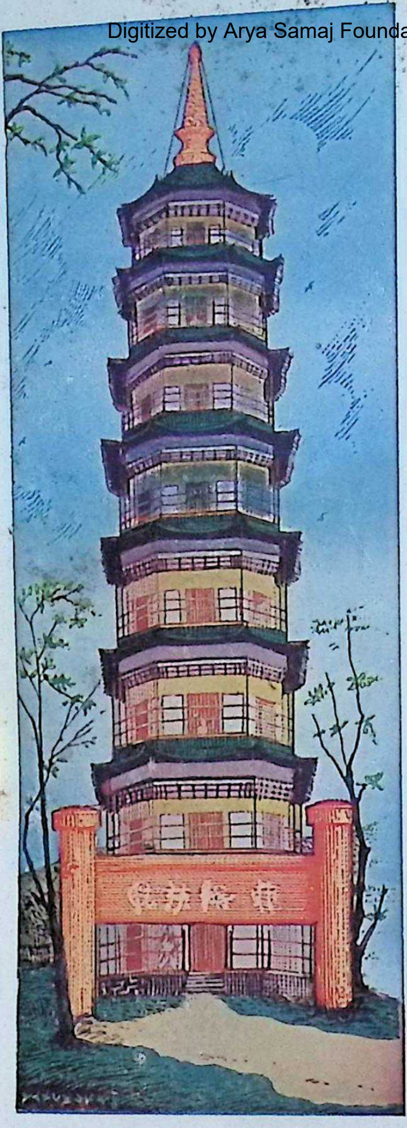

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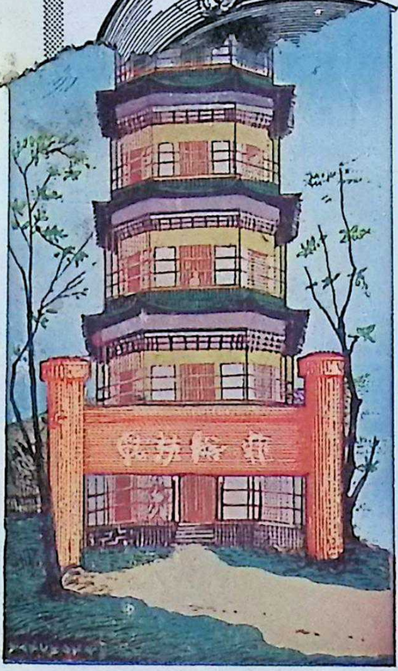

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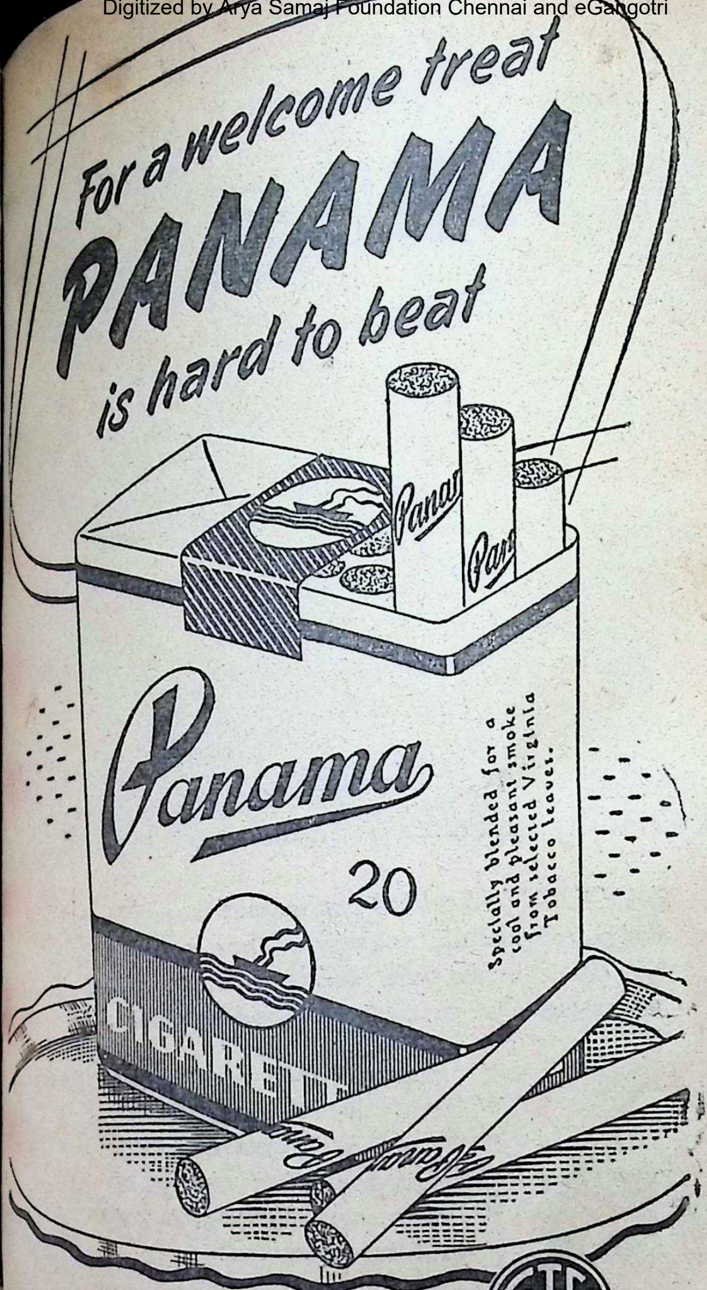
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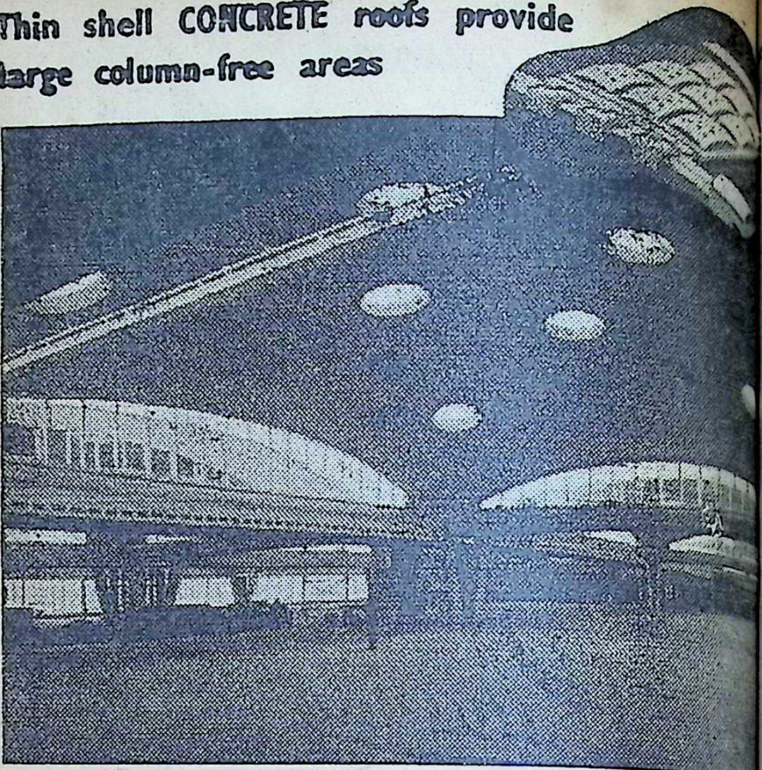

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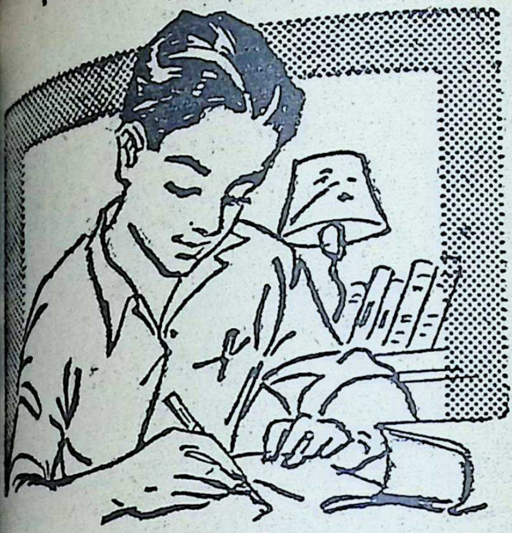

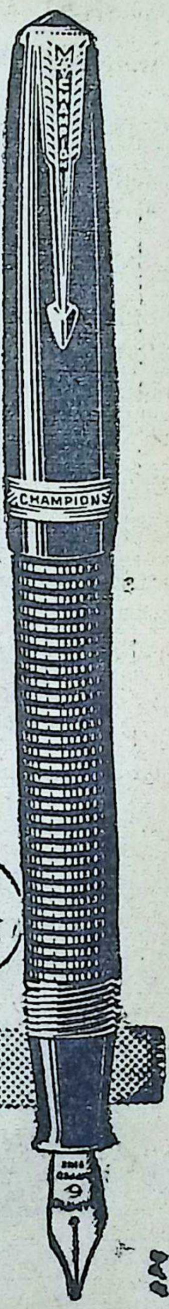

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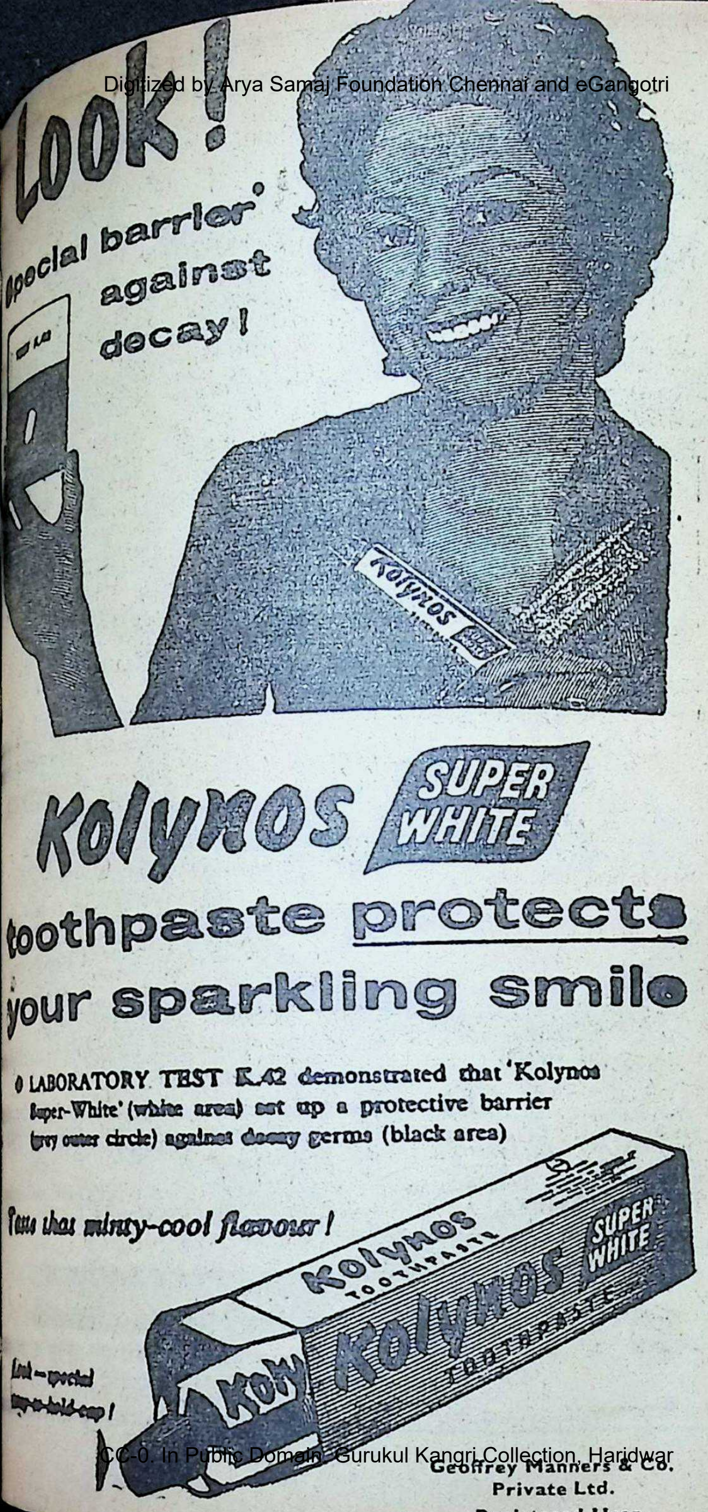
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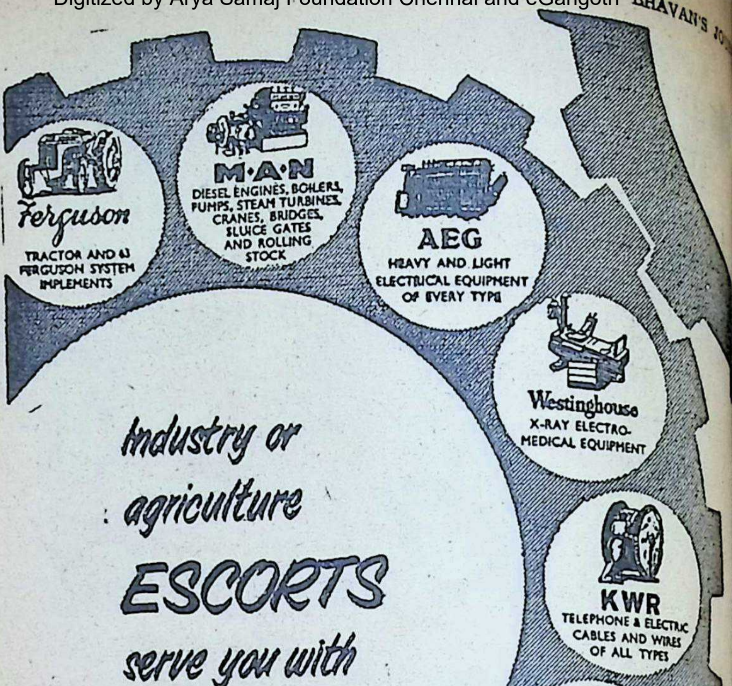
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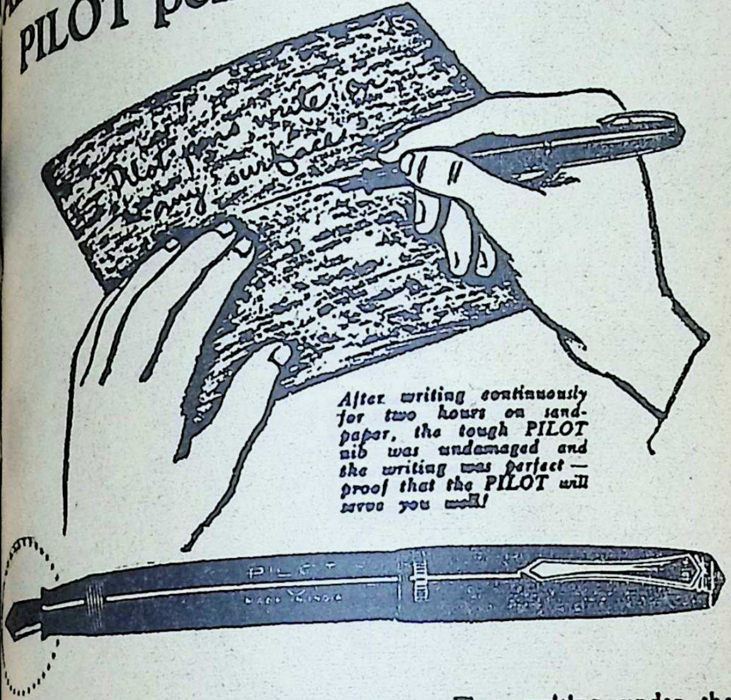
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# BHAVAN'S JOURNAL

*JUNE 2, 1957*

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**FRONT COVER ILLUSTRATION :**

*"Panihari"—Drawers of Water*

Photo: Sri Jaggu Pithwa

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Vol. III No. 22
June 2, 1957

BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः।
*Let noble thoughts come to us from every side*
*—Rigveda,* I-89-1

# DIVINE VIRTUES

तेजोऽसि तेजो मयि देहि।
वीर्यम् असि वीर्यं मयि देहि।
बलम् असि बलं मयि धेह्योजोऽस्योजो मयि धेहि।
मन्युर् असि मन्यु मयि धेहि।
सहोऽसि सहो मयि देहि॥

Thou art the fiery spirit, give me the fiery spirit;
Thou art manly vigour, give me manly vigour;
Thou art power, give me power;
Thou art energy, give me energy;
Thou art battle-fury, give me battle-fury;
Thou art conquering might, give me conquering might.

**—Yajurveda, XIX. 9.**

# Kulapati's Letter
## ON LIFE, LITERATURE & CULTURE

## No. 128

### ★ HOLI ★ OLD FRIEND SHIMAL ★ THE BATHING BEAUTY

Raj Bhavan, Luc
JUNE 2, 1957.

**MY YOUNG FRIEND,**

HOLI has come and gone again. This is the fifth I have spent in Lucknow, and will perhaps be the last; for I hope to be with you in Bombay by the middle of this month.

On the day of the Holi—the Shimal tree, hoary and majestic, wears its smartest look.

I confront this old friend of mine every morning from the window of my bath-room. To call him, or it if you prefer, an old friend is no exaggeration. He has become part of my life and when I leave, I am sure to miss him.

The tree is a veritable *popinjay*. It changes its look with every season with punctilious regularity. In January, it is all leaves, bright green in hue. But within a few days, its leaves begin to fall and buds to blossom.

When the season of the comes, all except the trunk glorious dome of red; big appear and gay birds skip them, chirping joyously mid-day.

When I first saw this cent sight, it took my breath The mad way in which the made merry on the tree at puzzled me. I asked a how it was that this was tree on which the birds gathered so merrily durin hottest part of the day. planation was simple—tho came as a shock to an Minister, who, in 1938, forced prohibition in the C Bombay. At this time year, said the scientist, the of the Shimal tree are full rich nectar which becomes

the heat of the sun; the
the honey thus provi-
ing a breezy chirpiness!
my friend, in this season
mal tree is nature's own
house.
only I were not a prohi-
and a bird!

* * *

day of the Holi is the great
the year in Lucknow. In
ing at Raj Bhavan I hear
shouts, the beat of drums
dha-Krishna's songs. I
to the Entrance Hall
at once enveloped in the
members of my staff:
chaprasis, gardeners,
little boys and girls—
like muddy rainbows.
hair is soon plastered
blue and green powder.
tted to the skin as the
water on me. It is
difficulty that I avoid
powder pushed into my
Then members of the
songs and dance. It is
day, when the "guinea
rank" melts and "man
for all that.".
inisters then arrive, fol-
the Vice-Chancellor of
versity and his learned
the American repre-
of the U.S.I.S. appears
wife; other visitors call,
all wearing the Holi
gaiety, all in hilarious

at mid-day, I look out at
mal tree, which is splendour itself, I see it set off by more distant trees which provide a green background, over which in the far distance, towers the majestic gray dome of the Legislative Assembly. The bright sunlight falling through the crown of crowded flowers weaves a lovely pattern of light and shade on the green lawn underneath. The pattern falls on the woman gathering the fallen flowers, which contrasts vividly with her red sari, giving her a magical unearthliness.

In the evening the grounds of Raj Bhavan are open to the public, an innovation started in 1953. More embraces but, a sigh of relief, no colour. There is music, dance and a puppet-show.

Soon the Holi tree begins to change its mantle. The faded dark red flowers begin to thickly carpet the lawn in a dusty pattern.

A week passes, and every flower has fallen. The tree stands leafless, resembling the gaunt skeleton of some ascetic performing penance in the hot sun.

A few days later its seed-pods burst and specks of tree cotton float like tiny snow-flakes in the air. They alight on surrounding trees, on the lawns, on the window-frames—even on your hair—struggling the while to get into your nose or mouth.

A few days more and the Shimal tree is again changing its garb. All over its leafless branches, new shoots are sprouting.

By middle of June, when I leave

Raj Bhavan, the Shimal will be just an old and majestic tree, with far-flung branches crowned with leaves, waiting to become gay again with the next Holi.

Bana, with his wonderful insight into the glories of nature, has already immortalised the Shimal tree (Skt: *Shalmali*) in his *Kadambari.* I read his description again recently and was glad to find that I shared his enthusiasm for the tree.

I wish I could faithfully translate the picturesque phrases which this great master of Sanskrit prose weaves into his description of the Shalmali tree. But I can give only a bare summary:

"On the western bank of the Pampa Lake stands an ancient Shalmali tree. Behind it stands the old and withered clump of *Tal* trees, once shot at by the arrows of Ramachandra. The branches of the tree spread on all sides as if measuring the height of the heavens. When the wind blows, it resembles Shankar waving his hands as when he danced his fearful *Tandava* Dance (the Dance of Doom). The tree when in flower, looks like Nandanavan, the garden of the Gods. The cotton flakes which whiten the upper branches of the tree look like the droppings from the foaming mouths of the horses of the chariot of the Sun. The bees hover over the tree; the birds skip from one to another of its branches. There it stands, the very king of trees and the friend of the Vindhya Mountain."

The grounds of Raj Bhav
ablaze in multi-coloured
Flowers are everywhere: ov
lawns, the porticos, in the
ers. Even the leaves of some
have turned crimson. Why
the gaiety of the season by
ing the kind of flowers
make up this beauty? Beauty
to be enjoyed spontaneously,
analysed and labelled.

But I must confess that
the flowers, I love the roses
which grow in abundance in
ous sizes and hues. Then
are the beds of sweet peas bet
which runs the garden
along which I take my ev
walk. Whenever I do so,
fragrance, which fills the
intoxicating.

In an earlier letter I desc
Raj Bhavan at Naini Tal in
I have therefore to offer a
logy to Raj Bhavan at Lu
and hasten to make amends.

This house, though ch
built, is neither pretentiou
small. It has a venerable
try. It was first built by
General Martin in 1776—of
I wrote in detail in an earlie
ter—as an arsenal. One of
cannons cast in the arsen
still be seen in the compo
the La Martiniere School.

Years thereafter, the hous
enlarged to suitably accom
a Commissioner. Later
when Sir Harcourt Butler
Lucknow the headquarte

was still further enlarged Government House.

Bhavan has been given a since 1952. Its gardens been beautified. It grows its wheat, potatoes and vegetable ex-Food Minister's touch by Mummy. I can now amidst waving stalks of wheat as they sway in the breeze. A part of the is being converted into a which when it is ready will to the public.

house itself, portraits of Emperors, Empresses and rs now repose in stately in one gallery reserved for those of stern-faced Army of Begum Samru have relegated to another. The hall now houses copies Padmapani and the *Mother* Child of Ajanta fame; in a room hangs a copy of the Dancer, and a replica of the statue of Maitreya stands same room. There is an- room, usually called the Room, which is dedicated golden prime of the Gupta There hang plaques en- from ancient coins bearing tenances of Chandragupta his consort Kumaradevi, of the Empire; their son, gupta, the first conqueror history to establish some of military supremacy the land, playing his Chandragupta II, the Vikra- of song and story, fight- n; Kumaragupta, fighting a rhinoceros; and the last of the great emperors, Skandagupta, who defeated the Huns. Copies of famous sculptures of the period are in the Gupta Room, too: Shiva with his bull and Vishnu with four hands; the giant Varaha of the Udayagiri Cave, lifting the tiny Earth out of chaos; the Mammalapuram Mahishasuramardini, a most artistic expression of power in stone; the Gwalior Surya and the Mathura Buddha, so popular nowadays for New Year Cards. These are poor copies, but even so they give a glimpse of the great art of the Age.

There are pillars and friezes copied from temples of the period, furniture of the period, a lotus design in marble on the floor, and in overhanging lotus through which electric bulbs throw dreamlight over the room.

In this wise, we offer a tribute to the architects of our Classical Age.

* * *

There is one attraction at Raj Bhavan which never fails to raise the curiosity of the visitor. At one end of the sunken gardens stands a bathing nude of Italian marble, crouching under a waterfall. On festive days, when the Grounds are open to the public, the water reflects coloured light from concealed bulbs, which in turn falls on the young lady. On such days, men and women and children invariably make a beeline for the rather out of the way sunken garden. I thought it was the beauty of the coloured waterfall which drew them, but as a friend points out, it is the sight of the bathing beauty herself which is the draw. I refused to believe this until I received an angry protest from an anonymous writer complaining that in Raj Bhavan feminine limbs—although of stone—were shamelessly exposed to the vulgar gaze, and as a protagonist of Indian Culture, I should stop this exhibition.

There is another full size statue in Raj Bhavan, a magnificent copy of some classical Venus, possibly made in Italy.

And thereby hangs a tale, too good not to be told, true or untrue.

Some years ago, it is said, a Governor's wife, fascinated with the beauty of the statue, placed it in the centre of the entrance room: a most appropriate place for the display of such a statue, if it were, say, a mansion in Europe.

But when visitors came to Government House and were confronted with the Venus, right in front of the door, they were genteelly shocked. Some friends respectfully conveyed a message to the Governor's wife pointing out Lucknow was sensitive abo exhibition of such perfect particularly when displayed i Bhavan. And so the Venus appeared.

When I came to live in Bhavan, I found the poor cre consigned to an obscure corn the verandah—forlorn, des her limbs exposed only to gaze of the A.D.C.'s on their to the rooms.

I had too high a regard for defence services to allow this of affairs to continue, so I pr tly rescued her from obscurity stood her in the centre o verandah. But I too was pai her effrontery and have now rounded her with pots cont breast-high flowering plants.

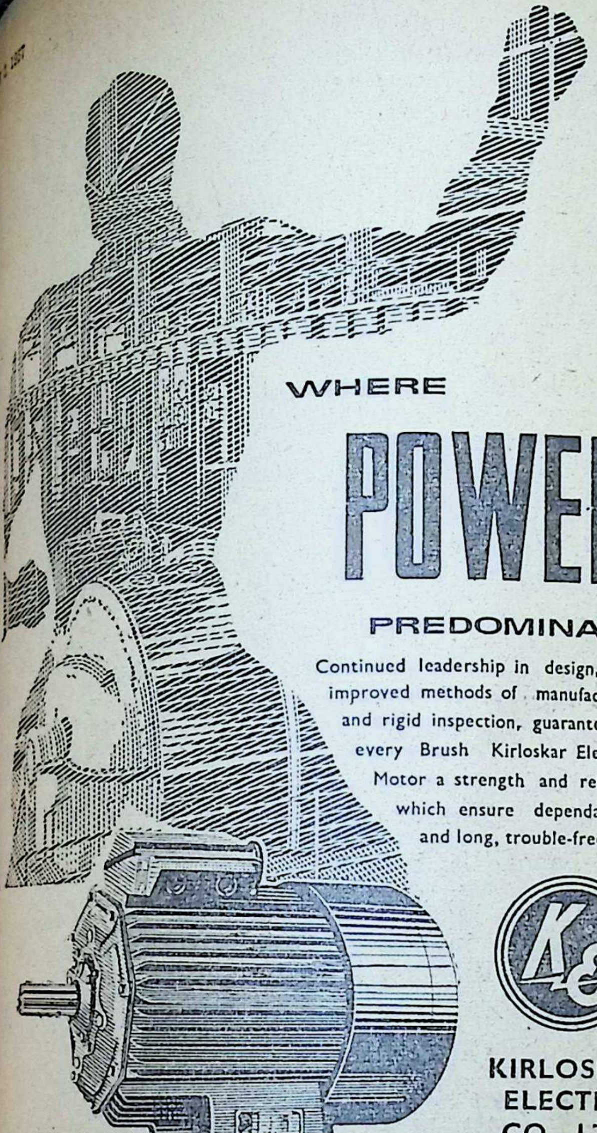
And now the Venus stands charms modestly conceal leaves and flowers, not qui seen, nor unadmired; and this Letter, not unsung, tho be in halting style.

Yours sincerely,

---

*In this mortal world, everything perishes and will perish—but ideas, ideals and dreams do not. One individual may die for an idea—but that idea will, after his death, incarnate itself in a thousand lives.*

—Subhas Chandra Bose.



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# GIVE ME SHELTER!

**Vidyapati**

Thee I entreat, O Madhava,
Again and yet again,

With Tulsi leaves and sesame seeds
Thee do I entertain;

This my body and my being
To thee I dedicate,

Desert me not, desert me not,
Grace that much may I get.

To sit in judgment on poor me
The day it may please thee,

No trace of virtue wilt thou find,
Failings far too many.

Lord art thou of universe this,
That is what people tell,

Beyond its bounds, O, surely not,
My wretched self doth dwell.

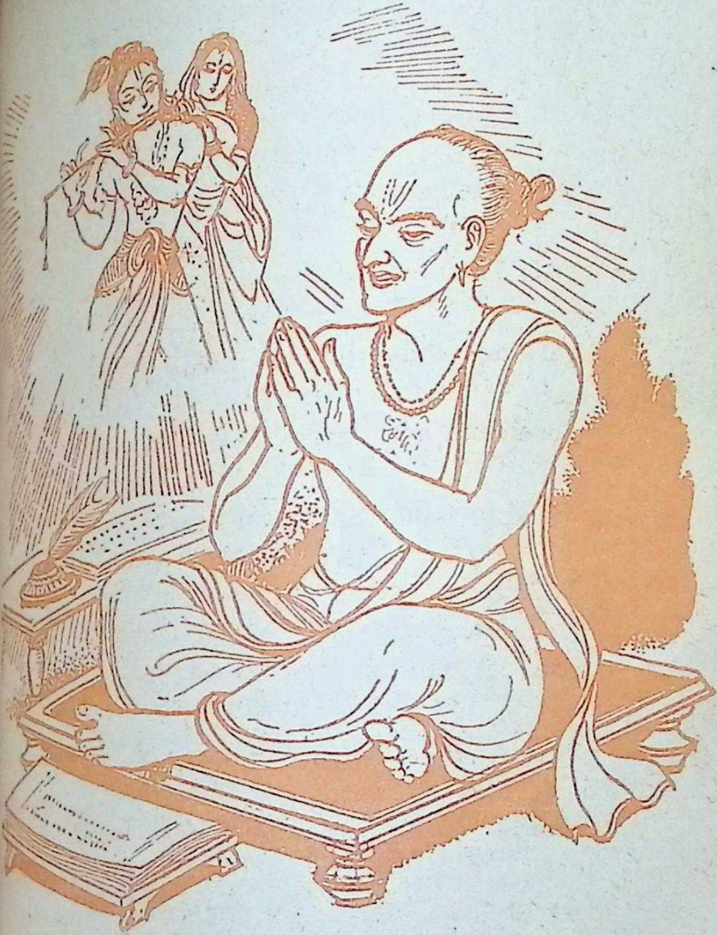
Caught in Karma's coils I come and go;
Whether born I may be

As man or beast, bird or insect,
May my soul muse on thee.

Longing to cross the sea of life,
I hold on to thy feet,

Shelter there, O Friend of the Poor,
Give me a little bit.

*[Translated from the original by Sri Haridas Chatterji]*



Sketch: *Ravishankar Raval*

*VIDYAPATI*

# Development of Sanskrit Education

V. T. Krishnamachari

HISTORIANS have always recognised that, through all the apparent diversity in India, there is an underlying unity in its culture. Through all the centuries, there has endured a distinct type of thought and life which is India's greatest contribution to the world.

The central Truths which lend unity to India's culture may be said to be twofold. The first is the dignity and worth of the human Person—its sacredness—and the possibility it has of attaining perfection. The second is the conviction that there are many ways of approaching the Reality, depending on one's inner experience.

We find in the Upanishads and elsewhere all kinds of opinions advanced and discussed, ranging from materialism to the highest flights of mysticism. There has thus always been in India catholicity and broadminded tolerance and hospitality to new ideas and people.

These two Truths are enshrined in a continuous and unbroken series of Sanskrit works begi with the Vedas and exte over three thousand years. T show the enquiring spirit in s of Truth without trammels or l tations. Sanskrit is thus doubtedly the major ceme force in our life and history. living tradition has flowed ste through long periods of our tory. From time to time, movements have arisen which riched our culture but the thoughts have always been t from the earliest times.

There is evidence that from early days these fundamental ceptions of India's culture familiar to the outside world one of the lectures publishe cently in his book *East and* Dr. Radhakrishnan has give striking instance of this. quotes from Josephus, the fa historian, the appeal made Eleazor, the leader of the r tance of the Jews against Romans before the total de tion of Jerusalem in the year 70. Exhorting his followers everything rather than r to the Romans, he said r wives die before they sed and our children also r we have slain them, let stow the glorious benefit another". He then went say: "Yet if we do stand in foreigners to support us in th, let us regard those In- who profess the example of phy, for these good men willingly undergo the time and look upon it as a neces- servitude and make haste to ir souls loose from their nay, when no misfortune them to it, nor drives upon it, these have such a of a life of immortality, that tell other men beforehand ey are about to depart, and hinders them but every nks them happy men...Are therefore, ashamed to have notions than the Indians?"

is interesting also to read Dr. Arnold Toynbee has said cent article in which he has ed the changes that took in his view of the funda- l lessons derived from the of civilisation during the decades he was engaged in numental work, *A Study of* . He says, "As I have , religion has come to take and more prominent place, the end it stands in the of the picture...I have back to a belief that Reli- holds the key to the mystery istence; but I have not come back to the belief that this key is the hands of my ancestral Religion exclusively...The Indian religions are not exclusive-minded. They are ready to allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, that this catholic-minded Indian religious spirit is the way of salvation for all religions in an age in which we have to learn to live as a single family if we are not to destroy ourselves."

These, then, are the central Truths that lend unity to India's inner life and culture and are also India's contribution to world thought. Their best and earliest exposition is in Sanskrit philosophical and religious writings. The ideals embodied in these—of broadminded sympathy and tolerance and catholicity of outlook—are more essential to us at present as guides for conduct than at any previous time in our history.

So far I have referred to the philosophical and religious works. We have, in Sanskrit in addition a vast literature—epics, poetry, drama, prose, etc. which can hold its own with the best literatures of the world. Max Muller's tribute to this literature is well known but will bear repetition. He says: "And if one asks me which literature would give us back (us Europeans, who have been exclusively fed on Greek and Roman thought and on that of a Semitic race) the necessary equilibrium in order to make our inner life more comprehensive, more universal, in short, more human, a life not only for this life, but for a transformed and eternal life, once again I would indicate India." This literature has in turn given rise to and enriched literatures in the other languages of India. Several of these languages are derived from Sanskrit and all have borrowed freely forms and words from that language.

The Constitution of India assigns a specially important role to Sanskrit. Under Article 351, the Union Government is enjoined "to promote the spread of the Hindi language to develop it so that it may serve as a medium of expression for all the elements of the composite culture of India and to secure its enrichment by assimilating without intefering with its genius, the forms, style and expression used in Hindustani and in the other languages specified in the Eighth Schedule."

As I have already said, several of the languages in the Eighth Schedule are based on Sanskrit and all have admitted Sanskrit words freely into their vocabulary. The Constitution adds that for the new vocabulary which should enable Hindi to express the most advanced thoughts in the modern life of the world, we should draw, wherever necessary or desirable, primarily on Sanskrit and secondarily on other languages. Obviously Sanskrit should grow as a living force if it is to fulfil this function.

Ever since Independence, there has been a desire in the co that steps should be taken t cure for Sanskrit its rightful in our educational system generally in our cultural It is, therefore, a matter for fication that the Union Go ment has recently appoint Sanskrit Commission with wide terms of reference.

The Commission is now to the country consulting indivi and organisations and reco evidence and I am confident as soon as its report is receiv comprehensive policy will be mulated by the Government.

Adequate provision should made for the study of Sanskr Secondary Schools. In Un sities, there should be ge courses for candidates who Sanskrit as a subsidiary su and advanced Honours course Sanskrit as the main subject, sides provision for post-gra and higher research.

It is, moreover, of the ut importance that we should c nue to have in India large n bers of men and women who h studied the Eastern and Wes systems of Philosophy criti and can write and talk on t with authority. In whatever w Sanskrit develops, it should n lose living contact with movements of thought. We sh offer opportunities to those desire to combine a knowledg the best that there is in our ture with the valuable elem in other cultures and civilisat seful features of the traditional systems of Sanskrit education ld be preserved and these linked up at all levels dern knowledge in suitways. Among learned pando are custodians of the al systems, we have men e respected for their erudition and love of learning for its ke. Our culture will suffer l loss if we cannot find an d place for them in our

need for improving the of Sanskrit is recognised e Governments. In the Five-Year Plan, States cific schemes for this purpose ch as establishment of universities, improvement of existing schools and las, grants-in-aid, etc. The Government has, among schemes, one for providing strict with at least one ent Sanskrit School to meet the growing demand for Sanskrit education and to increase the number of institutions from which candidates can go into Sanskrit colleges. When the Commission has submitted its report and a comprehensive policy has been formulated, development of Sanskrit education can take place on a systematic basis.

I should like to stress one other point. There should be provision in universities and other institutions for higher research and also assistance for editing and publishing, with critical introductions, the best philosophical and other works in Sanskrit. There are many manuscripts in Sanskrit, Pali and other languages in various libraries which should be examined, and steps should be taken for publishing those which are valuable.

[Condensed from his Convocation Address at the Bihar Sanskrit Samiti, Patna.]

---

*Ideals and idealists are necessary; ideals are the r and sap of life, idealists the most powerful diviners assistants of its purposes.*

—Sri Aurobindo.

# SILVER LINING

## ON THE NUCLEAR VISTA

THE vistas that nuclear energy is opening to the astonished eyes of our generation are becoming ever more brilliant—and terrible. The layman, and perhaps even the scientist, cannot begin to grasp its possibilities. The world is being revolutionized in a sense and to a degree unequalled at any time in human history.

We have been hearing much in recent months about atomic and hydrogen bomb tests. The infinite destructiveness that lies within these atoms can be vaguely envisioned. The political and military strategy involved is the concern of many men in many lands.

If that was all the atom meant to posterity, we could, indeed, despair. Fortunately, there is another world being opened to us in the peaceful uses of atomic energy. We are reminded of this by the publication in Paris of the nuclear power report of the Western European nations. If these plans work out, the six European countries involved in the so-called Euratom organisation (European Atomic Energy Commission) will by 1967 be producing 15,000,000 kilowatts of electric power by nuclear energy. France, West Germany, Italy, Belgium, the Netherlands and Luxembourg—the
tions concerned—are now
dependent on coal and oil.
oil is imported from the
East and we have all seen
precarious a dependency th
The coal is gradually being
hausted. Nuclear energy
and will some day replace
traditional fuels.

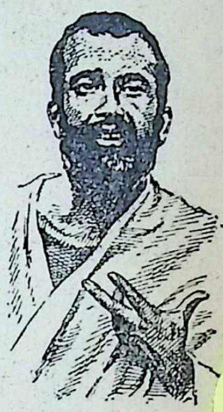
In a technical sense this is
ling enough, but it so happens
to put the programme into
the nations concerned will
to work together so closely
they will, by this means alo
taking a long step toward
pean unity. The economics
short, will lead into politics.

This is not pie in the sky.
March 25 a long series of ne
tions led to the signing by th
European nations of two
national treaties, one to cre
European common market an
other to create the Europea
mic pool for the developme
exploitation of nuclear e
The latter is the Euratom sc
The United States has all
encouraged this development
has pledged its support, as
cials in Washington did aga
cently. Britain is already
advanced in developing her

(*Continued on page 59*)

C. Rajagopalachari

...akrishna Upanishad—8



# EVEN THE DUMB WILL SPEAK

ONE day Keshab Chandra Sen, one of the leaders of the Brahma Samaj, visited Ramakrishna at the Dakshi- r temple.

"Why do even learned scholars e foolishly sometimes? h learned in the Sastras, seem to lack wisdom. They in pleasure, clinging to desires," said Keshab ra.

akrishna Paramahamsa re-: "Eagles fly in the sky. They h aloft in the pure regions sky. Yet, their eyes are on the carcass, flesh and s on the ground."

en while we read the holy , our minds tend to wander to the things we desire. Learning is one thing. The objects we desire are another. Our attempts to get wise by study of holy books are hindered by our desires and attachments.

Learning alone will not be of much use. We may have a command of language. We may recite holy verses. We may chant *mantras* correctly. That is all. It is the things that we desire, that raise us or debase us. All the learning that we gain from books will not give us wisdom or salvation so long as we let ourselves be entangled by woman, wealth and worldly objects. Learning may help us to give learned discourses. Talking about Brahman, the Supreme, Jnana-yoga, Bhakti-yoga, primordial matter, Jivatma and

Paramatma, we may fill our listeners with wonder. But our talk proceeds from the lips only. It does not flow from the heart. We shall reap the benefit of our scholarship only if our heart is touched and our mind turned to God. Otherwise, the Sastras and Puranas will avail nothing. We may utter the names of notes of music sa, ri, ga, ma, pa, dha, ni. But the notes in isolation are not music. It is easy to make a discourse on wisdom and renunciation by arranging words in correct sequence. But a life of real wisdom and strict renunciation is a different and a very difficult thing indeed.

We find it stated in an almanac that there will be a certain amount of rain on a particular day. This may also come true. But we cannot get rain-water by pressing the leaves of the almanac with our hands. You may press your hardest, you will not get a drop of water. You may find many noble sentiments in these scriptures. But one cannot attain devotion merely by reading them. If there is control of one's desires as prescribed in them, devotion will then arise.

In the presence of God, of what avail are learning and intellect? There even the dumb will speak and the blind will see. To God, the learned and the unlettered are all one.

Merely crying out "opium" even a hundred times will not intoxicate you. Intoxication will arise only if a little opium is t in the hand, pounded, dis in water and consumed. T is no use in uttering the thou names of God without turning mind to Him. One must pra meditation after concentrating mind with steadfastness. T only can the Supreme be seen.

* * *

A man talking to others a the Supreme after reading Sastras is like one who, after ing the dot indicating Banara a map, says "I have seen B ras". Cities, rivers and hills marked accurately on a map. to see them on the map is no same as actually seeing them ball of thread sometimes ravelled. We cannot use it u the knot is unravelled. Even words in books become kn Involved in them, we are not to find a way out, unless we h devotion, virtue and medita Without humility and dev and without God's grace, all books that a man reads will increase the evil in his na His learning serves but to m his ego bigger and prevents t dawn of wisdom in his mind.

Egotism is like a heap of a All the water poured on it w be just absorbed by it. Eve one melts in devotion to God, e tism will not vanish. All the S krit one learns, all the th ing that one does will be l water poured on a heap of a The sacred books only point to the Supreme. Without devotion and meditation, cannot help one to reach It. take to a shop a list of that we wish to buy. When we know what we wish to the list becomes useless. The declare the way to attain Knowing the way, our only is to pursue it. If we merely think about a list of articles, things will not come into our

To go to a town we must only know the way, we must along it. It is not enough to the way. We can reach the only if we walk on that way.

en Sri Chaitanya was going pilgrimage in the south, he scholar discoursing on the There was a devotee among dience who knew not the ing of even a single verse in the *Gita*. Yet, all through the discourse, tears were flowing copiously from his eyes.

Sri Chaitanya asked him, "Dear one! Why do you weep? What ails you?"

The devotee replied, "I see Sri Krishna and Arjuna on the chariot. At the sight of them, tears flow down my eyes. Not a word of the discourse enters my ears."

This illiterate devotee was a man of true wisdom. The meaning and purpose of all the Sastras is to give us this intense love of God.

[From *Sri Ramakrishna Upanishad* by Sri C. Rajagopalachari, published and copyrighted by Sri Ramakrishna Math, Mylapore, Madras-4, who have kindly permitted us to quote.]

*[To be continued]*

---

*At break of dawn, of Thee we sing,*
*At noon, again, to Thee we call.*
*For Thee we yearn at sunset, King!*
*On Thee we lean when shadows fall.*
*O Thou, our one Friend, Guide and Stay,*
*In Thee we all live night and day.*

—Sri Rupa Goswami.

Serial

# SANE LIVING

## 25. CHARITY

HAPPY is the man who hath sown in his breast the seeds of benevolence; the produce thereof shall be charity and love.

From the fountain of his heart shall rise rivers of goodness; and the streams shall overflow for the benefit of mankind.

He assisteth the poor in their trouble; he rejoiceth in furthering the prosperity of all men.

He censureth not his neighbour; he believeth not the tales of envy and malevolence; neither repeateth he their slanders.

He forgiveth the injuries of men; he wipeth them from his remembrance; revenge and malice have no place in his heart.

For evil he returneth not e he hateth not even his enem but requiteth their injustice w friendly admonition.

The griefs and anxieties of excite his compassion; he en voureth to alleviate the weight their misfortunes; and the p sure of success rewardeth labour.

He calmeth the fury, he heal the quarrels, of angry men; a preventeth the mischiefs of str and animosity.

He promoteth in his neighbo hood peace and good-will; and name is repeated with praise benedictions.

## 26. GRATITUDE

AS the branches of a tree return their sap to the root whence it arose; as a river poureth his streams to the sea, whence his spring was supplied; so the heart of a grateful man delighteth in returning a benefit received.

He acknowledgeth his obligation with cheerfulness; he looketh on his benefactor with esteem and love.

And if to return it be not his power, he nourisheth memory of it in his breast kindness; he forgetteth it not the days of his life.

The hand of the generous is like the clouds of heaven, drop upon the earth fruits, age, and flowers; but the heart the ungrateful is like a desert sand, which swalloweth

(*Continued on page 45*)

CHICAGO
CHICAGO

# Our Economic PERSPECTIVE

**• G. L. Mehta •**

N India, Independence has re-
ased tremendous social for-
es and national energies for
ructive purposes. Any one
sees India even for a short
is struck by the ferment
g the people, their keen de-
for rapid economic and social
ess and their dedicated re-
e to give content and meaning
litical freedom.

ia has achieved economic
ty, augmented agricultural
ndustrial production, begun
nsformation of the country-
and effected improvements in
l services, through the for-
ion and successful comple-
of the First Five-Year Plan.
Plan is democratic in its con-
n and execution.

approach is pragmatic, not
atic. As Prime Minister
Nehru has said India has approached the question of raising the standards of living of the people in a practical manner and "with no ideological or doctrinaire approach." He observed that we did not concern ourselves with questions of ideology but "one thing we have to preserve is the democratic structure of our politics and economy." In this concept, the State has to be an agency of common welfare, an engine of constructive dynamism—not an instrument of class domination or a vehicle for ideological exploitation.

Because our immediate problem in 1951 was that of overcoming the prevailing food shortages, the major emphasis in the First Five-Year Plan was on increase in agricultural production, provision of irrigation facilities through multi-purpose dams as well as minor works, production and use of fertilizers and better agricultural practices. The battle for food having been mainly won by the end of the First Five-Year Plan—I say "mainly" because we are aware of the fact that there is no room for complacency in this matter—the framers of the Second Plan came to the conclusion that the outlay on industry in the second five-year period should be substantially increased so as to further diversify the economy and increase the volume of employment. The broad target of the Plan is a 25 per cent increase in national income through development of agriculture and industrialization providing employment for an additional 8 million people.

As against a total outlay of $4.9 billion in the First Five-Year Plan, the total development outlay of the Central and State governments over the period of the Second Five-Year Plan has been fixed at $10.08 billion. Efforts are being made to ensure rural development and elicit the interest and enthusiasm of villagers.

For centuries, life in Indian villages has been stagnant. There has been hardly any improvement in the productivity of land and of simple rural industries which provide woefully low returns to millions of people. The Community Development Programme and the National Extension Service now cover nearly 220,000 villages and affect the lives and working of about 130 million villagers. It is proposed to extend these services to cover a population of 325 million—almost the entire rural area by 1960-61.

The main stress in the P
however, has been laid on in
trialization and on develop
and establishment of basic in
tries such as steel, cement, ma
facture of heavy machinery, m
chine tools, electrical equipm
heavy chemicals and dye-stuffs
well as development of sm
scale and rural industries on e
cient lines.

If power projects are taken i
account, the outlay on indust
development in the Plan w
out to 57 per cent of total de
lopment expenditure. The Sec
Five-Year Plan provides, in a
tion, for a much larger inv
ment by private organized in
try also—some $1.4 billion ag
$525 million of new investm
during the First Plan period.

We believe that ownership a
control of the material resou
of the community should be
distributed as best to serve t
common good. And we also b
that the operation of the econ
system should not result in t
concentration of wealth and m
of production to the common d
triment. Whatever policies a
devised for implementing th
principles and whatever meas
are taken for control or reg
tion of economic activities a
adopted after full public de
and through democratic proce

In considering the question
economic development in India
should be borne in mind, h
ever, that nearly 80 per cent o
the people still live in the vil

re engaged directly or in-
r in agriculture and allied
ts. These activities in which
rge majority of people are
al fall within the sphere of
te sector. It is one of the
s of government to develop
ture and enterprise among
s and artisans.

an economic policies and
ures of Indian Government
cussed in Western termino-
one is apt to forget that or-
d industries account only
bout 8 per cent of the total
ction or incomes in the
ry. Nevertheless, even in
ized industries, whether
scale or medium-sized, the
e sector to-day plays a large
nd has ample scope for de-
ment. It has been estimated
the share of Government in
generation of the total national
ct in India is of the order of
r cent of the total; in other
s, as much as 92 per cent of
otal incomes in the country
erated by the private sector.
ever, Government assist and
rage private enterprise in a
ty of ways including financial
ance, tariff protection, tax
sions and technical research.
o give only one example, two
e steel plants have been as-
d in their expansion through
orld Bank loans aggregating
5 million with the Govern-
of India's guarantee. Inci-
ly, of the loans amounting
25 million given by the World
to India, over $150 million
are for projects of private enterprise. It is true, however, that in the conditions of India, the State has to play a more active part in the economic and industrial life of the country and take positive measures for industrial development. But in our conception, a Welfare State is not a totalitarian state and there need be no insistence on nationalisation as a matter of creed. Where certain industries are deemed basic or essential for economic well-being, and private enterprise is unable or unwilling to participate, the State has to step in. Our Prime Minister has emphasized, indeed, that there is no private sector and no public sector but only one national sector. Because of a paucity of national investment and dearth of requisite technical talent, there is enough scope for co-operation between the State and private enterprise.

**In India,** there are industries like steel, machine-tool and locomotive manufacture, fertilizers and antibiotics as well as coal mining and shipping where both government and private enterprise function. Moreover, there are many industries in which both the State and private enterprise participate and work together. Where there is so much to be done, where the needs and demands are many and the resources are relatively limited, there is ample scope for governmental and private agencies to work together in mutual harmony for national development. And where there is a spirit of harmony, there is room for adjustment and accommodation in mutual interest.

Thus, through our programmes of economic and social development, we seek to rebuild rural India, lay the foundations of industrial progress and secure, to the greatest extent possible, opportunities for the under-privileged sections of our people while ensuring a balanced development of all parts of the country. It is, indeed, a bold experiment in industrial democracy that has been undertaken on an unprecedented scale. This experiment is based on the concept that the human being in the farm and the factory is at the centre of national effort. Furthermore, the bulk of the effort is being made and will be made by the people of India themselves.

There is, however, no denying the crucial if marginal role of external assistance in our programme of economic development. I need hardly point out that economic development implies an increased rate of savings and investment, often beyond the level of domestic resources. Unless savings and investment are to be forcibly obtained by physical measures and controls of a totalit
nature, the gap between reso
and expenditure has to be c
by an appreciable measure
external aid. Insofar as such
tends to reduce the burden
people ill-equipped to bear it
ensure a rapid but healthy
lopment of a national econ
rooted in democracy, "it w
turn", as the M.I.T. report st
"a close thing into an exce
bet".

Countries like ours seek
charity or philanthropy but un
standing and sympathetic ins
We do not want to manufac
arms but wish to build dams,
cannot and do not want to pro
or obtain nuclear weapons bu
create and harness atomic en
for peaceful purposes; we do
ask for guided missiles but d
to have tools and equipment
machinery, skills and techni
that promise a fuller and b
life for our poverty-stricken
ses. We have had two great w
during this century ostensib
keep the world safe for dem
cy. Let us now strive for a p
which by diffusing social we
in all parts of the world can
meaning and significance to d
cracy.

*God is all to thee: if thou be hungry, He is bread; if thirsty, He is water; if darkness, He is light; if naked, He is a robe of immortality.*

—**Saint Augustine.**

# ndian Materialism

• G. Srinivasan •

DIAN philosophy has never
en a mere theoretical pur-
t of ultimate Reality. It
ways possessed a practical
on life and this practical
binds the distinctive
of Indian philosophy into
amental unity. All the
in general, spring from a
disquiet at the existing
of things and terminate in
plete and permanent ex-
of this disquiet. Existence
sery forms their problem
eradication forms the solu-

*Charvaka* Darsana, the only
of Indian Materialism,
an exception to this general
of Indian philosophy. Bri-
is traditionally regarded
founder of this system and
as a reaction to the dege-
brahmanism in the post-
dic age. The system re-
to misery the status of a
ysical problem that de-
analysis and reflection as
in the other systems.
is simply accepted as a
of experience and one
only put up with it. Wis-
not in brooding over it,
concentrating upon the
of life. It is but foolish
to discard pleasure for fear of ensuing pain. "Nobody casts away the grain because of the husk." The virtue of practical activity consists in minimising pain and maximising pleasure under all circumstances. Pleasure, as well as pain, is purely personal in connotation, and social considerations should not weigh on one's conscience in seeking pleasure. Pleasure is the only end of human life—*kama yevaikah purusharthah;* one should try to be happy (drink ghee) by all means, even if it be by borrowing—*samasta prakarena rinam kritva ghrtam pibet.* Self-indulgence is the rule of life and all morality is a myth. This is Materialism carried to its logical extreme and the *Charvaka* system is the most thorough-going of its type.

This gross form of Materialism is apparently deduced from certain logical grounds. The *Charvaka* system starts with the fundamental premise that perception is the only means of valid knowledge—*pratyaksham eva pramanam.* Inference (*anumana*) and verbal testimony (*agama*) are both rejected as invalid. Inference can at best give us probable conclusions while testimony is obviously nonsensical and contradictory to experience.

Seeing is believing and what can be seen is only the objects of the phenomenal world. Hence only they are real. For this reason the school is called *lokayata* (pervading the world of sense-experience) by the other Indian philosophers. Sense-perception being the sole criterion of certainty, God, Soul and Life after death are eliminated from the realm of realities and discarded as figments of imagination. Consciousness is explained as nothing more than a property of the body and it cannot survive the destruction of the body. Death is the end of life and there is nothing after death. The blank future makes the solid present inconsequential and hence the *Charvaka* emphasises self-indulgence and denies moral responsibility to the individual.

It logically follows from this that nobody can be more death-conscious than the extreme materialist who derives the rule of his life from the certainty of death and impossibility of re-birth. He looks upon life as a funeral procession to death and his ince
effort is to make it a mirthful
cession. But the gloomy fu
casts its shadow over the br
present, makes it seem ever
transitory and imparts to the
a sense of despair. Despair
derlies self-indulgence and f
this view-point, the term Ch
*vak* (sweet word), if not to
a misnomer, is only a partial
ference to the attitude repres
in the system. For the "s
word" has some bitterness a
it; it springs from a hopeless h
painfully conscious of the flee
nature of the present.

Materialism as metaphysics
never appealed to the Indian m
and history bears evidence to
fact. Materialism is accepted
all the other systems of Indi
*purvapaksha* (opponent in a
ment), expounded with d
*maryada* (due sincerity to the
tem) and refuted on grounds
logic and ethics. Because of
denial of moral responsibility
the individual, the system
been the butt of ridicule of all
other systems and is characte
as *nastika siromani.*

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# BHARATIYA VIDYA BHAVAN

## DELHI CENTRE INAUGURATED

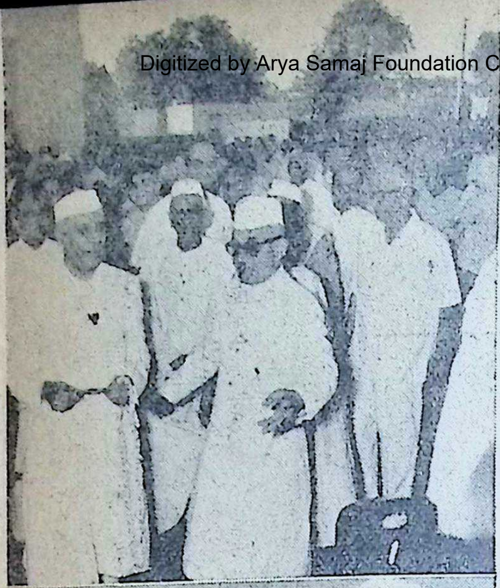
Smt. Lilavati Munshi

THE NEW DELHI CENTRE of the Bharatiya Vidya Bhavan, a three storied building zon Road newly constructed, Constitution Club.) was for- ly opened on Thursday the 16th May by Sri Jawaharlal Nehru, Prime Minister of India.

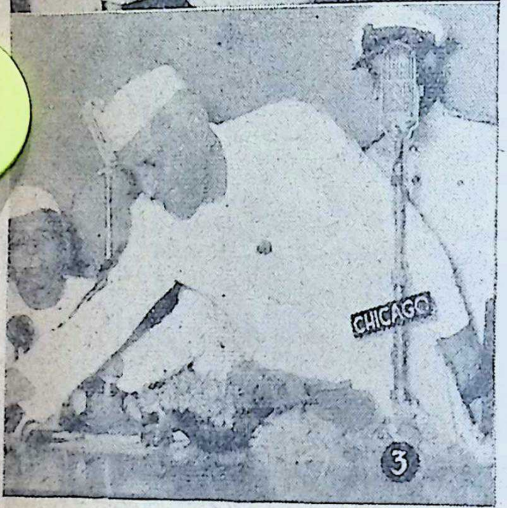
A large and distinguished gathering consisting of Union Ministers, Members of Diplomatic Corps, Judges of the Supreme Court, Members of Parliament and the public attended the function.

The function began with the singing of Bhavan's prayer. Smt. Lilavati Munshi, Vice-President of the Bhavan, welcoming the guests gave a brief history of the Bhavan which was first started in Bombay twenty years ago. She said that the Delhi Centre would in the first instance run a School for children, a research section and Library, besides conducting classes in music and dancing. The Bhavan hoped to build a suitable theatre in the near future. The building of the New Delhi Centre costing about five lakhs, she said, was possible through the generous donation of Sri Giridharlal Mehta, a Trustee of the Bhavan.

She added, "It is a happy augury that this Centre is being inaugurated by our Prime Minister, whose great interest in the cul-



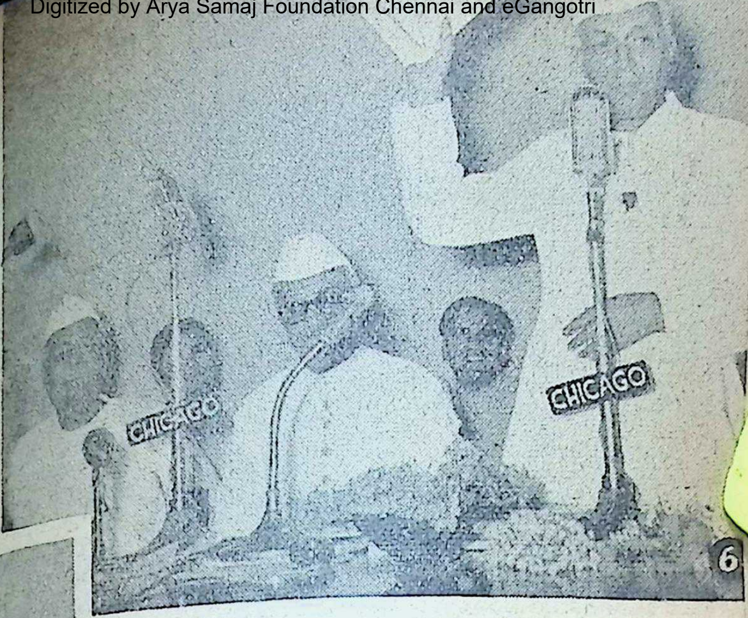
भारतीय विद्या भव
मेहता सदन



(3) *Shri Jawaharlal Ne*
*button to declar*

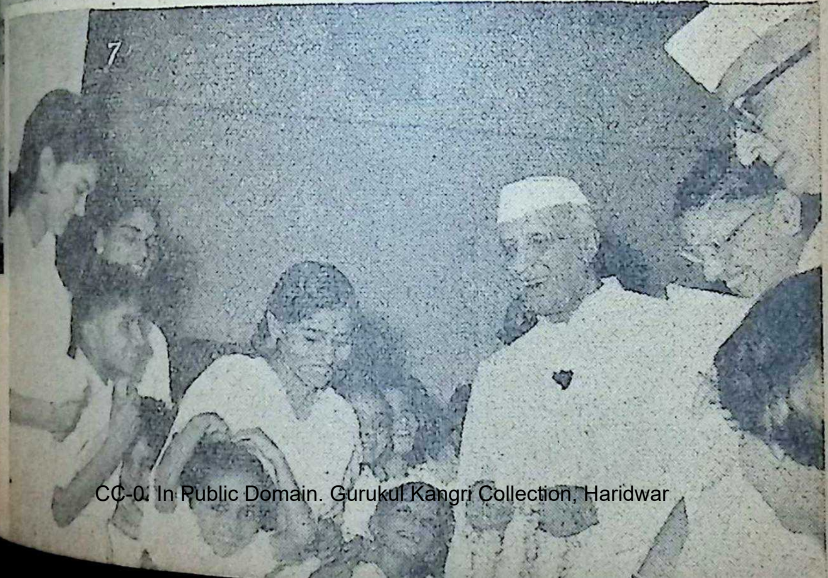
(4) *Smt. Lilavati Mu*
*Minister after*

(5) *Shri K. M. Mu*
*thanks to the Prim*



(6) *On the occasion 3 books were released. Pandit Nehru is holding aloft STRUGGLE FOR EMPIRE—Vol. V of the 10-Volume series of "History and Culture of the Indian People" published by the Bhavan.*

(7) *Pandit Nehru amidst children of the Delhi Bhavan's school.*



*Sri M. Ananthasayanam Ayyangar*

tural growth of India is opening out a new future for us in the fields of learning, art and culture. He has been the presiding genius of the new age which opened for free India in 1957. The vast and varied international, political and economic activities which he inspires are as important as the contribution which his vision, personality and initiative make in the fields of learning and culture. His blessings on this occasion, therefore, will, I am sure, inspire us to greater efforts in fulfilling the objectives of the Bhavan."

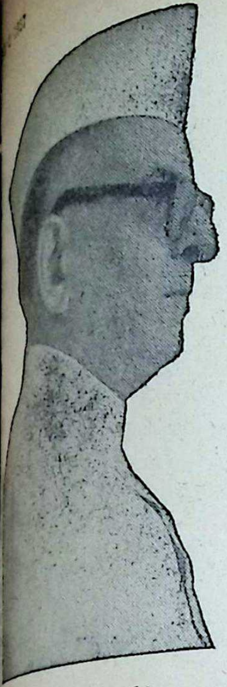
Sri Damodardas Khannah, a Trustee of the Delhi Centre, read the messages of good wishes received from Dr. Rajendra Prasad, Dr. S. Radhakrishnan, Sri C Rajagopalachari and several other distinguished persons all over

Pandit Govind Ballabh Union Home Minister, spea the occasion welcomed the ing of the Centre as a sig development in the cultural New Delhi and stressed the for a synthesis of India's heritage with modern kno He hoped that Bhavan's a would help dispel the notion about Indian culture laid as much stress on ar literature as on philosophy ligion.

Sri M. Ananthasayanam gar, Speaker of the Lok speaking next said the would try to inculcate the of service and sacrifice for India had in the past as we present occupied a high in the world.

Inaugurating the Delhi C the Bhavan at the Mehta Prime Minister Nehru em the need for reintegration cient Indian culture with th aspects of Indian life future of the country depe how we brought about the sis. He warned the nation the dangerous conception o dering India as the centre world and closing the wi the mind to the outside This pride had been resp for the fall of India in th and people should take a from history.

Sri Nehru said he con Sanskrit as the fountain of culture and literature. It w spark which first gave life to



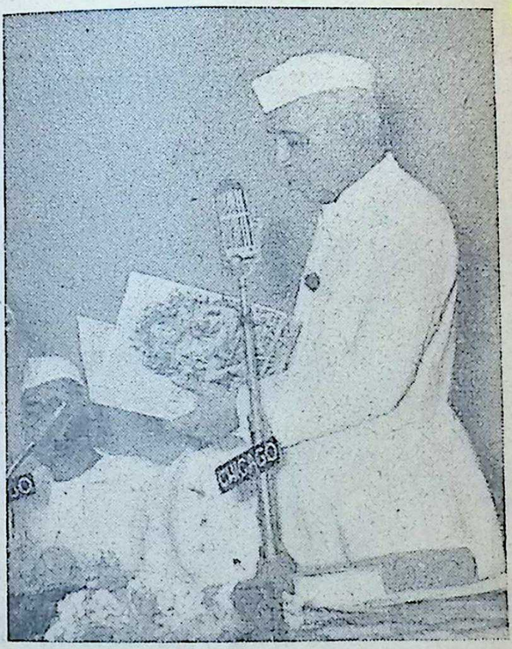
Sri K. M. Munshi

The moment India began that all knowledge was in the country, the literature and art which developed on of the Sanskrit language to deteriorate. India became and the freshness of mind disappeared. The virility of Indian culture was lost. He was afraid that the people were again forgetting the of history.

was an ancient country, everything ancient was not They should not live on the But they cannot give past. The country would as a tree does not grow without roots. Though India should have its roots in the past, it should have new branches and flowers.

"You are rightly laying stress" he continued, "on Indian culture and art, but in the present-day world, if we do not make any progress in the realm of science and technology, we will be left behind. If we are not able to solve our economic problem, the country will go down."

Thanking Shri Nehru and other guests Shri K. M. Munshi, President of the Bhavan, assured that the Bhavan had during the last

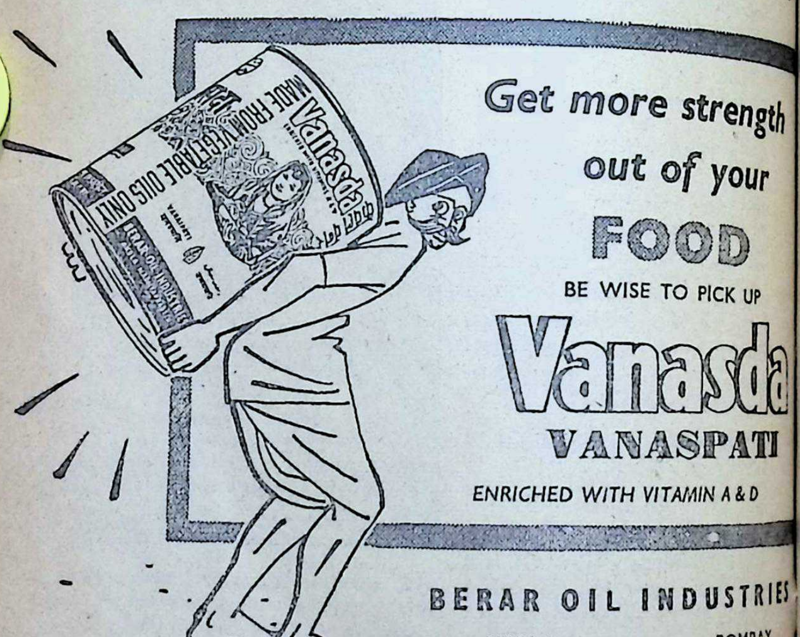


*The Prime Minister looking through the magnificent illustrations in the SAGA OF INDIAN SCULPTURE by Shri K. M. Munshi.*

three decades of its existence working for a synthesis that the Prime Minister had advocated. He expressed the hope that Sri Nehru would remain the friend, philosopher and guide of the New Delhi Centre. Shri Munshi affirmed that the Bhavan's objective was the reintegration of Indian culture to suit modern conditions.

Shri Nehru officially released for sale three new publications of the Bhavan: "THE STRUGGLE FOR EMPIRE", being Volume five of the HISTORY & CULTURE OF THE INDIAN PEOPLE: SAGA OF INDIAN SCULPTURE by Sri K. M. Munshi and RAMAYANA by C. Rajagopalachari.

*The Prime Minister formally releasing RAMAYANA in the Book University Series*



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# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

### *PREVIOUS STORY*

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's* ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bhoda, who runs away with her.*

*King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Viswamitra's son by Ugra. Vishwamitra renounces office. Renuka is taken prisoner.*

## 17

# LOMA KIDNAPPED

AT the invitation of Sudasa, Arjuna, the lord of the Haihayas, had come to Saptasindhu to wed Loma.

Arjuna held the Aryas of Saptasindhu in supreme contempt. However, his vanity was flattered at the prospect of marrying the daughter of the great King Divodasa, whose memory was held in great reverence as the conqueror of Dasyus.

He arrived in Tritsugram at the head of 2000 horsemen. Sudasa had conveyed to him that a war was likely and that in this event his help would be necessary; Arjuna, therefore, had decided to take no chances.

On arriving at Tritsugram, Arjuna felt insulted on finding that Loma, his bride-to-be, had left the palace for the sacrificial sessions of King Harishchandra. However, he was mollified after Sudasa had given a detailed explanation for Loma's absence and promised to send his uncle, Senapati Haryashwa, to Harishchandra's court to bring her back.

Arjuna could not brook being thwarted in his designs; much less, did he relish being kept waiting for his bride. So when Haryashwa was ready to go and fetch Loma, he insisted on accompanying him. There was no resisting this self-willed king; so with a hundred chosen horsemen, Arjuna a panied Haryashwa.

Haryashwa was unhappy. juna was as ferocious as a beast and had no idea of proprieties. The Tritsu Se therefore felt that if the Ha king came with him to the ficial sessions he would be s create some serious complic With considerable difficulty managed to persuade Arju camp a few miles away Harishchandra's court, there await his return.

After Haryashwa had left, juna became very restive. He liked the way in which his portance was ignored in S sindhu. He hated inaction longed for something to d the afternoon, therefore, when keen sense of hearing detected arrival of a party of horsem an adjoining village, he could resist the temptation of something about it. He pro ed to the village with his me took the party, which in Vimad, Rama and Loma, ca

At daybreak, another party by King Kutsa, with whom ka was also travelling, arrive the same village to be imm tely trapped by Arjuna.

Arjuna had not the slight idea who his prisoners were knew Arjuna well, him and said:

Haihaya, I am Vimad, the Kavi Chayamana, the com- Maha Atharvan Richika, the high-priest of your r. Do you know what done? You have taken King Kutsa of the great Purus. This is an affront ould be resented by the ptasindhu."

laughed insolently. "I y honoured," he said. "I thought that immediately arriving in Saptasindhu a g would be my guest."

you have done something said Vimad. "You have n the Venerable Renuka children prisoner, Amba ered wife of the Lord of gus."

so?" returned Arjuna. I the wife and children of madagni as my guests? I very glad. When I in- e Sage to come to my Anu- some years ago, he would . But now his wife and have come to me." And ed

t is sacrilege," shouted "You must release them ely."

ege!", Arjuna roared with . "How can offering hos- to a Guru's wife and child- sacrilege? You seem to ny ideas, son of Kavi na."

d was angry. "Do you mean he said, "that you will keep King Kutsa, Amba and the children as your prisoners?"

"Now, now, now; don't be angry," replied Arjuna mockingly. "There cannot be a better way than this to announce the arrival of the king of the Haihayas in Saptasindhu?"

Vimad was furious and returned to King Kutsa and Amba.

Arjuna did not so much as pay his respects to Amba and was happily awaiting the return of Haryashwa and Loma, when, like a whirlwind, the Bhrigus led by Jamadagni himself and the Bharata warriors, fell upon his party. The Bhrigus, though a tribe of priests, were furious riders and wielded their battle-axes mercilessly when roused. Jayanta, who led the Bharatas, was also jubilant at this opportunity of showing the strength of the Bharatas to a friend of the Tritsus.

In a moment Arjuna saw that his Haihayas would soon be overwhelmed and the battle lost. With a few horsemen, therefore, he fled, taking Rama and Loma with him, leaving his men at the mercy of the Bhrigus and the Bharatas.

● ● ●

Rama was the idol of Lomaharshini, King Sudasa's sister, from the time he was born. To part from him was to her, like tearing off one of her limbs. She had been, therefore, very happy at the prospect of going to the house of her grandfather, Kutsa, where there would be no one else to share Rama's attentions. She was also delighted at the idea of frustrating her brother's plan to get her married to Arjuna.

But when Arjuna took them captive, Loma was frightened. She felt that she was being kidnapped by Arjuna, before being taken to Tritsugram and forced into marriage with him. Even though younger to her in years, Rama had always been a tower of strength. Now in her present state of mind, she clung to him more than ever before.

Rama, though only 13 years old, claimed a sort of possessive right over Loma; for, she had been his only playmate from infancy. From his childhood, with a rare maturity, he had seriously been her natural protector.

Rama was proudly conscious of the sanctity that enveloped his family and himself. When Arjuna's Haihayas had taken his mother, Loma and himself prisoner, he had been filled with rage. He also felt that they had been taken prisoner because Sudasa wanted to take Loma away from him and force her to marry Arjuna. He was not quite clear what would happen if Loma were forced into such a marriage, but it was not in him to worry about the future. Of one thing, however he was sure: he was going to stand by Loma whatever happened.

"Loma, this Haihaya wants to marry you," said Rama, after they had been taken captive.

Loma broke down. "Yes, it is a conspiracy betwe brother and Arjuna," she "But I hate him. I will marry him."

For some time Rama wa then he said: "I wish I w ger. I would then have you myself."

Loma blushed.

Led by Arjuna's men, Ra Loma travelled through fo Tritsugram in company w juna. In order not to let have an opportunity of tal her, Loma rode by the Rama throughout the day. the day's journey was over slept under the open skie by side, with their head on saddles. During the journey found it difficult to close he at night. Even when she to a doze, sighs would esca Rama would then place his on Loma as if to assure he he was there by her side. blade of grass rustled even ly, he would wake up, his flashing, searching the da for some enemy.

Day after day, they trav this way, Arjuna furiously in advance of the party. W adolescent mind Loma r what Rama meant to her. O other hand, Rama did not u stand the full significa Loma's ardour. This made Loma miserable, for she k that, in spite of the differe

ored him as a woman
nce in her life-time.

• • •

e Bhrigus and the Bhadespatched the Haihaya
to the Land of the Dead,
e surprised to find that,
dvantage of the sudden
Arjuna had fled taking
Rama and Loma.
ily, Sage Jamadagni was
turbed and his mental
were a little slow. But
thus offered by Arjuna
and Rama roused his
nap Rama and Loma in
was also an affront to the
e Bhrigus, the most sac-
e of Rishis, descended
divine Bhrigu, who had
down Fire on Earth in the ancient days when men were as mighty as the Gods.

The slow-spoken Jamadagni sent for Vimad.

"Vimad," he said, "Arjuna's grandfather invited the curse of the Maha Atharvan; his grandson has now invited mine." His voice roared and quivered with passion. "You go to Tritsugram and announce to Sage Vasishtha, King Sudasa and to all Aryas, this my injunction." Then with eyes flashing, the Sage pronounced his curse: "I, the descendant of the divine Sage Bhrigu, the son of Maha Atharvan, pronounce that *Arjuna shall not wed Loma.* Whoever helps to defy this ban, on him shall descend the curse of Jamadagni and the wrath of the Bhrigus."

**[*To be continued*]**

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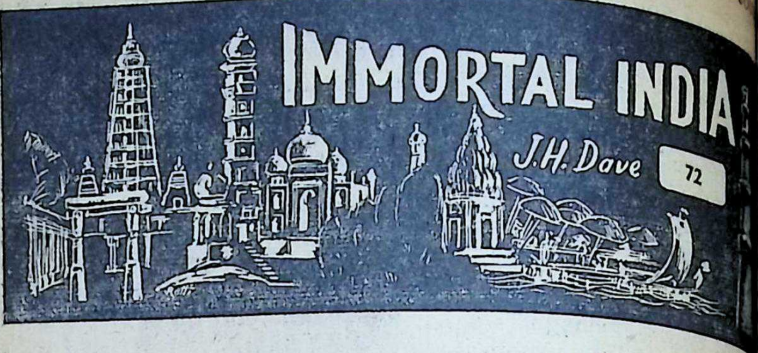
## SANE LIVING—*Contd.*

s the showers that fall,
h them in its bosom and
h nothing.

not thy benefactor, nei-
e to conceal the benefit
conferred; for, though to
better than to be obliged,
e act of generosity com-
admiration, yet the humility of gratitude toucheth the heart, and is amiable in the sight both of God and man.

But receive not a favour from the hand of the proud; to the selfish and avaricious have no obligation; the vanity of pride shall expose thee to shame; the greediness of avarice shall never be satisfied.

**[*To be continued*]**



# IMMORTAL INDIA

J.H. Dave

72

# NALANDA

NALANDA has been identified by Cunningham with the modern village of Baragaon situated 25°-8′ north and 85°-26′ east, seven miles north of Rajgir in Bihar. The Chinese pilgrim Hiuen Tsang who was in India between 629 and 645 A.D. studied in Nalanda for five years and he has stated that the site of Nalanda was purchased by 500 merchants for 10 *kotis* of gold pieces and was presented to Buddha who preached law in the mango park of Pavarika for a period of three months.

Nalanda is mentioned in ancient literature since about the fourth or fifth century B.C. Tradition says that it was visited by Buddha and Mahavira. Mahavira had met Gosala at Nalanda and had also spent 14 rainy seasons here. Nalanda has been considered as Bahira or suburb of Rajgir. It is also considered as the birthplace of Sariputta. Emperor made offerings here to the C in honour of Sariputta and added a temple to it. though Nalanda's early can be traced right up to th of Mahavira and Buddha, t cavations carried out at this have not revealed any relics pre-Christian or even pre era.

Nagarjuna and his pupil deva are stated to have large part of their life at N Nagarjuna is assigned fourth century A.D. Suvi brahmin contemporary of arjuna, is stated to have con ed 108 temples here. By ab fourth century A.D. Nalanda become a great educational

Both Fa Hian and Hiuen say that the birthplace of putta, the right-hand disci Buddha, was somewhere very Nalanda. The place of his

to be nearby. Maha-
the left-hand disciple
was also born in a vil-
1½ miles south-west of
It is thus clear that the
and celebrated disciples
were born here and
they obtained their *nir-*
in this place.

a tradition that Padma-
the founder of Lama-
Tibet, was the disciple of
kshita, the famous
of Nalanda; and that
bhava went to Tibet in
on being invited from
by the Tibetan king.

has not given a detailed
of Nalanda, and it is be-
perhaps he had not
this place by about the
A.D. Nalanda had
so reputed as an inter-
centre of learning, parti-
Buddhism, that students
ferent countries sought
in this celebrated Uni-
Hiuen Tsang and I-Tsing
visited it but stayed here
time, the former for
and the latter for ten
studied Brahmanical
hist literature, both in
and Pali.

to Hiuen Tsang the
Nalanda is an epithet of
in his former birth when
very liberal and it means
is not satisfied in giving
*da*). He further adds
six monasteries of Na-
endowed by a succes-
kings namely Sakraditya, Buddhagupta, Tathagatagupta, Baladitya, Vajra and an unnamed king of mid-India. Sakraditya built the Sangharama not long after the *Nirvana* of Buddha. The six kings in continued succession added to these structures. The whole establishment was surrounded by a brick wall which enclosed the entire convent from without.

This university town was the most magnificent and celebrated seat of Buddhist learning in the world. The monastery of Nalanda was situated on the banks of the lakes of Baragaon. There were lofty pagodas in all directions. Halls for disputation, schools for instructions, shrines, temples, and stupas—all of these encircled the sides of every tank. There were four-storeyed dwellings for the preachers and teachers of Buddhism. Nalanda was the centre from which Buddhism spread all over Tibet and South Asia and for a period of 1000 years it continued to be the biggest Buddhist university till it was destroyed by Bakhtiyar Khilji. The university area was encircled by a lofty wall with one gate which opened into the great college. The description of Nalanda as given by Hiuen Tsang is corroborated by the Nalanda stone inscription of Yasovarman of the 8th century A.D. The Sangharamas of Nalanda have been described as most remarkable for grandeur and height. They were considered perfect and beautiful. By the time of Harsha (606-

640 A.D.) Nalanda had become the greatest Buddhist centre particularly of the Mahayana cult.

Excavations at Nalanda have shown one main temple and three smaller temples all standing in a row from south to north. The main temple is square in structure and is at the southern end. It shows seven successive additions. Images of Buddha were the objects of worship in these temples. To the east of these temples there are eight monasteries in the form of a quadrangle, with a number of cloistered cells. Stone sculptures, terra-cotta plaques, bronze images, and seals of monasteries and also of the Gupta and the Pala kings have been found in large number. Coins of Kumaragupta, Narsimha Gupta, Sasanka, Mihira Bhoja and Govindachandra have also been recovered.

It has been observed by Hiuen Tsang that revenues of about 100 villages were endowed for the convent. I-Tsing mentions 200 villages. King Purnavarma had presented to Nalanda a figure of Buddha standing upright and made of copper 80 feet high. Hiuen Tsang says that in his time the number of alumni in the Nalanda University always reached the figure of 10000 of which 1500 were teachers and 8500 were students. Education was free and clothes, food, bedding and medicine were also freely supplied. The standard of admission was very high. This University specialised in post-graduate tea in solution of doubtful points in the art of disputation and lic-speaking. It was really a graduate research institute its academic degrees were sidered to be so high that those who stole the name Nalanda brother were tr with respect wherever they The entrance examination of landa University was so that only 20% of the cand who appeared for securing a sion could actually secure it in spite of this, the numb alumni was never less than According to I-Tsing, a stude 15 had to study *Vrittisutra* w he finished at 20 after whi studied philosophy for tw three years at advanced in tions like Nalanda or Va The academic life and the in tual and moral standards also of a very high order. ( 1500 teachers, 1000 could ex twenty collections of Sutras Sastras; 500 could explain collections and ten could ex fifty collections. Hiuen Tsang self could be included in th category of teachers.

The courses of study in the entire field of knowledg instructions were imparted i learning of different kinds i ing Brahmanical and Bu sacred and secular, philoso and worldly, in science and even in Vedas, Hetuvidya, S vidya and Chikitsa-vidya, i *harva Veda* and in Samkhya taught. So also Panini's and astronomical subother words, higher in all branches was being here. Hiuen Tsang was a of Mahayana and he learn- Sastra from Silabhadra the Chancellor of the University and the authority on the subject. was a student of Hina- armapala was the Chan- the Nalanda University Silabhadra. Chandrapala. Stiramati, Prabhamitra, Jinachandra and above dra, were some of the tinguished and learned mentioned by the Chi- ctor Hiuen Tsang, who was one of the best mas- duced by this University. tter of fact he was so demand on account of his which he had acquired King Harsha of Kanauj Kumara of Assam rival- each other in having the of this learned Chinese in their territories. I-Tsing the affairs of the Uni- ght from the annual as- of rooms to the trial and nt of offences against nity and even expulsion inistered on democratic *by the entire body of* The University admit- nts of even non-Buddhis- . The University pos- excellent library. The account states that its was located at Dharmaganj or "piety mart" and it had three grand buildings called Ratnasagar, Ratnodadhi and Ratnaranjaka. In Ratnodadhi, which was a building of nine storeys, there were collections of rare sacred works like *Prajnaparamita sutra* and Tantrika books such as *Samajaguhya,* etc. After the Turushka raiders had made incursions in Nalanda the temples etc. were repaired by a sage named Muditabhadra. Soon after this, Kukkuta-siddha, minister of the king of Magadha, erected a temple at Nalanda, and when a religious sermon was being delivered there, two Tirthika mendicants were insulted by some young novice monks. It is said that the mendicants became angry, propitiated the Sun for 12 years, performed a Yajna and threw living embers into Buddhist temples etc. This produced a great conflagration which consumed the Ratnodadhi.

Scholars from Nalanda were invited by foreign countries to introduce the teaching of the great knowledge and wisdom of India. Similarly pilgrims from foreign countries paid homage to this country and sent out their pilgrims to learn here. Apart from Fa Hian, Hiuen-Tsang and I-Tsing, there were many other pilgrims from China, known and unknown. Nalanda also sent out students to propagate Buddhism in Tibet and China. Many scholars of Nalanda have translated Sanskrit works into the Tibetan language. Nalanda had also attracted to it eminent scholars from all parts of India itself. Nagarjuna and Aryadeva came to Nalanda from the South. Similarly Rahulabhadra, Asanga, Vasubandhu, Dinnaga (from Kanchi), Gunamati and Stiramati from Vallabhi, Dharmapala from Kanchi and many others were attracted to this place.

Mahayana Buddhism which was mainly taught in Nalanda, fully developed by the 10th century A.D. into Tantrayana, Vajrayana and Kalachakrayana. Nalanda was destroyed by the Muslim adventurers at the end of the 12th century. The onslaught was so great that when books in large numbers were found by the Muslims there was no person left to explain their contents as all had been killed. With the Nalanda, Buddhism also grad declined in India. Apart the Muslim invasion, there also a philosophical and int tual invasion by Kumarila Sankara. The Tantrism had developed certain fearful ex disliked by the intelligentsia.

Nalanda had remained a residential University for than a thousand years. Its culum was universal in a and it was internationally r nised as such. It attracted dents from all countries. I- has called it "the most m cent temple of learning in J deepa."

*India has never been finally subdued and its old fla of spirit is still burning. Throughout its life it has be living with one purpose. It has fought for truth a against error. It may have blundered, but it did what felt able and called upon to do. The history of Indi thought illustrates the endless quest of the mind, ever ol ever new.*

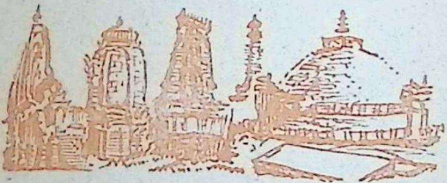
— Radhakrishnan.

# art of INDIA

C. Sivaramamurti

art of India reflects the
ian temperament, the phi-
phic outlook, a joy in the
tion of beauty of nature
imagination that draws
of a very great and noble
from the mountains and
from forests and plains,
ds and beasts, in short
ery phase of Almighty's
n.

accounts
peculiar
racter-
that dis-
h Indian
ng other
arts all
e world.



ptor of India has given
and produced masterpieces
a craftsman ordered about
thing, but as a devotee to
and the Lord, giving his
an offering to the Almighty.
r was done by the sculp-
ter or architect was con-
d executed in a spirit of
e. The great temples
the country all over,
rious expression of this
silent offering at the altar of religion.

The earliest monuments of the historical period in India are generally Buddhist and when it is remembered that Asoka was a great follower of the Buddhist faith, the reason is easily understood. The Rampurva Bull, the Elephant from Sankisa, the Lion from Rampurva and Sarnath all crowning Asokan pillars, point to the earlier tradition of the *dhvaja* pillars in temples. The vigorous treatment of these sculptures of Asoka's time as seen in these and on the facade of the Lomasa Rishi Cave suggests a rare strength derived from influences from Iran fused in subtle manner with pleasing indigenous traditions. To this period belongs the lovely Yakshi from Didarganj.

The pure indigenous tradition with its simplicity and directness is observed in the early Sunga sculptures from Bharhut and those from Sanchi. The stupa at Bharhut is a visual presentation of the story of Buddha and the Jatakas in a manner calculated to rouse the mind of the devotee to edifying heights of spiritual advancement, as the noble sentiment of the Bodhisattva in his previous births as an elephant, deer, monkey and so on, always sacrificing for the sake of others, suggests a great ideal to be followed. The southern gate at Sanchi shows the work of the ivory-carvers of Vidisa as the inscription gives it and all the *toranas* are a veritable treasure-house of Buddhist lore. Here we have the most graphic representation of Vessantara Jataka and the touching story of Sama who attended on his blind parents. The eastern and northern *torana* gateways have survived almost intact with the central stupa to suggest the glory of early stupa architecture.

In the Krishna valley the stupa at Amaravati with the rail around it renovated, as the legend has it, by Nagarjuna himself, has a wealth of sculpture reflecting the rich life of the period and is in the best traditions of Indian art as observed here and in the Mathura art of the Kushana period and in Bamiyan in Afghanistan where the empire of the Kushanas extended. The ivories of Begram show a parallel development of a pleasing school of sculpture so strikingly resembling the Kushana art at Mathura. Here as in Mathura and Amaravati, the *torana* gateway, the lady's toilet a
*mithuna* motif are popular t
The Satavahanas, though o
Brahmanical faith, were ne
less great patrons of Buddhi
in Western India a number o
temples came into being
Bhaja, Karla, Kondane,
Junnar, Nasik and the
ones at Ajanta to proclai
flourishing condition of Bu
here and the patronage it ex
to art resulting in such
achievement.

The earliest paintings in
X at Ajanta show the perfec
the painter's art in the secon
tury B.C. and the art co
unabated illustrating in the
graphic manner such inte
and pleasing themes as the
*vidyadharas*, musical *kinnar*
*kinnaris* and *mithunas* in a
to the numerous Jataka
and scenes from Buddha's li
sented in picturesque fashion
scene of Maradharsana at
and the subjugation of N
with their wealth of detail
only be compared with
narration of the Chhaddan
taka or Vidhurapandita Jat
Vessantara Jataka.

The Satavahanas who we
lowers of the Brahmanical
have left us wonderful scu
of the second century B.C. at
mallam to give us a peep int
faith at that early date in a
armed Siva on dwarf yaksha
*ajya-patra* (sacrificial pot
*danda* in one hand and a

in the other suggesting ira concept.

shna valley is studded sculptural material from stupas of this period and the Ikshvakus who succeeded them in the area. The the Ikshvakus and the ent of the sculptor patby the princesses of the illustrated in the great sculpture from Nagar-, Goli, Ghantasala and es. The Vessantara Jawhere better represented the long frieze from Goli. ing of the horoscope at konda, the subjugation Apalala, the visit of Kap- story of Nanda, are finest depictions of the Buddhist art.

ory of Vakataka art at both in sculpture and shows the high water- art traditions in the coun- the time of the Guptas. period belong the great ces of Gupta art like the ous Buddhas from Maith highly decorated halo Preaching Master and Lo- from Sarnath. The Guptas at followers of the Brah- faith, being *paramabhaga-* nd the large panels showsayi Vishnu, Gajendra- and Nara-Narayana are the greatest masterpieces art ranking with the coraha rescuing earth from at Udayagiri. The noble Amritamathana, which was a great favourite in the Gupta period embodying as it does an assurance of immortality through the nectar of life (*amrita*), was continued by successive dynasties like the Western Chalukyas, the Gurjara Pratiharas, Kakatiyas and others and travelling beyond the mainland has been expressed in the most glorious fashion in far off Angkor Thom, where the temple is conceived as Mount Mandara and decorated with two balustrades of *devas* and *asuras* and holding Seshanaga. Some of the finest terracottas were produced during the Gupta period as also stuccos. The plaques from Bhitargaon and Achichchhatra show how well the Gupta modeller could handle soft and malleable material.

Gupta traditions continued long after the dynasty came to an end and some of the most pleasing sculptures from the kingdom of the Palas, the Gurjara Pratiharas and in Western India and Rajasthan are an eloquent testimony to this. The panels in the Elephanta Caves near Bombay are gems of art representing a great step forward over what was achieved by the Gupta craftsman and it is a glory of the sculptors of the kings of Valabhi who were originally feudatories of the Guptas. The temples from Osia in Rajasthan have given some of the most lovely sculptures of the early medieval period. In East India, Nalanda and Kurkihar have yielded some of the finest bronzes of the Pala period.

The medieval period has been very rich in sculpture. The great temples at Khajuraho put up by the Chandellas, those from Bhuvanesvar of the same time like the Raja Rani and Muktesvara have great architectural as well as sculptural charm with great stress on the beauty of feminine toilet and the *mithuna*. This is Eastern Ganga art at its best. The early medieval temples from the Deccan and Western India like those from Aihole and Pattadakal that closely followed the earlier cave temples excavated by Mangalesa and others at Badami are dainty pieces of art. Vikramaditya's queen Trailokya Mahadevi was as great a connoisseur of art as probably Rangapataka, the queen of Rajasimha, whose lovely Kailasanatha temple at Kanchipuram is in continuation of the great earlier traditions of rock-cut temples at Mahabalipuram and other places. It may here be recalled that the great king Mahendravarman, who was a versatile genius, introduced for the first time cave architecture in South India as recorded in his Mandagappattu inscription for which he earned the title *"vichitra chitta"* (the curious-minded one) on account of his excavating the temple from the living rock, a process he learnt from the kingdom of his maternal gran the Vishnukundin in the M rajapuram caves at Bezwada

The sun temple at Mudh Gujerat and the temple from bernath can indicate suffi the glory of architecture in rat, though one of the gr temples of the area in So was utterly destroyed. The temples at Mt. Abu are worthy examples of this s The sun temple at Konarak by Narasimha of the E Ganga dynasty, shows the nuation of great traditions o gigantic structures already in the Lin temple at vanesvar a Puri.

The s *Vidya ras*, the *mithunas* the figures from pillar bracke ticed in Badami, Aihole and P dakal continued in the Rashtr and later Western Cha sculpture. The eighth c temple of Kailasa at Ellora i of the great wonders of archit baffling one as to how a s could conceive of the whole in every detail of such a t dous structure and proce downwards cutting it into the The later temples from Ku and other places show a pl but ornate tradition which h offshoots in the kingdom of Kakatiyas and of the Hoys who became the political s

the Western Chalukyas.
Sarasvati Image from
in Dhara established
the great patron of lite-
d now in the British
shows the glory of Pa-
sculpture.

las who succeeded the
were great temple build-
two of the emperors of
sty stand out as pre-emi-
mple builders—Rajaraja
son Rajendra, the one res-
for the mighty edifice at
and the other at his new-
shed capital Gangaikon-
ram. The Brihadisvara
e at
is
only
ulp-
in
that
the
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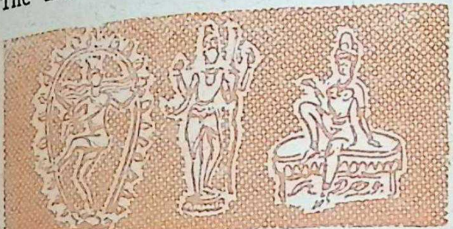
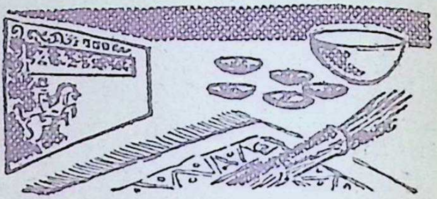


Chola period has given
wealth of bronzes that
the temples so lavishly
by the Chola monarchs so
st every little village in
has a gigantic tower
artistic beauty; and when
remembered that every
was a great centre of not
gious but cultural and so-
ity and how important a
music, dance, sculpture,
and metal-work were
the temple in every vil-
ling even little urchins
stand the essentials of the
it is no wonder that with
a fine background created for the appreciation of great and noble art, it flourished. The later Pandyas and the Vijayanagar emperors, particularly the greatest of them all, Krishnadevaraya, raised colossal *gopuras* and pleasing pillared mandapas and stepped tanks, with water pavilions for the barge festival initiating a great era of artistic activity.

The palaces of the Vijayanagar emperors, the mahals at Chandragiri and other places, the lotus hall at Hampi, the queen's bath and other structures like many others of Akbar's time at Fatehpur Sikri suggest a blend of Hindu and Muslim elements which brought forth a new style of architecture quite pleasing to the eye.

This tendency is also noticed in the Rajput and Mughal paintings wherein the Persian and Indian elements have been so fused as to produce a very pleasing pattern that proclaims the great aesthetic taste of the great Mughal Akbar whose one great desire was to bring together the best elements of both these cultures in every sphere. The fine taste of Akbar and his son Jehangir have given us great masterpieces of art by several painters of their court, many of whom we know fortunately even by name. Some of the finest portraits were produced about this time that enable us to visualise many great personages of the time. The delicacy of treatment of these painters of the Mughal court was indeed remarkable and Jehangir took pride in his ability to distinguish the work of one painter from the other by a mere sight.



In the field of architecture the contribution of the Muslim rulers has been very great and some of the most remarkable buildings have been raised in several parts of India. The Qutab at Delhi is a noteworthy monument. The intricate and delicate decorative work here has evoked great admiration from connoisseurs. The Minar, about 250 feet high, is a remarkable example of a detached mīnaret.

The austere Tughlaq style illustrated in the tomb of Tughlaq Shah or even the less austere and beautifully designed tomb of Sher Shah form a contrast to the very delicately conceived and executed monuments of the Mughal p
specially during the time of S
jahan, whose Taj Mahal is a m
ment of liquid beauty almost
nine in its grace.

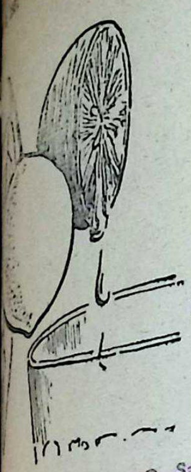
There are special styles of
in Gujerat, Bengal and in the
can which have given great m
ments of interest. The Gol G
baz, the tomb of Mohammed
Shah at Bijapur, is a wonder
nument w
its rema
dome so
cult of e
tion.

The Mu
were gr
builders a
there is a
ous painting of Akbar pers
supervising the constructi
Fatehpur Sikri. Several
monuments came up during
time of the Mughal rulers, b
most beautiful of them all is
Taj Mahal at Agra entirely
of marble with a delicate d
tive work by Shahjahan wh
an exceptional taste for b
architecture and who co
and executed this structure a
everlasting tribute to the m
of his good and loving wife M
taz Mahal.

---

*Pleasure grows when it is shared; misery decrea on sharing.*

—Vinoba Bhave



# THE WONDER FRUIT

# LEMON

Sahib Singh Ahuja

versatile lemon finds its in almost every home in country as elsewhere. the enormous part this in modern cookery, it used for bleaching pur- removal of stains. Lem- is also good for the com- coughs, simple fevers, and colds.

has been prolifically men- the Ayurvedic literature medicinal value is high. ates the system, espe- the heart and the stomach. finds its use in cases of and plague. The appetis- pickle is invigorating. squash is used as a offset the effects of heat system and flavouring agent ours, ice-creams and cus- Lime-cordial is drunk in whisky.

Originally a native of India, the lemon has been known in tropical climates since the first century A.D. Late in the 11th century the crusaders found the tree growing in Palestine and introduced it into Italy and Sicily. By 1494 the fruit was being cultivated in the Azores and shipped to Great Britain. The fruit is cultivated widely in Spain, California, Rhodesia, Italy, Sicily, India and Pakistan etc.

The lemon tree is not very high and has green scattered leaves. It is very fruitful and will often bear as many as 3,000 fruits a year. Its pure white flowers have a sweet smell. The air passing through the lemon-tree clusters is impregnated with sweet scent, which is always pleasant and refreshing.

There are many varieties of the fruit including the Lisbon lemon which grows like an orange, the lemon with a pink pulp and the lemon which is so low in acid that it has a sweet flavour. Our country too produces sweet lemons, which are very useful for being sucked to reduce the body heat in cases of malaria and other simple fevers.

In western countries the fruit offered for sale has a deep yellow colour as a result of a curing process in which ethylene gas is used. The tree-ripe fruit is actually much paler, and is, in fact, usually picked when green. A good lemon is known by its skin and weight. The skin should be fine in texture and the fruit heavy for its size. The larger variety with thick skins is usually used for making peels.

Lemons are very rich in vitamin C. Next to the Indian Amla, they contain the highest content of this vitamin. They also contain traces of the useful vitamins A and B. A contemporary recently listed about 200 and odd uses of the fruit. The fruit, besides its varied uses, is said to be useful in curing persons suffering from exhaustion as a result of *atomic radiation!*

In bygone days, when it was not possible to have proper provisions while on the sea, the sailors were subject to scurvy, an eruptive disease caused by a deficiency of vitamin C in their diets. Eventually it was found that the sucking of the juice of l either cured or prevented th ease, and for years after every British ship was com to carry enough lemons to p members of the crew each an ounce of the juice daily.

Lemon juice contains from 7 per cent of citric acid. T extracted by its neut tion with chalk, followed separation and decompositi the calcium citrate with Sul acid. It is then purified an lected in vacuum pans until to crystalise. Citric acid is for the manufacture of lem and other effervescent drinks for table jellies.

The white pith immediately neath the outer skin of the l has a bitter and disagreeable vour. In olden times when one died, a tankard of ale co ing a piece of lemon peel wa ways passed round at the fu This strange custom was sup to represent the bitterne death.

The essential oils used for on flavouring are obtained the outer cells of the rind of lemon. These oils consist l of terpens, aldehydes and e It is the aldehyde and e which are mostly responsib the flavour and odour of the oils. Various grades of lem include what is known straight lemon oil, a natural on oil and a terpenless oil. The terpenless oil is e of the large quantity removed from the ori- oil.

and packing of an interesting process. fruit is plucked, it is left boxes on the planta- some hours to quail or It is then transported sheds where it is wash- through a borax bath to fungal spores, then given ulsion treatment, polish- or graded according to size, quality and degree of maturity, the latter depending upon the colour of the fruit. The larger Lisbon variety with a thick skin and used for making peels comes mostly from Sicily. It is left on the tree until quite ripe. Before its export, it is cut and pickled in salt and water. Lemon is a reservoir for the valuable vitamin C and it must be used abundantly in every home to ward off the vitamin shortages which are so common in our country.

## SILVER LINING—*Contd.*

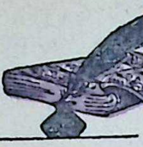
rgy programme. Canada source of the raw mate-

ctical possibilities are the great hurdles are s enough. One is eco- The new plan will cost an $2,000,000,000 in the next In the long run it is tion of the experts that be an economy.

er hurdle is political. tom nations will have to tariff barriers and pool sources in a way that ce them to yield some power to the combined m. This they have dering in various forms riod of years and in the the European Coal and mmunity they have al- e so. There is also the Council of Europe, a fifteen-nation advisory body of legislators, which has been functioning since 1949 with headquarters in Strasbourg. It has a Committee of Foreign Ministers who meet on occasion and a Consultative Assembly.

It will be recalled that the Suez crisis last autumn led to a burst of speed on the road to Europeanisation. However, that was partly a sense of deep grievance against the United States for the role they were playing. There was much talk of European unity as a "third force." Now the accent is on co-operation within the Western World. The new plan for nuclear power is a grandiose design, but it seems practical and it is the sort of thing that brings hope in a world where fear and pessimism are only too strong.

—From: ***New York Times.***



# SANSKRIT LESSONS

## *XVI*

### Causal Derivatives with Suffix 'तुम्'

१. गन्तुम् = to go
२. पातुम् = to drink
३. पठितुम् = to read
४. क्रीडितुम् = to play
५. धावितुम् = to run
६. आगन्तुम् = to come
७. स्थातुम् = to stay
८. कर्तुम् = to do
९. अर्चितुम् = to worship
१०. चलितुम् = to walk
११. कथयितुम् = to tell
१२. पालयितुम् = to prote
१३. द्रष्टुम् = to see
१४. वक्तुम् = to speak
१५. पतितुम् = to fall
१६. लिखितुम् = to write
१७. भक्षयितुम् = to eat
१८. भवितुम् = to beco
१९. खेलितुम् = to play
२०. धारयितुम् = to bear
२१. क्षातुयितुम् = to wash
२२. तोतुयितुम् = to weigh

EXERCISE XVIII.

Frame sentences using the following words:

१. धावितुम् २. आगन्तुम् ३. लिखितुम् ४. वक्तुम् ५. कर्तुम्

EXERCISE XIX.

Translate into Sanskrit:

1. There the boys offer worship to the deity. 2. Lazy cannot move fast. 3. Lazy boy does not play in the playgr 4. Will you play in that school? 5. Vasant will certainly there. 6. Those boys are playing there everyday. 7. Where that boy wander? 8. If you walk in the morning, you wi healthy. 9. There are flowers in the garden. 10. There are lo in the tank. 11. There are flowers in the tree. 12. Will the anybody? 13. If there are pupils, I shall play along with th 14. Will you take food with me? 15. I won't take my food to-

s run fast. 17. Healthy people walk quickly. 18. How unhealthy boy walk fast? 19. Don't you worship the the morning? 20. We worship the deity daily in the tem- Why don't you all worship God? 22. Will you worship rrow?

ERS TO EXERCISES:

1. He is a farmer. 2. The farmer lives in a small town. Near him are bulls. 4. A lamp burns near the farmer. The boy reads book before the light of a lamp. 6. The boy does physical exercises in the field in the morning. 7. His father wanders in the fields. 8. There is grain in the fields. 9. There is a market in that small town. 10. There are many shops in the market. 11. The shop-keeper does business at the shop. 12. The farmer goes to the shop. 13. He purchases grains from the shop. 14. The shop-keeper sells sugar. 15. The farmers discuss in the evening at the club.

१. सस्यं क्षेत्रेषु उत्पद्यते । २. गौः तृणानि खादति । ३. कृषिकः क्षेत्र र्षति ४. मेघाः आकाशे सन्ति । ५. वर्षाकाले गृहं गच्छामि ६. बलीवर्दः गोशालायां अस्ति । ७. अहं ग्रामं गमिष्यामि । ८. आलवाले जलं अस्ति । ९. हट्टे व्यापारः भवति ।

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*Our Fortnightly Profile—72*

# Habib Bourguiba

ANOTHER African State which will shed its colonial mantle in the near future is Tunisia, for there are persistent rumours in the French capital to that effect, and the man who will be responsible for that happy changeover is 54 year-old Habib Bourguiba, Prime Minister of Tunisia.

Small, blue-eyed, intelligent-looking and handsome, Mr. Bourguiba appears prematurely aged by reason of continuous and long terms of imprisonment at the hands of the French and recurring illness. Born in a middle-class family on August 3, 1903, Bourguiba had his education at Tunisia as well as Paris, for the most part as a scholar. He graduated with losophy, studied law in Paris became a Barrister, returning his native country in 1927 w French wife who was a fellow dent in law, and a baby-boy w citizenship was hotly conteste

Even during his college day became interested in the nati struggle and had signed up the then Destour Party which a fanatical programme. But his return as a lawyer, he t himself headlong in the coun battle for freedom. He fough French against their coloni which he claimed was de Dodo and the extremism of national party. With the res founded his own Neo-Destour P and worked with a democ and planned programme. It s ed and his struggle was long drawn-out. Thus his entire ca alternated between imprisonm release, exile, return and re-im sonment. But his tactics were tremely clever and he captured imagination of the people so c pletely that by 1954, the Fr Government at home realised the movement meant and by the French Government hea by Mendes-France granted T sia internal autonomy. The ich Bourguiba brought mation is an Odyssey for he mustered world travelling widely and statesmen of international e. He was in India in ation in 1951.

therefore Bourguiba re- to his country after the nisian agreement, he re- Garibaldian welcome from ople. In the general elec- 1956, his party swept the d he automatically became . A Constituent Assembly at work since then fram- country's Constitution but ss made beyond adopting ble to Article I declaring to be a Moslem State.

stated that although the the Constitution is ready likely to come up before mbly till a decision is on the nature of the future Rumour has it that the itular head, the Bey of Tu- little desire to continue ld fain abdicate since he many measures introduced guiba. They are: cutting y purse, taking over royal property, removal of civil immunity for royal relations, outlaw of polygamy, etc.

It goes without saying that when Tunisia declares itself as Republic, Bourguiba will become its first President. Either way, his path is not less forbidding, for his country needs all the modern financial *legerdemain* for its economic rehabilitation, and one hopes, under his wise direction, the country will march towards prosperity.

In appearance Bourguiba looks a cultivated Parisian, and there is little in him to point to his African origin. Sauve in manners, his qualities of heart are those of a passionate idealist. An intellectual in the main analysis, his political acumen is astonishing. He is a talented orator and has a profound sense of the drama for swaying masses. He is never idle, but ebullient and vivacious. He is a vigorous anti-Communist by training and would fain keep the silken bonds of friendship with France. Who would not wish such a leader *bon voyage* in his national enterprise?

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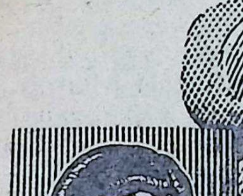

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BOX

## ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.**

23

Bhima Rao, B.A., B.L.,

*Aswathama, who is*
*for the killing of Upa-*
*when they were*
*made a Chiranjivi,*
*with Bali, Vyas, Hanu-*
*Vibhishana?*
Aswathama was the most
soul of them all.

244

Suryanarayanappa, Chika-

*think that a lot of im-*
*is being given to Kula-*
*Letters in the* Bhavan's
*because you are the*
*What do you say?*
mistaken. I am not
Editor of the *Bhavan's*
he can, if he wants
the Letters from the
*Journal.* But, I also
to be the Bhavan's
or President and I
write the Letters primarily for the members, workers and students of the Bhavan, whose mouthpiece the Journal is. If you don't like to read the Letters, read the other articles.

245

Sri D. Thirumala Rao, Bangalore.

Q: *Why Nehruji says that India is from Himalayas to Kanyakumari in his article while he is condemning the Akhand Bharat slogan?*

A: Why quarrel with the Prime Minister? I was the most vocal protagonist of the 'Akhand Hindustan Movement.' But in 1947 the circumstances took such a shape that it was imperative that we should come to partition of the country. You must have seen that we have been immensely benefited by reason of partition, for we have been free to evolve on our lines, unhampered by separatist movements.

246

Sri B. Rajiah, Warangal.

Q: *Are you hopeful of universal peace?*

A: Universal peace will come. At present the animal instincts in man are manifesting themselves in worldwide movements. But this is the churning of the ocean of life. This universal churning brings out wickedness, which is the explosion of animal instincts. It also brings out beauty, which is the expression of fundamental spiritual values. As the churning proceeds, the life throws up poison, but in the end it brings forth nectar, too. This is symbolised in our Puranic story of *Samudra-manthana.*

247

Sri V. Rama Rao, Bilaspur.

Q: *In our country there are many Bible correspondence schools to impart knowledge in Christian Doctrine and Religion (e.g. Voice of Prophecy (Seventh Day Adventists) Poona; World of Truth, Bombay; London Bible Institution, Mussoorie; Light of Life, Chalisgaon, etc., etc.). Are there any such institutions which give free postal courses in* Gita?

A: I do not know of any postal courses in Gita. there are many books magazines, booklets, etc the subject which are ava free of cost. The Gita at Gorakhpur, so far know, is the best insti of the kind to mention.

248

Sri Gunjahalli Raghave Kalnala.

Q: *It is believed that B who is considered one of havishnu's Dasavataras, not at all concerned with tama Buddha, and is identified with the Which should be trusted?*

A: In view of his great nality and influences o ages, Gautama was accep an *avatara* in Hinduism. Puranas, at places, app refer to another Buddha *avatara*, but it may p be the result of some sion.

249

Sri S. G. Pai, Mangalore.

Q: *What is the difference b Nirvikalpa Samadhi a vana?*

A: Nirvana, according to dha's teachings, is a n state of desirelessness. dhi is a positively effort of concentrati which the mind attain tity with the object.

Samadhi would also be a
state woven out of
Consciousness and

250

Jagannadha Rao, Nara-

are the differences bet-
Gita, Qoran and
Which is great among

tures are works which
and stabilise the
mental Aspirations in
and draw out and deve-
Divine Essence. All
tures, properly under-
are equally great.

251

Ballurker, Hyderabad.
young generation of to-
is away from religion. If
can we bring it near-
them?
insisting upon the knowl-
and practice of moral and
values in our educa-
system and acquiring
by an approach to

252

ndurang V. Desai, B.A.,
Hyderabad.
without religion is a
without soul." Do you
with this maxim?
without religion of
some sort has neither a
nor a soul. He is an

---

253

Sri Mansukh G. Bhagat, Ghatkopar, Bombay.

Q: *What are the literary sources in which asceticism can be traced?*

A: The *Gita,* though emphasising Vairagya in its original sense of mastery over the mind, does not support an ascetic life. Sri Krishna repeatedly says that the food and pleasures should be balanced; the body should not be put to torture; and that *Prasanna-chetas,* joyful attitude towards life, is essential to reach Him.

254

Sri S. M. Ashok, Shivpura.

Q: *The Government celebrates Vanamahotsava every year with great pomp and show, but unfortunately I found almost all the plants dead afterwards for want of proper service and attendance. Why so?*

A: Evidently you are misinformed. After Vanamahotsava was started in 1950, about fifteen crores of trees have been planted of which 50 to 60 per cent. have survived.

255

Kumari P. R. Sulochana, Pavagada.

Q: *When are you going to open your Bhavan's Centre at Bangalore?*

A: When I find the Bangaloreans want it.

### 256

Sri A. S. Krishnan, Nidubrolu.

Q: *Is it not good to have an essay on current sciences either medical or physical or chemical in every issue?*

A: I wish we had more space.

### 257

Sri G. T. S. Kumar, Mysore.

Q: *What is the significance of prayer?*

A: Prayer purges the mind and the heart of the instinctive urges of attachment, wrath and fear and strengthens the fundamental aspirations and brings us in the presence of God.

### 258

Sri K. G. Venkatesha Mur
Kanakapura.

Q: *Has God bound and tied*
*self to prayer?*

A: No; but if you pray, He
tie Himself to you, and
you on.

### 259

Sri U. P. Puranik, Udipi.

Q: *Who am I in this world?*

A: A Divine essence which
to transform life.

### 260

Sri D. Babu Rao, Hyderaba

Q: *Would you accept Gandhi*
*an avatara?*

A: No.

---

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Dwatrimsika—45

# THE THREE APSARAS

*King Bhoja discovered the divine throne from hich King Vikramaditya ruled. He installed it in his court-room and tried to ascend it. As he stepped, the statuette holding each step stopped him and told the exploits of Vikrama. The present story is told by the statuette holding the twelfth step.*

e twelfth day King
ja woke up as usual be-
e the sun rose, and after
g his daily routine, went
e royal formalities like
c. Breakfast over, he
r the throne-room follow-
s minister Nitivakya.

y he ascended the steps
ship. He could do so
en steps. When he set
e twelfth step, the sta-
lding it addressed him:
ou have so far been lis-
the exploits of our great
ramaditya during his six-
xiles. Listen to the one
e did when he was ruling."
lated this story.

as a city by name Vish-
hose ruler was Dharma-
e had three sons and one
They were happily
nd had many children.
king had a very happy
time passed on, he had
his Creator and so he
world. So did his wife.
e the laments raised by
the royal children, ministers and subjects. But in course of time the sorrow having healed, the three sons assumed royal responsibilities.

As was the wont, the princes set about in all directions to see for themselves how other States functioned or how they could cultivate the friendship of kings. East, South and West did not bring much of a result worth recording, but when they went North, something extraordinary took place. After a few miles they came to a place which at first sight appeared to be only a grove. But as they went inside it, they found three sets of resorts—summer resorts with bowers, ponds, rest-houses, etc. This increased their curiosity and they began to search the entire colony, but they could find no human soul anywhere. Anyway it was certain that it was being inhabited currently by some. So, determined to find out who lived there, the three of them hid themselves in a corner and waited.

As the day wore out, the night started setting in and a sweet angelic aroma pervaded the atmosphere of the place. In a short while the three of them saw standing before them three damsels who looked a marvel of creation and who were in fact *apsaras*, women from the Devaloka who attended to the comforts of the gods at daytime and departed to this place for rest during nights. That day even as they were descending they had spotted the three princes hiding behind a shrub. As they found them to be extraordinarily beautiful, they instantaneously fell in love with them and agreed among themselves that the oldest of them should get hold of the eldest prince, the youngest *apsara* clinging to the youngest one and the middle two to go together.

It was small work for the *apsaras* to decoy the three princes who entered into their arms like a fly into the web. They took to each other so well that the princes entirely forgot their mission—but not the *apsaras*. After enjoying their company at nights, the *apsaras* cursed the princes to become stones during daytime to be revived only at night on their return. For reasons already told, the princes never realized that they were thus made to forget their past.

Months passed in this manner with little change. One night

however, the middle prince
out to answer his nature's
As he was passing a corridor
by decorated pillars, he hea
cry of distress. Try as he
he was unable to locate the
son. Determined to find him
he walked back in the directi
the sound, but as he cro
statue carved on a certain
it cried once again "Alas! A

The prince stopped and
the statue: "What ails you

The statue replied: "Th
nothing the matter with me,
am made of stone. But wh
think of the fate of you
brothers, my heart breaks!"

"Why do you say so?" aske
prince.

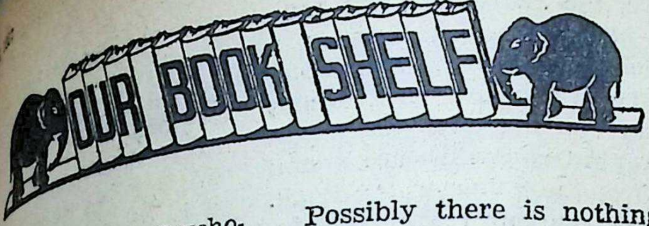
"Don't you realize that yo
the bond-slaves of the apsar
months now? You do not
that at nights they enjoy
company and fly to heave
making you become stones.
is your kingdom and wh
you doing here? Did the t
ever occur to you?"

"What you say is corr
statue, but can you tell m
we can escape from these
For, we fear, even if we run
they can easily catch hold
And in daytime we are s
bewailed the prince.

"Yes," replied the statu
shall certainly help you."

Saying this, the statue ca
prince and whispered in s

[To be co



*SYCHOLOGY*, A Psycho- Analysis of the Jaina of Karma. By Mohan hta. Published by the Secretary, Sohanlal Jain- Pracharak Samiti, Am- Pp. 220+xvi. Price

is a notable contribution to ght written by a scholar not only well versed in but in Western thought thods of appraisal. The to give a scientific analysis the Jaina doctrine of Karma divided into eight chapters, sses the significance of the its relation to other systems thought, sensory and sory phenomena, emotion, of feeling, etc. The treatment throughout on high academic plane, and the authorities are impressive. Actually thesis submitted to the Banaras Hindu University. We have that scholars will find rk pioneering and invaluable Indian thought as a whole.

*ND PROBLEM OF REORGANIZED BOMBAY STATE*. D. Patel. Published by N. M. Tripathi Private Princess Street, Bombay-2. +xviii. Price Rs. 12.50.

Possibly there is nothing that agitates the minds of the legislators today more than the problem of the land, for, we have a plethora of arguments, suggestions and laws made and in the making in the several States of India which seek to do justice to the landholder, the tenant and the Governments in a three-cornered tussle. That it requires an imaginative approach for its satisfactory solution on the part of the legislators principally needs no telling. To that end the present book is admirably suited although it pertains to a single State. The material contained in the book is both authentic and uptodate and marshalled in an organic, scientific manner. It will amply pay perusal by all concerned.

*MAHANARAYANOPANISHAD* (with accented text). By Swami Vimalananda. Published by Sri Ramakrishna Math, Mylapore. Madras-4. Pp. 402+xxiv. Price Rs. 5/-.

This Upanishad which is considered as part of the *Krishnayajurveda* has an important place in our religious literature, and for aught we know, has not been translated fully into English. In bringing out this translation therefore, the author and the publishers have placed us under a deep debt of gratitude. Among the innovations are the accent marks in the text and easy Sanskrit paraphrasing which are bound to enhance the value of the book. A high production value is maintained. Undoubtedly, a good acquisition to all libraries.

*GEETA.* Text, with English Translation, Introduction and Appendices. By N. V. Gunaji. Published by Phoenix Publications, Karnatak House, Chira Bazar, Bombay-2. Pp. 368. Price Rs. 3/-.

Here is one more addition to translations of that immortal epic song, the *Gita.* The translator has consulted all important ancient and modern authorities on the subject in the preparation of this volume. The text is printed in a neat type, the translation reads smooth and well. In the introduction, Sri Gunaji has given expression to some characteristic thoughts which have the impress of deep thought and realization. A neat and dainty book which is well worth a place on a distinguished library.

*THE LIFCO GUIDE TO DOCUMENTS-DRAFTING & REGISTRATION.* Published by the Little Flower Co., Madras-17. Pp. 204. Price Rs. 3/-.

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monstrated their enterpris
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little short of a boon. To stu
of law, it is a necessity. One
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in size.

## BOOKS RECEIVED

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Devotion (In Tamil). By
Saheb P. K. Shanmukhan
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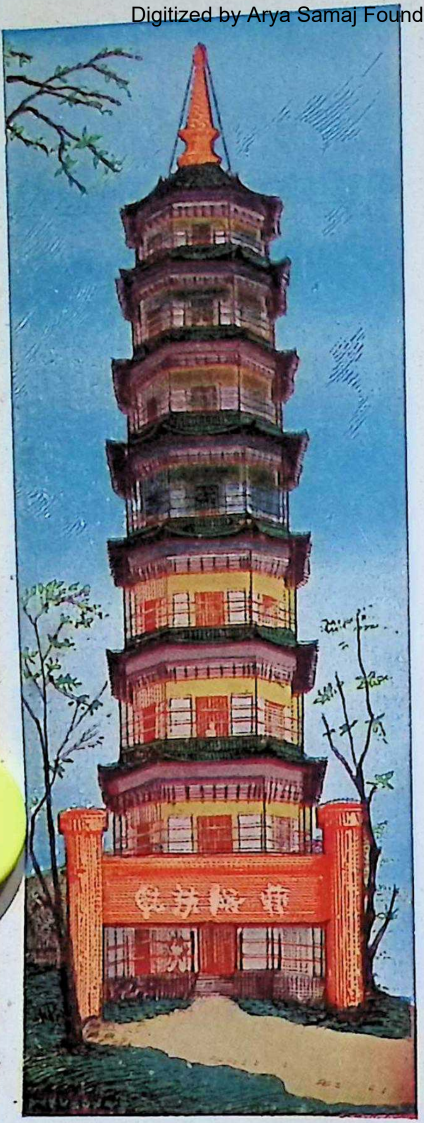

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तु विद्या

# HAVAN'S JOURNAL

FORTNIGHTLY

No. 23

BHARATIYA VIDYA BHAVAN, BOMBAY 7

# I like iced tea

because it's so delightfully different from any other cold drink I've tasted. Besides, I can easily have it at home, by making it this way:

1. Fill kettle with fresh water and boil.
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4. Now, pour infused liquid tea through strainer into a large glass tumbler filled with crushed ice. Add sugar and sliced lemon to taste, but no milk.
5. Cool for a few minutes, stir and sip to enjoy.

If you wish to m
more iced tea,
must take one
spoonful of tea
every 6 oz. cup,
another 1/2 teasp
ful to allow for
melting ice.

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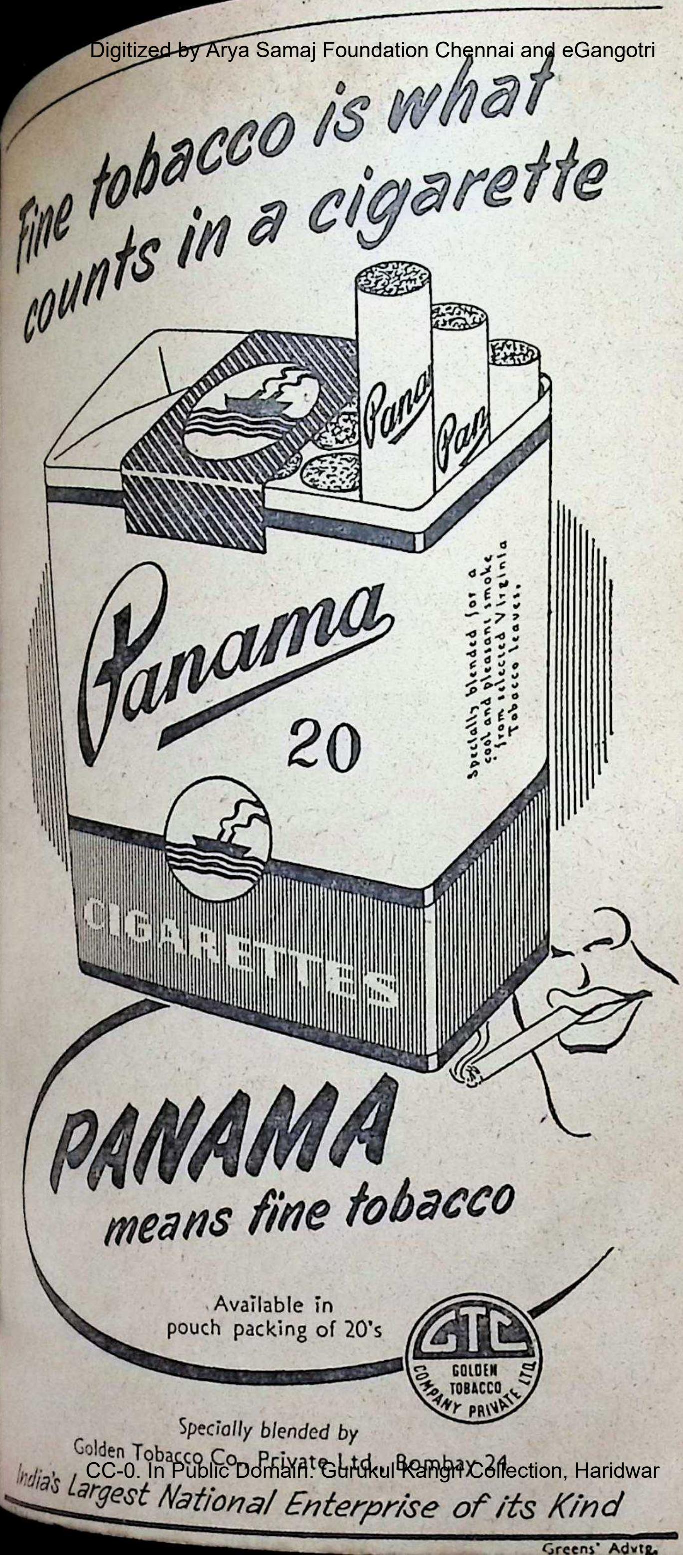
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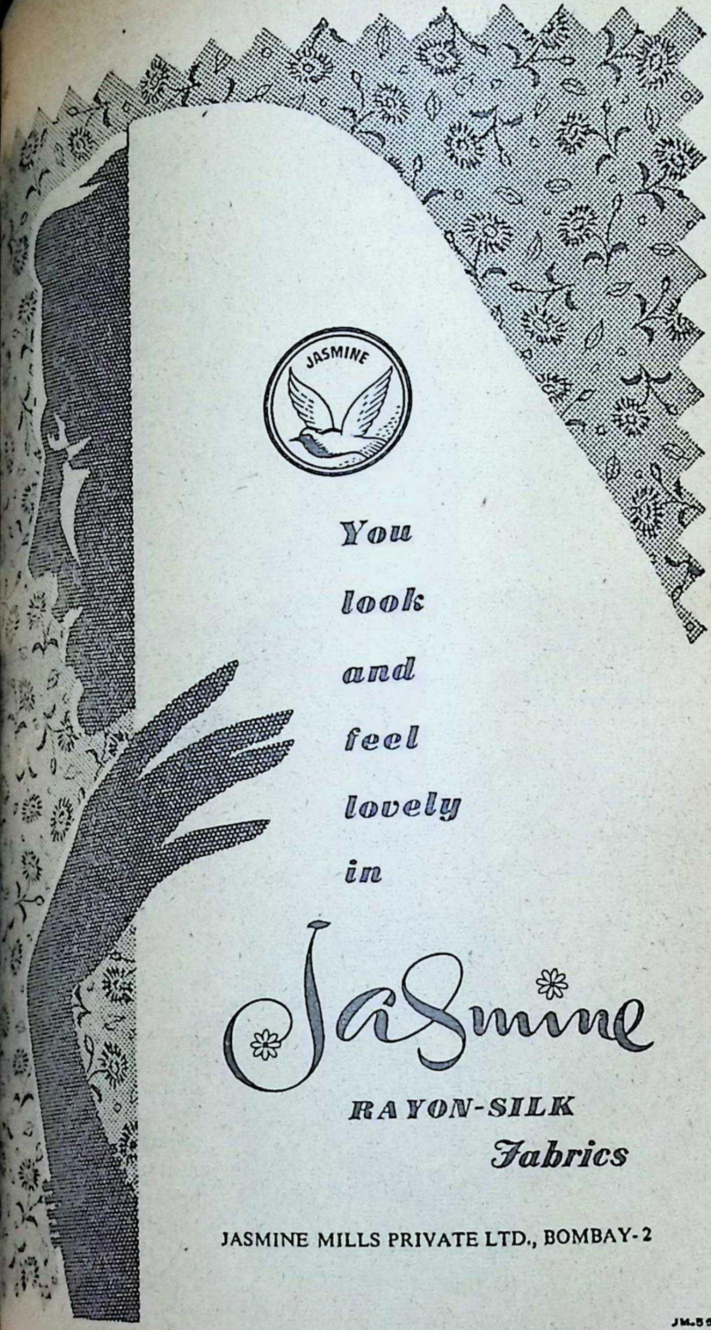

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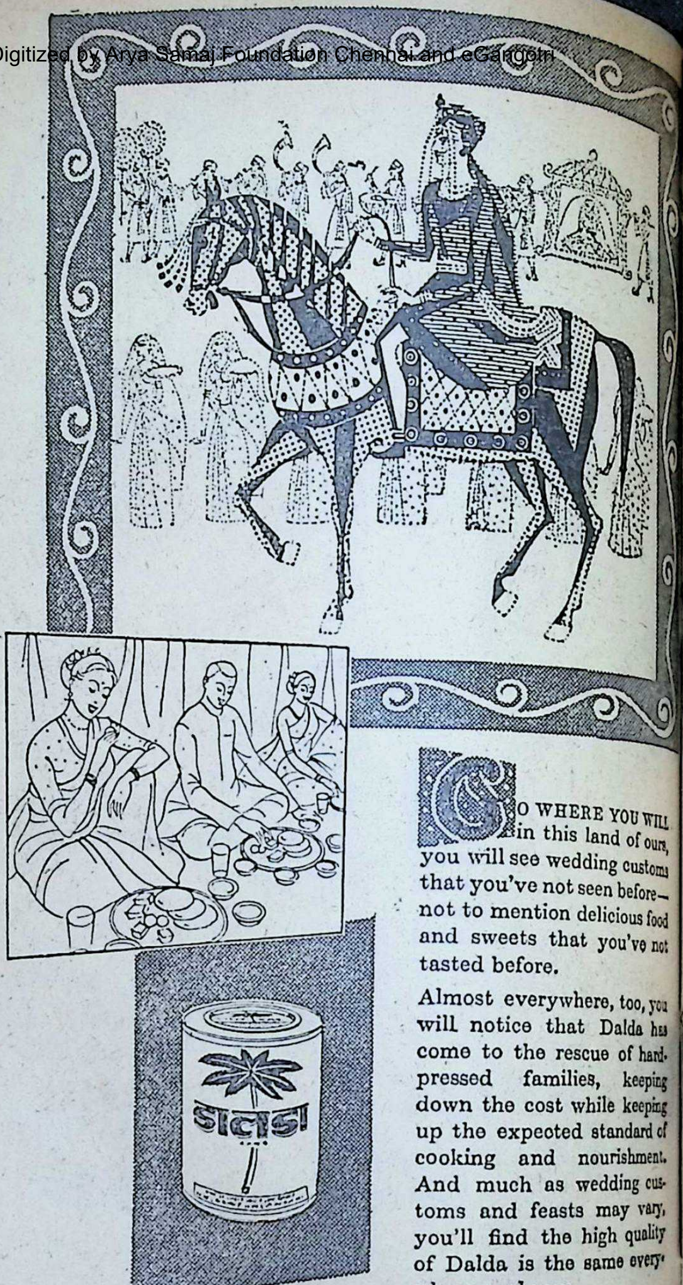

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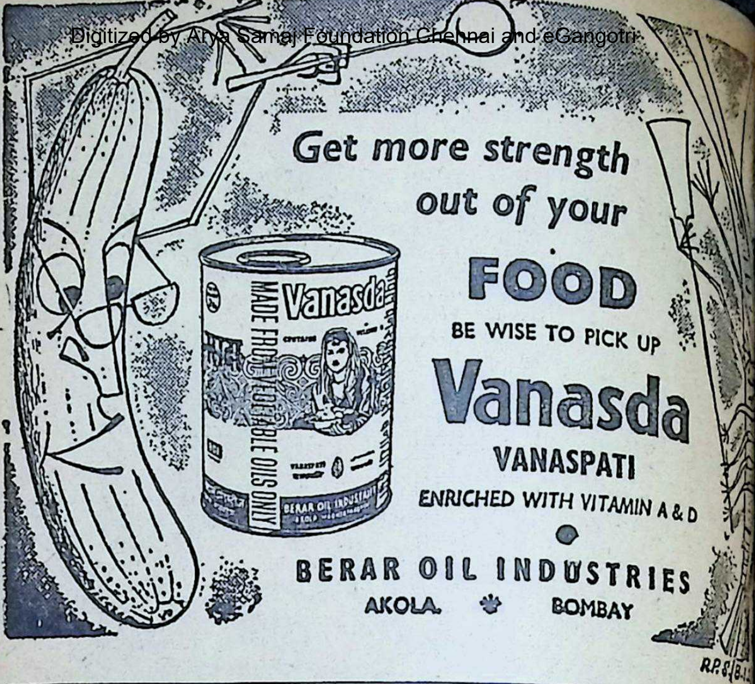

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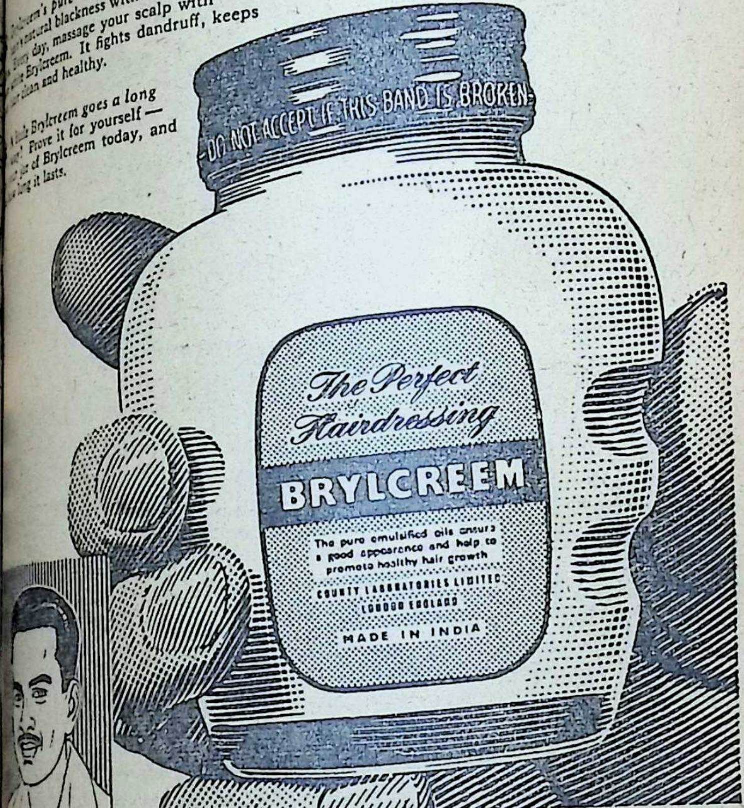
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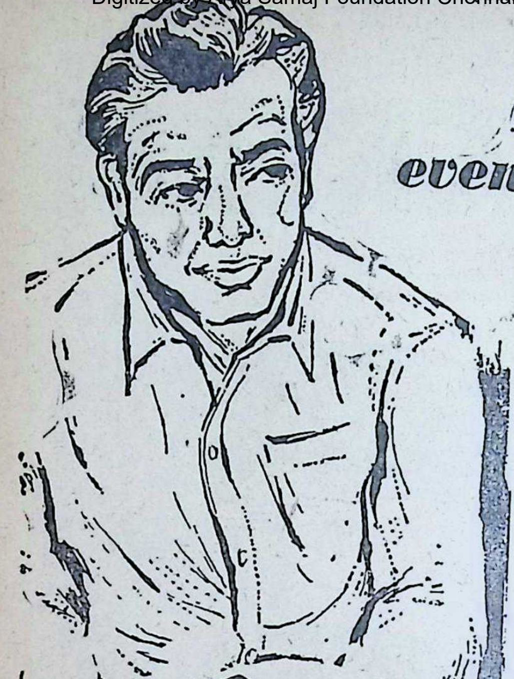

It was in th
evening paper..

A small news item repor
"*Mr. Anand Khosla, a munic architect, was killed here toda a motor accident while cycl along Ambala Road. He is sta to have been knocked down a bus.*"

Reading the news that evening, words swam before my eyes. *knew* Mr. Khosla. In fact, just months ago I had sold him a L Insurance Policy.

To Mrs. Khosla that day had c news which must have brought existence almost to a standstill. her there could be little consola in that dark hour. But her fu was in good hands—thanks to h husband's thoughtful action months ago. His decision to invest Rs. 5 month in a "Multi-Purpose Policy" with Double Acci Benefit assured her, if one may talk about it, aro Rs. 11,000 immediately as settlement of the cla *Plus* Rs. 200 a month for 2 years, *plus* Rs. 100 a mo for the subsequent 20 years, *plus* Rs. 9000 and a year's bo at the end of that time—a total of over Rs. 48,

I could not do much to alleviate the bereaved lady's sorrow, but I *had* done something to ensure her, and her tw children, comfort and security in the years ahea

★ *To protect the sentiments of the persons involved, the names in this episode are fictitious. But the story is a true one.*

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# BHAVAN'S JOURNAL

JUNE 16, 1957

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**FRONT COVER ILLUSTRATION :**

*utama Buddha seated on the Lotus at the Jubilee Park
in the heart of Baroda.*
Photographed by Sri P. Swaminath.

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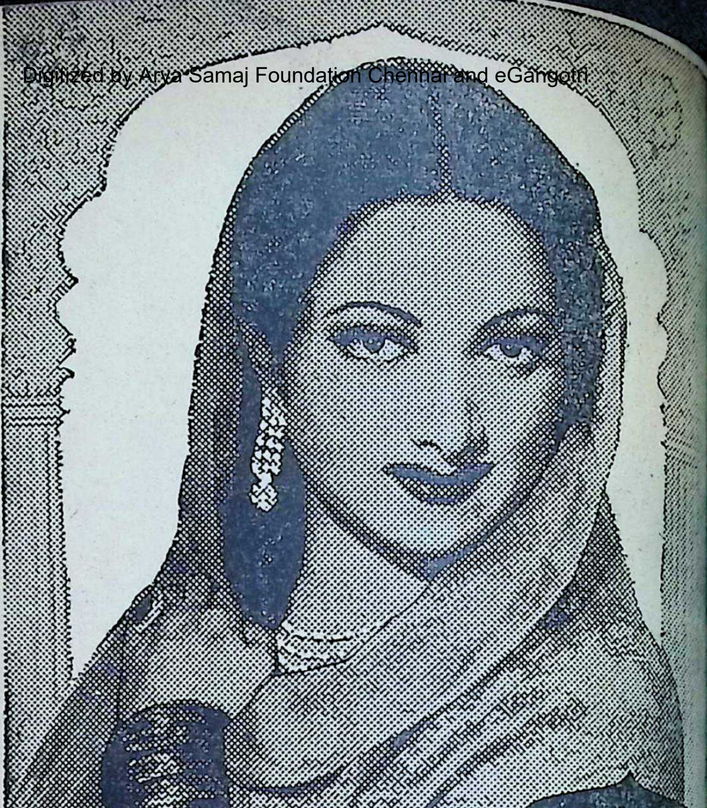

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Vol. III No. 23
June 16, 1957

# BHAVAN'S JOURNAL

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, I-89-1

## MYSTICAL LANGUAGE

चत्वारि वाक् परिमिता पदानि
तानि विदुर् ब्राह्मणा ये मनीषिणः ।
गुहा त्रीणि निहिता नेङ्गयन्ति
तुरीयं वाचो मनुष्या वदन्ति ।।

Speech of four types has been measured;
The sages who are wise know them.
Three that are hidden in the cave
(i.e. are mystic) are ineffable.
Men speak the fourth (type of) speech.

—**Rigveda. I. 164. 45.**

# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 129

### ★ ON LEAVING UTTAR PRADESH
### ★ HISTORICAL VALUES

Bharatiya Vidya Bhavan
Bombay.
JUNE 16, 1957.

**MY YOUNG FRIEND,**

I TOOK office as the Governor of Uttar Pradesh on 2nd June, 1952; and relinquished this office on 10th June, 1957.

Over the last few weeks I had been feeling like a man standing on a railway platform, waiting for the train which somehow does not come. I wanted to shuffle off the gubernatorial coil, go to Bombay and just be myself.

When I first arrived in Uttar Pradesh, I did not think I would complete my full term of office. In some States, Chief Ministers had reduced their Governor to less than a decoration. I thought that, unable to adjust myself to such a role, I would soon have to get away.

• • •

Pandit Govind Ballabh

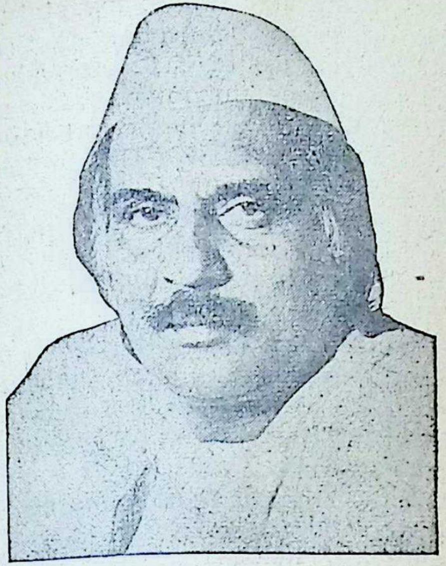
But from the start I was happy to find that Pantji, the Chief Minister, had no such desire; nor had his successor, Dr. Sampurnanand. Both left me free to exercise the letter and in the spirit powers and functions with

stitution invests the Gov-
I could not be content
rything less. Complete cor-
nd confidence subsisted
the Ministers and myself.
in touch with important
f the State; on rare occa-
even offered advice, which,
l, was never unwelcome.
part I tried to be as help-
I could; on their part, the
s were keen to see that
of the State should fully
role the Constitution in-
he should.

these years of office I met
universal kindness. I shall
forget the cordiality with
the people of U.P. accepted
one of them. They are
ate and there is very little
istic exclusiveness about

people in Uttar Pradesh
lsidas and Surdas; quota-
m their works are in the
f the scholar and villager
Men who believe them-
gifted with literary powers
d everywhere; my novels
l translation provided me
passport to their friendship;
e writer of every third let-
h I received, claimed to
e me not as Governor but
author.

people of Uttar Pradesh
ally religious and love
s festivals. Apart from
ligious merit, and as a mat-
enriching one's life, we cele-
Rama Navami, Janmash-
Holi, Diwali and Christmas;



Dr. Sampurnanand

we even added the Birthday of the Prophet of Islam to these festivals. My love of ancient shrines and holy places, together with a regard for our past history, naturally brought about a kinship between the people of Uttar Pradesh and myself. Hindi is an article of faith in U.P. and I was a protagonist of Hindi. We also shared a love of Sanskrit.

I met freely people from all strata of society and found myself on friendly terms with them all. Raj Bhavan was opened to the public three or four times a year when we met with many people resulting in my never feeling that I was a stranger; I always felt as one of them.

From the first I took my statutory duties as Chancellor of the four Universities of U.P. seriously. This made me unpopular with a section of the teachers and students. Their idea of a Chancellor was a *deus ex machina* whose only function was to descend upon the Convocation pandal every year to confer degrees. I could not subscribe to that view.

The Governor-Chancellor is not "the Governor acting with the aid and advice of the Minister" in respect of the Universities. By virtue of the University Acts, he is their head; the Minister is only his consultant whose advice he is not bound to follow; in fact, the Vice-Chancellor is his adviser.

A Governor-Chancellor is the best safeguard of the academic autonomy of a University. But for him, a Vice-Chancellor would have to deal directly with the Minister, or perhaps the Secretary or a deputy secretary: a situation scarcely conducive to maintaining the dignity of such an institution.

In the last five years Vice-Chancellors of U.P. Universities have felt stronger for the support that I gave them. My close contact with them protected the autonomy of the University on the one hand; on the other, it led to an eclipse of what are called the teacher and student politicians.

The Chancellor's Camp and the Best Students' Medals which I initiated had the merit of giving to the brilliant students of each University an honoured place. At any rate, they brought
benefit of close intimacy
few dozen bright young men.
Vice-Chancellors' confe
which I convened, provid
forum for discussing many
problems common to the U
sities. It led to the publicati
*Uttara Bharati*, an inter-Univ
magazine, which publishes
summaries of research carrie
in all U.P. Universities, bring
sense of academic unity.

The Allahabad University
had once become notorious
indiscipline of its students has
recaptured its old reputation.
the establishment of the Insti
of Hindi and Social Sciences
Agra University has emerged
teaching University. The U
sity of Roorkee has been
formed into an internat
centre. I may flatter myself
left the University world a
better than I found it.

* * *

During these past five yea
have toured thirty-six distric
U.P.; in spite of my best inten
the further sixteen remain
visited. I have met villagers
polyandrous Jaunsar Bavar to
malaria-ridden Gorakhpur
Ballia; watched *shramdan* gro
into an article of faith in
of villages; seen development
jects changing the face of
parts of the countryside; noted
awakening of our farmers,
they be the energetic Jats of

the feeble and helpless
the East.
everywhere a vast hun-
ucation—a hunger which
nment is not yet able to
Everywhere people want-
ge school, a junior or se-
school or an intermediate
I was also filled with ad-
for the low-grade officer
hard, trying to perform
duties which increase
with every new issue
Government Gazette.

* * *

full of these thoughts when
the beautiful Government
Naini Tal, for the swel-
at of Lucknow to inaugu-
1857 Centenary Celebra-
May 10th, exactly 100
ter the Eighty-five troop-
Meerut had slayed their
and their wives and march-
Delhi. As part of these Cele-
I inspected a police
delivered an inaugural
and presided over a meet-
re I regretted the absence
more well-to-do citizens of
and a not over-large
who listened unenthus-
ur impassioned speeches.
ed wreaths at the base of
ial tower, still incomplete,
on the waters of the Go-
all wooden boards carry-
ts and watched fire-works
pany with an admiring

tituting the 1857 Centenary
tions, we have created a new festival, refreshed our memory of the event and stirred up patriotic fervour. Hundreds of thousands of words have been poured out in speeches and newspaper articles. Historians have also raised a controversy about certain doubtful participants in the Great Revolt.

I hope the Celebrations proved an eye-opener to those, who, by undermining internal order and external security, daily put our freedom in jeopardy.

The Celebrations also provided an occasion to talk about the wickedness of the British. To what end? To inject xenophobia into our sturdy nationalism which has eschewed hatred so far?

The Governments did their jobs well. The politicians sprang to action with regimented zeal, but the people, I fear, remained unmoved. To them it was no more than an official ritual. And perhaps under official patronage, we indulged in some historical inexactitudes.

* * *

I had the same feeling when the Buddha Parinirvana Celebrations took place on an all-India scale last year.

I yield to none in my reverential admiration for Buddha. His flaming personality needs to be a living presence with us all. His mission of universal compassion has a relevance in these days when human life has lost its sanctity.

During these Celebrations, the

Government for the first time made some effort towards restoring the moral and spiritual values of our lives; this is no small gain. Some historical sites were beautified. Educated people tried to recapture the memory of how one of the greatest sons of India lived, moved and had his being. Some places of pilgrimage were renovated for foreign Buddhist visitors.

But a debit side arises from these Celebrations, too. The recent Buddhist literature published in newspapers and magazines is fulsome; everything great and good in this land, we learn, sprang from Buddha's mind as did full-panoplied Minerva from that of Jupiter. Even the Government-sponsored film on the subject expresses this outlook.

After reading this mass of literature one is left with the impression that the 2,000 years before Buddha are now screened off: are we expected to ignore the years in which the Vedic singers and the Upanishadic thinkers, Vyasa and Sri Krishna, Badarayana, Yajnavalkya and Kapila, Manu and the authors of the *Grihya-Sutras* reared the fabric on which Buddha founded his life and himself? That Buddha himself was a child of the age which also produced Mahavira—as great an apostle of compassion—is generally ignored.

In writing thus I hope to draw attention to the danger of making history fit into our passing needs or emotions. Once we depart from the discipline of facts, historical vision becomes warped. We read of the past not as it wa only as a justification of our sent actions. Semantic jug does the rest. History ends b coming propaganda.

If this chain reaction to f historical values is set in m there is no knowing where it stop. The Mahayana Budd with its gross Tantric prac flourished in India in the Guptan period, and may per be hailed as a pure and religion. The masters who la ed for centuries to invest Bu with the inspiring glory of *avatar* of God and absorbed teachings in Hinduism will haps be called reactionaries. day we may discover that S kara who has dominated our and thought for 1300 years wa better than an anti-Christ. We ready see before our eyes the fortunate spectacle of new verts to Buddhism betraying B dha's teachings by forcibly try to replace images of Sri Ram old temples and paving the for a new religious fanaticism

More than a crore of rupees spent on restoring Sarnath. I now a fine spot; there are dee the 'Deer Park'; there is a real where there was a ditch. shrines built for the benefit foreign pilgrims stand out ag the brilliant sunshine. But dur the Celebrations not more th few thousand foreign visitors c the spot, while the Temple Saranganath next-door, e the name to Sarnath, ich every year hundreds s of devout Indians are still stands neglected. ple felt unhappy at unrations of this kind.

never more grieved when I saw the miserable plight Kushinagar Stupa where ddha laid down his life, therefore very happy that some Buddhistic shrines en renovated by the State. y sorry that more has not done for other shrines e of no less historical im- and have greater significance terms of the living faith Indian.

ji's temple of Brindavan, to Man Singh's devotion r's religious catholicity, ugly surroundings. Kashi th, which the Indian has upon for centuries as a the holiest of the holy, -day a dwarfed and dirty in an overcrowded locality, an be approached only dirty lanes.

Pradesh is a land of faith. een evidence of it on my way to Badrinath; on the banks of the Ganga at Haridwar, Gadhmukteswar and Varanasi; at Ekachakra Tirtha at Naimisharanya; at Prayag on the occasion of the Kumbh. This innate faith has to be purified, uplifted and ennobled, not spurned or discarded; if it is so spurned or disregarded, the collective mind will not be morally enthused, whatever we might do. Those who do not take into account the factors which move and inspire the masses can scarcely hope to shape future events.

* * *

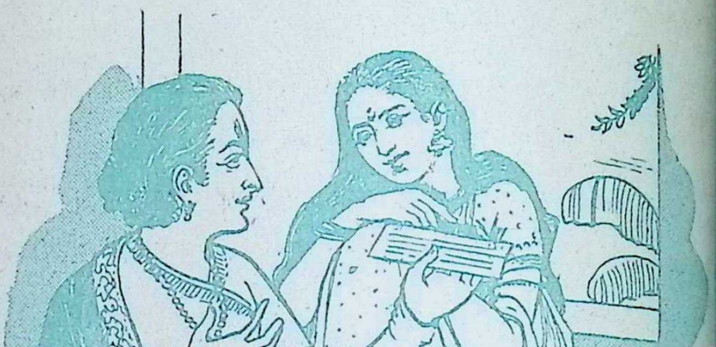
On the 12th of May I was at the University of Roorkee. I am very proud of this University. In five years' time it will be the best Engineering centre in Asia. When the Vice-Chancellor and others bade me farewell, I felt happy to think that at a critical time in its history I was able to help towards placing it on the path of rapid development.

Yours sincerely,

---

*Whoever does anything with enthusiasm rarely fails to achieve his object.*

—Valmiki.



**JAIDEO** Sketch: *Ravishankar Ra*

# TARRY NOT

**• Sri Jaideo •**

*na! If Thou cometh not, these dark eyelids will droop*
*ike a lotus leaf in the rainy storm.*
*I have prepared the couch of jasmine flowers for Thee*
*—silvery white—made soft and fragrant, aye, fresh*
*ith my tears.*
*With my lotus eyes I have searched and examined*
*oftness of the pillows—lest they prick Thy cosy body!*
*ishna! I sigh, I bury my head in the pillows, but whom*
*shall I see if my eyes cannot greet Thee?*
*ishna! Great is my loss if with a kiss you do not reward*
*me;*
*ing and suffering I pass my nights—joyless and*
*dreary.*
*ishna! Hast Thou forsaken me, forgotten, and not for-*
*given me—then why tarry long?*

*[Translated from the original by Sri Bankey Behari]*

# *Philosophy of*
# *SARVODAYA*

R. Subramanian

DURING his lifetime, Mahatma Gandhi was influenced by a great book. It was Ruskin's *Unto This Last;* the transformation was quick and striking. He found that his deepest convictions had a language in it. Gandhiji studied it and took it down in his mind. The book was later on translated into Gujarati and from Gandhiji's pen, the crystallised form of those thoughts was given to India and the world in the name of *Sarvodaya,* meaning thereby, *welfare of all.*

*Unto This Last* taught him three principles. The first principle (and he knew it already) says that the good of the individual merges in the good of all. The individual is a part and parcel of the society in which he moves and has his being; and hence should seek his good in the good of a wider embrace of his brethren. It m
that the society will bear his
*kshema;* and his happiness, p
cal aspiration, economic stat
all this find expression *en m*

The second principle (and
dhiji himself had said he had
ly realised it) re
to the dignity and v
of labour. The wor
a lawyer is not diff
from that of a ba
since both have
same value, for the
ple reason that all
the same right to
their livelihood by
sweat of their brow

*Gospeller*
*Vinoba Bhave*

The third prin
(and Gandhiji had st
that it never occu
to him) signifies
worth of the life of a labourer.
cording to Gandhiji, the life w
living is the life of an agricult
who tills the land or a handicr
man who makes goods and servi
for the enjoyment of all. The

s flow from the first.
g for the greatest
n individual will have,
urify himself inwardly
himself to the achi-
this goal of social well-
means self-reformation
nd himself first, and
ighbours and the world
as members of a wider
It also connotes self-
his part. It is his duty
rve from truth, from
from prudence, self pro-
d the path of worldly
In other words, as
*Upanishad* says, his
should be:—

दितव्यं, धर्मान्न प्रमदितव्यं,
मदितव्यं, भूत्यै न प्रमदितव्यं

*karma* (selfless ser-
e guiding star that helps
alise the aim of doing
society and his fellow-
t as every drop of rain
ows ultimately to the
ry treacle of his sweat
should finally flow into the reservoir of "welfare of all." Love, truth, compassion, protection and worldly prosperity light the path of his duty.

These ideas are reminiscent of the Vedas, Upanishads and teachings of the ancient philosophers of our country and therefore, consistent with the cultural traditions of India.

Such is the spirit of the philosophy of Sarvodaya, an ideal of life projected into the Indian view by the Mahatma. It has no sectarian bias and is non-partisan. An eclectic philosophy ready to absorb the good in other ideas and ideologies, it comprehends or tries to comprehend the entire life of an individual and hence of the society as a whole. In this task, it knows no conflict with any "ism"; on the other hand, all "isms" and concepts can find a place in this ocean of good. It is boundless, yet enjoys limit in *Shanti*. Its *mantra* is *Nishkama Karma*.

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# Indo-Arabic Contact

**U. Venkatakrishna Rao**

WHEN the word "Hind" was first coined for India by the Westerners cannot be exactly determined, but that it was derived from the Sindhu or the river Indus is quite clear. It has been in use, however, from the 1st century B.C. if not earlier.

The foreigner first saw this river Sindhu as soon as he set foot on Indian soil—though it has now become part of Pakistan—and, with its initial letter dropped and the dental hard consonant softened, it supplied the name for the entire country.

Formerly it was the Arabs who carried everything to Europe and it was through them, therefore, that the knowledge of India spread; Indian numbers spread through the Arabs who in their own country called them *Hindusa* for that very reason. The very word "Hind" fascinated the Arabs to such an extent that they used it as a lovely name for their women too!

An Indian sword was very much valued in Arabia, and they called it *"muhannad"*; *Hindi* and *Hindawani* are other common words among them. Similarly, the debt, Arabian literature owes to India is very great; they themselves acknowledge that their words *Subh* (=dawn), *daw* (=light) and (=light) and many other are born of Sanskrit. The of chess, which is a favourite time with them, is to be tra India only; its name *shatran* no indigenous derivation a correct origin is from the Sa word *chaturanga* through the sian channel.

It can be proved that mo cricket is modelled on the which in turn, owes its orig this Sanskrit game of *chatur* Much more important than Alberuni in 1030 A.D., hands acknowledges that all his k ledge of astronomy and arit tic he owes to the Hindus, co with whom was possible thr his patron, Muhammad of Gh

Many of them became dom in that province. Even so, m Indians and particularly Si were induced to settle in Ar and they took a leading par popularising Indian medicine that province. Charaka's a Sushruta's text-books were tra lated into Arabic in the 8th C tury A.D., and strange to say, hear from the Berlin Library Ca logue that among the books p served, there is an Indian trea on poisons translated into Ara The preface to that book st

first translated into
Hijra (Muslim Era)
thereafter, it was
Arabic.

rstand from another
the then Caliph suffer-
incurable disease and
doctor from among
requisitioned from vari-
tries, was able to cure
she was persuaded to
reorganise the medical
in that country. Such
cialists in gynaecology
ted to come to Arabia
were the treatises trans-
them into Arabic, though
are now lost.

skrit drama, *Mudra-Rak-*
the 1st or 4th Century
ers to a peculiar woman
living with whom
ove fatal, and this fact,
not referred to anywhere
Sanskrit literature, is re-
in the last page of the
eatise translated from In-
res and preserved in Ber-
referred to above.

domain of light literature,
tive stories, again, the con-
from India is unforget-
The world unfortunately
that the Arabians who
the *Arabian Nights* or the
who gave us the *Aesop's*
are the first story-narrators
world, but this art travelled
countries from India in
turies prior to the birth of
The Rigvedic legends are
famous, and the very first
of wonderful racy tales in the world must have been one Gunadhya, the mythical narrator of the *Brihatkatha*. The *Panchatantra*, whose exact date is as yet undetermined, first travelled into Persia and from there it travelled into Arabia under the guise of *Kalilah, wa dimnah* and *Alf Lylah wa Lylah* in the 8th Century A.D. Later from this Arabic, Macdonell records that translations into Latin and other European languages were made. Perhaps the one book translated into most languages of the world and next to the Bible in popularity is this interesting book of stories, *Panchatantra*, by which the author Vishnusharman is reported to have taught all the *shastras* or *sciences* to the headstrong sons of a certain king.

Commercial contact between these two countries introduced many interchanges of words. Arabs imported the words for perfumes; spices, Dacca muslin, sandal-paste, *misk* or musk, *kafur* (camphor) *quaranful* (cloves), *filfil* (pepper). *hail* (Cardamom), *zanjabi* (ginger), *jaifal* (nutmeg), *narjil* (cocoanut), *mawz* (banana), *limum* (lemon), *tanful* (betel) are Arabicised forms of such words. In some cases, the word Hindi was added to the words which already existed in Arabic, e.g. *ud. Hindu, qust. Hindi, tamr Hindi*, etc. This last word has become tamarind in English quite naturally!

Indian clothes, particularly of the superfine variety, travelled to Yaman and thence to Hijaz. The

Arabic word *shas* (muslin), *shit* (Calico) and *futah* (striped cloth) come under this category. Arabian immigration into India was responsible for introducing words like *barijah* or *bawarij;* pirates from the Indian *bera* and *dawnij* and *dawanij,* small boat, from the Indian *dongi* which is perhaps identical with the Kannada and Tamil word *doni,* a boat (cf: English dinghy).

Astronomy was also brought into the picture. Of course, the Arabians based their astronomy on Chaldean works, but during the 2nd century of their Hijra, Indian astronomy also influenced them to a very large extent and many were the books translated into Sanskrit. *Sindhind* was the first to be translated thus in 154 Al Hijra era (started about 620 A.D.) and Alberuni soon after translated Brahmagupta's two books into Arabic also.

Among the Arabians themselves, there is a tradition that Adam alighted on the mountain of Sarandip in Ceylon. Their product is supposed to have narrated so many ingenious tales about this mountain and the small strip of land connecting India with Ceylon, now referred to as Adam's Bridge (perhaps for this very reason).

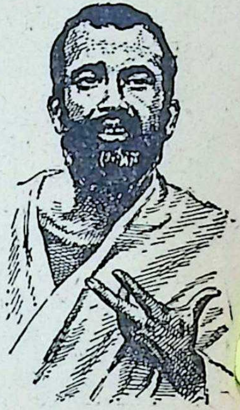
Of course, there is another tradition in India that the bridge was built by Rama to enable his army of monkeys to walk over to Lanka or Ceylon as it was then called, but the Arabic legend as recorded in the Hadith makes Adam, the
father of mankind, take she
this peak, when driven out
radise. (*Tabari Tarikh* I.
*seq*).

Ceylon might have been
to the Arabs almost from
prehistoric times for its
pearl fisheries and precious
(*lapis lazuli* or *vaidurya*) and
merchants, according to the
poet Baladhuri, had repair
Ceylon long before the att
Sindh by Muhhammadbin
They wanted to be reveng
inst the king of Ceylon wh
sent some pirates to plunder
bic ships. The province of
itself was, from the 7th to t
Century A.D., actually under
bic regime, but unfortunate
traces of this occupation have
wiped out.

It is recorded in history th
out of the three routes by
trade was carried on betwe
Western countries and Ind
through Arabia *via* the P
Gulf. The first route lay acr
mouth of the Indus and u
Euphrates at the point whe
road branches off up to
tioch and thence to the Lav
ports. This route was used i
heyday of the Babylonian E
but the second and the mor
portant one, lay from the I
coast to Yaman and Hadra
from where they travelled
the Red Sea coast to Syria
thence to Europe, some
through Alexandria. This is re
ded in the *Encyclopaedia*
*tannica,* 11th Edn., Vol. II, p

**C. Rajagopalachari**

rishna Upanishad—9



# THE STORY OF THE ASCETIC

N ascetic lived in a house ear a temple. There was a arlot in the house opposite. ay he saw men visiting The ascetic was filled with hat so many men led such lives. One day he called lot and reproved her: "Sin- ! Day and night you lead l life. What will you do Death comes?"

e words touched her mind. ved over her lot and be- pray to God. "O God," said anguish, "save me from my She prayed to God every But she had no other means lihood. And so, she pur- r profession as before.

and day she implored God id, "Alas! Knowing no other means of earning my livelihood, I lead this sinful life. Save me, O God!"

The ascetic said to himself: "Well, my advice seems to be in vain. She does not give up her trade. Let me see, let me keep a count of the number of men that visit her."

From that day, the ascetic was intent on counting the number of persons who visited her house. He used little pebbles to keep count of the number. As the days passed, the heap of pebbles rose higher and higher. One day, he called the harlot and pointing to the heap, said to her, "Look at this heap of stones. They are a measure of your sins. Unmindful of my counsel, you have stuck to your trade. This heap shows the sin you have committed despite my warning. Know from this the torments that await you. How can you hope for salvation? Begone!"

The harlot trembled when she saw the heap of pebbles. "O God," said she, "What shall I do?" With fear and trembling, she went home. Unable to bear her grief, she began to cry. "O Krishna," she called out, "Pray, lift me up and save me from my sins. Take, if you will, my life." So saying, she fell down unconscious.

God took mercy on that poor woman. She died that night.

The ascetic too died the same night. His life passed out of his body.

Wonder of wonders! Yama's servants dragged the ascetic's soul to hell; but the soul of the harlot who repented for her sins went to Vishnu's abode.

The ascetic saw the harlot's soul on its heavenward journey, and cried out: "You, harlot! How can you go to heaven? You have committed innumerable sins. The pebbles with which I counted them rose to a big heap. As for me, I was a pure ascetic. I never committed a sin. Consigning me to hell, God takes you to heaven. This God does not seem to know Dharma!"

Vishnu's messengers pacified the ascetic, and said, "O ma
not excite yourself. God do
falter in His wisdom. Your
was but an outward show.
you put on the garb of an a
you were after show and
Look, there lies your earthly
It was pure indeed. And so,
deck it with flowers and car
to the accompaniment of
The body which you kept pur
been duly honoured. But y
to hell. The body of this
committed many sins. Look
tures peck at it and prey
No one cares even to crem
But her soul was pure, and
carry it to God's presence.
counted, didn't you, the h
sins? As you busied yourself
her sins, their pollution clin
you. Her heart which too
fuge in God and grieved ove
sins was freed from taint a
came pure. You who counte
sins carry them on your he

It is no part of a devotee's
to count the sins of others.
can understand the sport of
He leads us and He tests us.
good and evil in us, He alon
know and judge. One should
one's heart steadfast in purity
look at the faults of others
a kindly eye.

[From *Sri Ramakrishna Up*
by Sri C. Rajagopalachari, pub
and copyrighted by Sri Ramak
Math, Mylapore, Madras-4, who
kindly permitted us to quote.]

[*To be co*

# SANE LIVING

## 27. SINCERITY

OU that art enamoured
the beauties of truth,
hast fixed thy heart on
ity of her charms, hold
delity unto her, and for-
not; the constancy of thy
shall crown thee with

gue of the sincere is
his heart; hypocrisy and
ve no place in his words.
sheth at falsehood, and is
d; but in speaking the
hath a steady eye.
porteth as a man the dig-
his character; to the arts
risy he scorneth to stoop.
consistent with himself;
ver embarrassed; he hath
enough for truth, but to
afraid.

far above the meanness of
ation; the words of his
are the thoughts of his

ith prudence and caution,
th his lips; he studieth
right, and speaketh with

viseth with friendship; he
h with freedom; and whatsoever he promiseth, shall surely be performed.

But the heart of a hypocrite is hid in his breast. He masketh his words in the semblance of truth, while the business of his life is only to deceive.

He laugheth in sorrow; he weepeth in joy; and the words of his mouth have no interpretation.

He worketh in the dark as a mole, and fancieth he is safe; but he blundereth into light, and is betrayed and exposed with his dirt on his head.

He passeth his days in perpetual constraint; his tongue and his heart are for ever at variance.

He laboureth for the character of a righteous man; and huggeth himself in the thoughts of his cunning.

O fool, fool! the pains which thou takest to hide what thou art, are more than would make thee what thou wouldst seem; and the children of wisdom shall mock at thy cunning, when, in the midst of security, thy disguise is stripped off, and the finger of derision shall point thee to scorn.

## 28. RELIGION

THERE is but one God, the author, the creator, the governor of the world, almighty, eternal, incomprehensible.

The sun is not God, though His noblest image. He enlighteneth the world with his brightness; his warmth giveth life to the products of the earth; admire him as the creature, the instrument of God, but worship him not.

To the One who is the supreme, most wise, and beneficent, and to Him alone, belong worship, adoration, thanksgiving, and praise.

Who hath stretched forth the heavens with His hand, Who hath described with His finger the course of the stars.

Who setteth bounds to the ocean, which it cannot pass; and sayeth unto the stormy winds, Be still.

Who shaketh the earth, and the nations tremble; Who darteth His lightnings, and the wicked are dismayed.

Who calleth forth worlds by the word of His mouth; Who smiteth with His arm, and they sink into nothing.

"O reverence the majesty of the Omnipotent! and tempt not His anger, lest thou be destroyed."

The providence of God is over all his works; He ruleth and directeth with infinite wisdom.

He hath instituted laws for the government of the world; He hath wonderfully varied them in all beings; and each by his nature formeth to His will.

In the depth of His mind, h volveth all knowledge; the s of futurity lie open before H

The thoughts of thy heart naked to His view; He kno thy determinations before they made.

With respect to His presc there is nothing contingent; respect to His providence, t is nothing accidental.

Wonderful He is in all His w His counsels are inscrutable, manner of His knowledge t scendeth thy conception.

"Pay, therefore, to His wi all honour and veneration; bow down thyself in humble submissive obedience to His reme direction."

The Lord is gracious and b ficent; He hath created the w in mercy and love.

His goodness is conspicuous all His works; He is the foun of excellence, the centre of p tion.

The creatures of His hand clare His goodness, and all t enjoyments speak His praise; clotheth them with beauty. supporteth them with food; preserveth them with plea from generation to generatio

If we lift up our eyes to heavens, His glory shineth f if we cast them down upon earth, it is full of His good

nd the valleys rejoice
fields, rivers, and woods
His praise.
e. O man, He hath dis·
d with peculiar favour,
ed thy station above all
s.
h endowed thee with rea-
intain thy dominion; He
d thee with language to
by society; and exalted
d with the powers of medi-
o contemplate and adore
itable perfections.
the laws He hath ordain-
e rule of thy life; so kindly
suited thy duty to thy na-
t obedience to His pre-
happiness to thyself.
ise His goodness with
thanksgiving, and medi-
silence on the wonders of
e; let thy heart overflow
gratitude and acknowledg-
t the language of thy lips
praise and adoration; let
ns of thy life show thy
His law."
Lord is just and righteous;
l judge the earth with
nd truth.
He established His laws in
s and mercy, and shall He
nish the transgressors
?

O think not, bold man! because thy punishment is delayed, that the arm of the Lord is weakened; neither flatter thyself with hopes, that He winketh at thy doings.

His eye pierceth the secrets of every heart, and He remembereth them for ever; He respecteth not the persons, nor the stations of men.

The high and the low, the rich and the poor, the wise and the ignorant, when the soul hath shaken off the cumbrous shackles of this mortal life, shall equally receive from the sentence of God a just and an everlasting retribution according to their works.

Then shall the wicked tremble and be afraid; but the heart of the righteous shall rejoice in His judgments.

"O fear the Lord, therefore, all the days of thy life, and walk in the paths which He hath opened before thee. Let Prudence admonish thee, let Temperance restrain, let Justice guide thy hand, Benevolence warm thy heart, and Gratitude to Heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God."

*[To be continued]*

---

*A foolish servant, miserly king, vampish woman and a hypocritic friend—these four pierce like a spear.*

**—Tulsidas.**

# Sahadev's DHARMA

### V. A. K. Ayer

IT was the eve of the great Mahabharata war. Both sides, the Kauravas and Pandavas, were feverishly preparing for the eventuality.

Duryodhana in his camp was scratching his head for a master plan which could leave no doubt as to its result and he thought no means to it too low. A brain-wave struck him.

Sahadev, last of the Pandavas, had the enviable reputation for nobility of character and more important than that, in Duryodhana's view, of being as a crack-shot astrologer.

"Suppose" Duryodhana thought "I were to go to Sahadev and ask him to fix a day for the war which would bring me victory?"

He knew how to handle him and with a snap of his fingers decided on a plan of action.

It was dusk and the air was thick with the gloom of the oncoming war. People feared from each other thinking the next man might be spying for the opposite camp.

Sahadev who had just completed his evening *sandhya* was agreeably surprised to see Duryodhana standing before him smiling. Prostrating before him, Sah asked "Brother, didn't you fi most dangerous to come here attended, what with the tal war going on? Please be se What would you eat? F Milk?"

"No, Sahadev, not now. Y know I wouldn't have risked life, were it not on a very portant mission that I have c to you. And for aught I h there is none who can do it me better than you."

"I shall certainly do it if it i my power especially when it i important as all that."

"I was sure you would; th why I staked my life..."

"Please say!"

"I want you to select an a cious day for me to start the w

★

Sahadev was stunned to hea for it was the last he expe Its effect was not a whit lost him, for when Duryodhana a for an auspicious day for him meant a day of defeat for the P davas and their total annihila He was in a dilemma: by selec such a day, he would be invit his own doom; by refusing t so or playing tricks would m k on his plighted word, s contrary to Dharma. momentary film of agony, spective began to clear up. up his mind to redeem d and act up to Dharma ve of what it might cost his entire clan: for, he be- hat Dharma would ulti- prevail.

dhana who was scanning 's face was delighted to it light up; for if anything, s sure Sahadev would never d tricks and secondly, the ected by him, when he did, never fail to click.

ut looking once at Duryo- Sahadev started scrutiniz- e scroll and calculating the ry positions. When he had ed, he said: "Brother, the Amavasya day appears to be favourable for you to start ar."

m much obliged to you : cheerio!" Saying this dhana left the Pandava in a huff.

s obvious that Duryodhana tered the camp in disguise ft it too in disguise, for he the most unwelcome visitor so far as the rank and file e Pandava army were con- d.

★

ing done his duty Sahadev plomb on his couch and his heart out. Kind sleep ok him on to her lap. terrible dream awoke Sahadev. That the day had not fully dawned did not stop him from running to Sri Krishna's camp.

The Lord had already risen and had finished his morning ablutions. He was in a happy and serene mood.

Sahadev literally ran to his bosom and wept like a baby.

"What ails you, my child?" asked Krishna comforting him fondly.

Sahadev could not answer as he sobbed further.

The lord pacified him and when he became somewhat calm, said: "My Lord, I am the greatest sinner; I have dug my own and the grave of every one of us!"

"Child! I can't understand you. Will you explain yourself?"

"What shall I say, my Lord? The wily Duryodhana came to me last night and cleverly got a promise from me to help him in a small matter. But he asked for an auspicious day for commencing the war. My conscience refusing to go back on my word, I selected the next Amavasya day for the event and he ran away in glee. But my heart bleeds that I should be made instrumental in digging the grave of my family!"

"You have undoubtedly been unwise in allowing yourself to be juggled into this awful mess by Duryodhana. What has been done is done and perhaps you Pandavas are destined to perish lock, stock and barrel by your own hand!"

"My Lord! I feel most miserable. There is none in all the world who can see things better, do and undo things than Your Gracious Self. Won't you save my soul?"

"Well, well, let me think of it. In the meantime go about your work as usual and don't whisper even to a sparrow about your foolishness, for you will make matters worse for me and all others."

"I am saved, Krishna!" Saying this Sahadev returned to his camp an altogether changed man, having unburdened himself unto the Lord.

★

The fateful Amavasya was nearing and the Kauravas were on tenterhooks to clinch the issue of war for once. The Pandavas with the exception of Sri Krishna and Sahadev were completely oblivious of the doom that awaited them, for Sahadev's prediction would never miss the bull's eye.

It was the day previous to Amavasya.

Krishna woke up early in the morning and walking up to Yudhishthira's camp woke him up: "Yudhishthira, how is it that you have not yet woken up? Isn't it Amavasya today and you have to please your *pitrus* with *sraddha* and *tarpan?* Where are your brothers? Hurry up!"

Yudhishthira bestirred himself astounded. "I beg your pardon," he stammered, "it is the fourteenth day to-day and Amavasya is tomorrow. I believe you have lost count, Krishna!"

"Me, good Lord! Do you think I can ever afford to do that? Be a good boy, listen to me for and hurry up to the river—al you!" he commanded.

Yudhishthira not being able resist the steam-roller tac of Krishna, collected the parap rnalia and walked towards river, past the Kaurava camp.

"Dharma! You are sure have not left the *darbha* at ho If not, will you go back and fe them in time for the *tarpan* n The *Amavasya* will not wait you return, be quick!" utte Krishna on the way in a stento voice so that they would fall on spying ears of the Kauravas.

The words did and ultima reached the ears of Duryodh The Kaurava High-Command promptly called—Drona, Bhish etc.—all went into a council.

"When is the Amavasya—to or tomorrow?" asked Duryodh

"Why, certainly tomorrow!" plied all present.

"Then why does Krishna t the Pandavas to the river to p form *tarpan* today?" asked he.

"It must all be a hoax. D believe it. Mathematics ca lie. We have checked our cal lations."

"But I doubt. As you kn everything depends on the ri Amavasya. If I miss the ri day I miss my head and all of y yours. I therefore do not wa to take any chances. What d you say?"

"Let us then watch to the e what the Pandavas are doing"

Accordingly, the Kauravas s

observers *incognito* to
*tarpan* of the Pandavas.
Pandavas, after bathing in
spread the *kusa* grass on
and started uttering the
for *tarpan*.
became a packed gal-
the Gods sat wonder-
ing Krishna's rope-trick.
time, the title roles in
the Sun and the Moon—
before Krishna with
nds. They prayed: "My

what you want to say.
Amavasya? Is it not the
of the Sun and the
And here you are in con-
Doesn't that constitute
! Why should not the
perform *tarpan* before
?" replied Krishna. This
roce.
arpan continued to the
ere could be no mistake
e Amavasya.
as the last straw that
e Kaurava neck. They
the fight a day earlier in
ce, and lost their battle.
Dharma won.

★

Baudhayana who was also
to this strange spectacle,
fore Krishna in an aside:
ould it please you to name
icate Amavasya after my

e it" replied the Lord.
how *Baudhayana Amavas*-
into being.

an anecdote in Villiputturar's
)

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# VALABHI

ABHI in Saurashtra is ated in 21°-52′ N and 7'-57′ E. and is about 22 thwest of Bhavnagar. Its name is Vala, which is de- m the Sanskrit word Va- d its Jain equivalent Va- ce Alberuni has stated city of Valabhi was des- by a naval expedition from im ruler of Sind, it is clear labhi was also a port, at present the 'sea is a way. It has also been d that some of the big nes near Valabhi bear marks of waves dashing them. This suggests that ek connecting Valabhi to has now been filled up ft.

Gupta Emperors of Maga- arged their Empire and eir sway over Gujarat and tra in the 5th Century A.D. traka dynasty which ruled over Gujarat for a period of about 300 years from 470 to 789 A.D. traces its origin from Bhattarka, who was the *Senapati* or the General of the Gupta Emperors. This Bhattarka defeated the Gupta Viceroy Parnadatta at Girinagar. The first two rulers of the Maitraka line Bhattarka and his son Dharasena I were known only as Senapatis. In all there are 19 rulers in this Maitraka dynasty. Bhattarka had secured power in Saurashtra with the help of different armies and friendly powers. He selected Valabhi as his capital. The Maitrakas who ruled for two generations under the title of Senapati assumed the title of Maharaja from their third Ruler Dronasimnha onwards. Gradually they became very powerful and in the reign of Druvasena I the Garulakas acknowledged them as their overlords. The Maitraka kingdom included Saurashtra and

Kutch; and territories in the north upto Mt. Abu and Anandpur, in the east including Malwa, and in the south upto Broach and Kantaragrama near Surat. Maitraka King Dhruvasena IV assumed the title of Chakravarti. They had ruled over Saurashtra and a large portion of Gujarat and from about the end of the 5th Century upto the end of the 8th Century they held sway over a very large kingdom with their capital at Valabhi. Like the reign of the Kshatrapas and the Solankis, the reign of the Maitrakas also was a long and flourishing one.

The Maitraka rulers were very broad-minded, catholic and tolerant. Saivism, Vaishnavism, Buddhism, Jainism and even the Sun worship all of them could develop simultaneously during their reign. Valabhi was a great city, the capital of the kingdom and also a flourishing port. Its prosperity lasted for about 300 years. Hiuen Tsang states that its population was very dense. It had a rich establishment. There were some hundred houses which possessed a hundred lakhs. The rare and valuable products of distant regions were stored here in great quantities. Poet Dandin in his *Dasakumaracharita* describes Valabhi as under:—

"There is a city named Valabhi in Saurashtra. In that city there is a ship-owner named Grihagupta who can compete with Kubera in riches. He had a daughter by name Ratnamati. A very leading merchant by name Balabhadra and hailing
the city of Madhumati ca
Valabhi and married her."

In *Kathasarit Sagara* also r
ences are found about the
merchants residing in Vall
In the Buddhist work Manj
*mulakalpa* the maritime acti
of the residents of Valabhi
described.

Most of the Valabhi rulers
Saivites. Dhruvasena I wa
Bhagavata, Dharapatta was a
votee of the Sun, and Guhase
described as Paramopasaka,
is a Buddhist, and is also de
ed in some inscriptions as P
mamaheshwar. The cousin of
hasena was Dudda. She ha
come a Buddhist Nun and
held in great reverence.

Except two rulers all the
rulers of the Maitraka dy
were Paramamaheswaras. In
royal Seal they had placed N
who is the *vahana* of Siva.
sula was also one of the sy
on the Seal. The Kshatrapas
worshippers of Rudra and
sena. The Guptas were Bhag
tas. Maitrakas were Mahesw
and followed the Pashupata
established by Nakulisha. A
125 copper plate grants, being
*dana sasanas* of the Maitraka
have been recovered. Most of
are the gifts of lands eithe
Brahmins or to temples or to
dhist monastaries etc. Brah
from Anandapur, Dasapur,
nagar. Udumbargahvar. Ja
sar and other towns were inv
and they established thems

and other towns. The of Somnath, before the Kumarpal, appears to have structed during the Maitraka period. The Maitraka ins frequently refer to Bap which term is applicable d of the *Pasupata Sam*- established by Nakulisha. are also grants to goddesses ottammahika and Pandu- hruvasena I was a Bhaga- So also were the rulers of the dynasty. The famous dealing with the episode was composed during the reign of king Dharasena in There were four rulers the name Dharasena in the dynasty. It is surmised was composed during the rt of the 6th Century A.D. e of that Kavya is Rava-, but it has become fam- *Bhattikavya*, because, is the name of the author. s also called Bhattaswami, wami and Bhartrihari. He eat grammarian and while the history of Rama he has with grammatical forms icacies.

g the reign of the Maitra- hism flourished considerin Gujarat and Saurashtra. had already got inscribed ts on Mount Girnar. King sena I donated several vil- the monastery built by his daughter Dudda, who had a nun. This Dudda Vihar so important that it de- into a Vihara Mandala and comprised within itself several monasteries. The Bappapadiya Vihara is also referred to in the Valabhi grants. Hiuen Tsang notes that Bodhisatvas Gunamati and Sthiramati resided here during their travels and composed their treatises which gained high renown.

## THE LAST ISSUE

The last issue of our Journal (June 2, 1957) was despatched by us on the due date. But owing to the influenza epidemic then raging in Bombay, the Post office could not clear the parcels before last week. Hence copies might have reached late.

**Editor**

It appears that both the Mahayana and Hinayana schools of Buddhism prevailed at Valabhi. In the copper plate grants the eighteen Nikayas of Buddhism, which were prevalent then at Valabhi are referred to. Hiuen Tsang found followers of the Hinayana Sammatiya school and Mahayana Sthavira school, but the majority were followers of Hinayana. Valabhi had acquired a great reputation as a seat of learning and a great university town and in the curriculum all subjects were taught.

The Jaina tradition says that Skandilasuri summoned a council of Jain saints at Mathura and a similar council of Jain saints was called by Nagarjuna at Valabhi to collect the Jaina texts. A second council of Jain saints was held at Valabhi under the Presidentship of Devardhi Gani, in which all important Jaina scriptures were written down and this event is known as the Pusthakarohana or the redaction of the Jain canon. Thus Nagarjuna, Mallavadin (author of Naya Chakra) and Devardhi Gani stand out prominently among the Jain scholars who carried on their activities from the 4th to 6th Century A.D. It has been noted that King Dhruvasena I when he lost his son got recited the Jain Kalpa Sutra before an assembly at Anandpur to overcome his sorrow. Apart from Valabhi, Satrunjaya and other places also developed as great Jain centres.

Just as the Jain Agamas had their redaction in Valabhi similarly celebrated treatises of Buddhism also were written at Valabhi. Sthiramati and Gunamati were referred to as Bodhisatvas. A number of Viharas for Buddhist Bhikshus and Bhikshunis were constructed in Valabhi. I-Tsing has noted that in Valabhi there was a university as big as that at Nalanda. All subjects beginning from Sabda and ending with Abhidharma were studiously taught and it has been noted that students who ordinarily completed their studies and were capable of teaching others came down to Valabhi and Nalanda from all parts of the country and even outside India to acquire a polish to their learning. They stayed there f couple of years. These two u versities of Nalanda in the E and Valabhi in the West of In have been observed by I-Tsin top-ranking and he says t they were comparable with so the best celebrated Universitie China.

I-Tsing says that Valabhi a Nalanda are like Chin-Ma, S Chu, Lungmen, and Chue-li China and these eminent and a complished men assembled crowds, discussed possible and i possible doctrines and after h ing been assured of the excelle of their opinions by wise men came far-famed for their wisdo

Valabhi is compared to Nala and was perhaps treated as competitor and it is possible t just as Nalanda was the centre Mahayana, Valabhi was the c tre of Hinayana. It was not e to have an entrance into the U versity of Valabhi. Out of t only two or three could secure a mission. The subjects ta were Sabda, Nyaya, Abhidharm Silpa, Chikitsa and even n Buddhist subjects like Vedas, U nishads, Sankhya etc. Hi Tsang has noted that there w one hundred Viharas and thousand Bhikshus in Valabhi. T University of Valabhi, theref appears to have had a suffici larger number of students.

After having acquired hi and post-graduate instructions Universities like Valabhi and N landa, the students did not ne

the lives of ascetics or
even joined State ser-
also acquired reputation
holars. Several Achar-
Buddhadasa and Vimala
constructed Viharas.
several private citizens
made endowments. The
rulers had also made
encouraged learning.
hi University flourished
of 400 years and with
ction of Valabhi it ap-
the collections of books
ies also perished.

from *Bhattikavya*, *Hari-*
na by Jinasenasuri was
in 783 A.D. Part of this
written in Varadamana-
Wadhwan. This work has
Sargas. The subject is
from the Jain point of

g the fall of the Mai-
kingdom there prevails a
certainty. According to
*ndhas*, the last Vala-
Siladitya was killed by
*chha* army which also
Valabhi. The current
as follows:

was a rich merchant in
known as Ranka Kaku. He was so rich that his daughter used to have a very nice and delicate jewelled comb. This comb was once observed by the princess of Valabhi and she desired to have it. On her insistence, the ruler of Valabhi requested Kaku to give that jewelled comb to the princess. But as Kaku's daughter remained adamant the princess had to get disappointed. Ultimately the Valabhi ruler forcibly took away the jewelled comb from Kaku's daughter and gave the same to the Princess; and this incident very much enraged Kaku. It is said that this fabulously rich merchant went out of Valabhi, invited the *mlechchha* army to take revenge on the ruler of Valabhi and thus got Valabhi destroyed. The date for this incident is differently stated, but Alberuni notes that the ruler of Mansura of Sindh brought a naval expedition at night as prompted by this rich merchant Ranka and destroyed Valabhi. It appears that in the last quarter of the 8th Century A. D. the Arab army from Sind attacked Valabhi through a naval expedition, killed the Valabhi ruler and destroyed Valabhi.

---

> *The more one lives alone on the river or in the open*
> *try, the clearer it becomes that nothing is more beauti-*
> *or great than to perform the ordinary duties of one's*
> *life simply and naturally. From the grasses in the*
> *to the stars in the sky, each one is doing just that; and*
> *is such profound peace and surpassing beauty in*
> *because none of these tries to transgress its limita-*
> *s.*
>
> —Tagore.

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# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

**K. M. Munshi**

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's* ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

*King Harishchandra is in search of a father who is willing to give up his son to be slain at a human sacrifice. Ajigarta, Shunahshepa's father, agrees to sell as also to slay his son at the sacrifice. He, however, reveals to Vishwamitra that Shunahshepa is none other than Vishwamitra's son by Ugra. Vishwamitra renounces office. Renuka is taken prisoner, and Loma kidnapped by Arjuna, the king of the Haihayas.*

## 18

# VASISHTHA REBUKES ARJUNA

WHEN Arjuna brought Rama and Loma to Tritsugram, he left them in the custody of his old and trusted general Bhadrashrenya, who lived in the rear part of the mansion. He left instructions to have his prisoners properly guarded.

Old Bhadrashrenya, king of Saurashtra, a feudatory of Arjuna, was a wise man who heartily disapproved of the contemptuous way in which Arjuna regarded their priests, the Bhrigus. He had also looked forward to the day when the lord of the Bhrigus, Jamadagni, would call off the curse which his father had imposed when he, Bhadrashrenya, could return to Anupadesh and Saurashtra. Many people in those far-away parts, he knew, had been unhappy at the idea that they of all the Aryas had been cursed by their priests and deserted by their Gods. So when Bhadrashrenya came to know that Rama was the son of Sage Jamadagni, he touched his feet reverentially.

"How long will you keep us prisoner?" asked Loma of Bhadrashrenya.

"How can I say?" he answered. "It depends upon the will of the lord of the Haihayas."

"Vriddha is not in Tritsugram for the moment," said Rama. "If he had been here, I would like to see how you would dare to us. You will have to pay h for keeping us prisoner here"

"What can I do?" asked drashrenya regretfully. " are the commands of the lo the Haihayas. But why don't come with us to Anupadesh off the curse of your grand and bless us with your pres

Rama thought for a momen will come when I grow up," Rama, adding, "and when king performs the purif ceremonies, I will recall the of my grandfather."

Old Bhadrashrenya look Rama with respectful de "Will you come to my Saur if we are purified?" he ask

"Yes, certainly," Rama said a self-confidence born of the sciousness that he came fr race whom the Gods listen "But you will then have t serve the laws of *Rita*. For I come there, the Gods wil come with me."

It was impossible to keep Arjuna's warriors the know of Rama's presence in their But once they knew that h there, they came, one after other, took the dust off feet and put it on their he

For years, the Haihayas an allied clans had felt the evil ef of the curse of Maha At he said, "do not be angry. Look up; look at me. What am I to do when you do such things?" he asked innocently.

Loma saw his deep love for her and laughed at herself for not appreciating that while she loved him with the ardour of a passionate young woman, his was the love of a guileless boy. She smiled and pressed the cheeks of Rama with her hands, saying, "Rama, can I ever get really angry with you?"

Rama was now the old playmate and pulled the braids of her hair.

Loma's heart cried out: "Pull them, pull them, Rama, with all your strength. I am yours."

On his return to Tritsugram, Arjuna was wild with rage. Sudasa had fooled him; he had called him to Tritsugram, denied him his promised bride, sent him on a fool's errand, and inflicted on him the humiliation of having to flee before his Guru, whom he hated. Now that he had the two children of his Guru on his hands—for he was always under the impression that Loma was Jamadagni's daughter—he was in great difficulty. The very presence of the young people appeared to send his old lieutenants into hysterics. He swore at the wretched Bhrigus. They had not allowed his grandfather and father to live in peace and now they had butted into his life too.

When Arjuna went to see Sage Vasishtha, he was mad with rage. The old man talked to him with a superior air, to which he, Arjuna, had never before submitted in his life. He could neither make the Sage angry, nor shake him by his beard.

"Lord of the Haihayas, you have committed a gross sin," accused the old Sage, his clear eyes fixed sternly on Arjuna. "To take the wife and children of the Sage Jamadagni captive is *adharma*—a gross sin."

"How was I to know that my prisoners were the wife and children of a Rishi?" Arjuna asked with his usual insolent air. "And I know very well that you personally dislike me."

"Lord of the Haihayas, the Maha Atharvan left your father when *dharma* disappeared in your Anupadesh. You also have no regard for your Guru, Sage Jamadagni. How can you hope to be able to re-establish the rule of *dharma* in your land? How can the Gods shower their blessings upon you? And whatever you may or may not do in Anupadesh, you should not have disobeyed *Rita* in Saptasindhu itself," said the Master of Silence.

"To me, Anupadesh and Saptasindhu are the same," said Arjuna angrily. "Wherever I am, I am the law. If you don't like me, I will go back to my lands."

"Best of the Haihayas, *dharma* depends upon the self-restraint of kings," said Vasishtha, both with sorrow and finality. "When a king departs from this, he is no more than a dacoit. A king can leave his kingship, but never his *ma*."

Arjuna laughed. "Have it way if you please. I have de ed from *dharma* or rather dh has departed from me. So wh to be done?"

"Perform the appropriate tentiary rites," advised Vasi

"All right; prescribe them. I ready to do as you bid," Arjuna, laughing loudly.

The Master of Silence stern; then, as if speaking to self, said: "The Gods never a penitence till purity enters heart; and the man who does purge himself of impurity is accepted by the Ancient Fa on his death." The voice of ishtha developed a prophetic as he continued: "Son of K virya, you are strong, you powerful. But all strength power come from the *Rita* of Varuna. Depart from *Rita* your strength has not the stre of a straw. You might think you have boundless power, without *dharma,* it has no fo tion."

Arjuna felt a little abash the collected and stern mann which Vasishtha addressed "What shall I do?" he asked.

"Go to Sage Jamadagni; re Rama to him and beg his for ness." Arjuna remained silent Vasishtha went on, "You are mistaken in thinking that you Jamadagni's daughter cap Your prisoner is Lomahar

's sister, your bride-
Arjuna exclaimed in de-
urprise. "Is this young
Loma? But that is exact-
went to Saptasindhu in
bring her back." His
ence was now quite re-

brought her back. But
way? You cannot ex-
marry her now."
not?" said Arjuna. "She
nd King Sudasa can give
marriage to me straight-

cannot marry her," said
authoritatively. "The
the Bhrigus has banned
marriage with you. It will
sary to remove the ban be-
marriage can be considered."
was so furious that for
d he was sorely tempted
the throat of Sage Vasishtha. "Oh!" he muttered, "These wretched sages!"

"I am not afraid of any one," he shouted in the hoarse roar of an angry beast, "I am no man's slave, I shall obey no one."

"Well, shouting will not solve your difficulty," said Vasishtha coolly. "We shall have to think of some way round it. But you should not keep Rama and Loma with you any longer. Send them to me here immediately."

Arjuna stood up, controlled his temper and with an insolent laugh, mockingly paid his respects to Vasishtha.

"Yes, Master of Silence," he said, "I will do as you wish. I have to send both of them here, have I not? All right, Venerable Sir. I will return with them." And he abruptly left the presence of the Sage.

[*To be continued*]

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# MILK—the supreme food

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THE secret of milk's inestimable dietetic value lies in the fact that its abundant fat is the most easily digestible of all the edible fats. In addition, it is a rich source of natural sugar, protein, and the Vitamins A, $B_1$, $B_2$, C and D, to say nothing of calcium and other vital minerals.

A glass of milk passes through the stomach in about an hour, whereas bread requires about 2½ hours for complete digestion, and meat nearly 3½ hours. In spite of the contrary belief, *it is better to drink milk fairly quickly than to sip it cautiously:* the former method, except with young children who may suffer from wind, encourages speedy digestion, while sipping milk leads to the formation in the stomach of a large curd, which takes a longer time to deal with.

Swift digestion, however, is not always desirable: the quicker we digest our food, the more frequently we shall feel hungry. And at the same time as the praises of milk are sung and honoured, as well to remember that are exceptions to the general As has been pointed out b Mayo Clinic, in Rochester, the civilised human stomach what it is, milk is not a univ ly acceptable food.

One person in about five difficulty in digesting it, an one person in fifteen or so, almost a poison. It is also remembering that although chemist in his laboratory analyse a glassful of milk down to the exact proport every physical ingredient, h no more make milk from a of such ingredients on his than he can produce honey flowers' nectar.

Cow's milk has by no mea highest fat content of the forms of milk drunk by ma but its average of 4-6 per ce fat is adequate for our needs. milk containing less than cent. butterfat and 8½ per mother whale, since her baby is suckled in the sea.

About 83 different sources of animal milk have been analysed and studied, but the most fascinating—and mystifying—milk of all study is that from the human mother. This is hardest of all to approximate with artificial milk substitutes: although unpleasant to the adult palate, it is nevertheless "worked for" most enthusiastically by even a weak baby. It is known to contain lecithin, a nitrogenous fatty substance normally found in the cellular tissues of most animal and vegetable organisms, which is thought to stimulate the brain development of the new-born.

The most neglected milk is undoubtedly goats'—neglected, that is, in the Western countries. Elsewhere it has always been widely drunk. Six years ago it was estimated that about 60 per cent. of the milk drunk throughout the world came from these animals, and in 1952-53 it was reliably estimated that the percentage rose to 66, the U.S.A. being largely responsible for the increase. But such popularity has not yet reached Britain.

Goats' milk, richer in fat and protein than cows', is more easily digested, more economically produced and above all, it is naturally free from bacterial infection.

The allegedly unpleasant aroma and flavour does not arise with proper goat-keeping and dairying. It is an easily obtainable variety of milk which scores over the conventional cows' milk in not being a carrier of tubercular infection, though it can transmit Malta fever in lands where this is common. If its butter is white and poor, its cheeses are first-rate.

It is the very nature of milk, warm when fresh, rich, sugary and bland, which makes it so easily a source of infection. It provides an exceptionally favourable medium for the unchecked growth of bacteria. In its natural function, with all creatures, milk is received direct into the mouth, without prior contact with the air, but even the most hygienic dairying process leaves a surface, however briefly, for the settlement of disease-bearing bacteria, and the usual longish journey from milking-shed to kitchen, from udder to jug in fact, provides ample opportunity for widespread contamination. If milk from a tubercular cow is drunk raw, it is a very potent source of infection.

Of the various methods of treating raw milk to render it disease-free, pasteurisation has come in for the most abuse and belittling. It is an admittedly costly and troublesome process, but only slightly damaging to the nutritional value of the milk.

It leaves Vitamins A, $B_2$ and D untouched, but reduces $B_1$ by 10 per cent. and C by 20 per cent. But Vitamin C is notoriously easy to destroy: nearly all of it bottle of raw milk left on a step in the sun for half an is lost. Summer milk, by way, contains up to four tim Vitamin D content of winter and, strangely enough, th content of milk in hot dry tries is higher than that in lands.

Milk is treated for preser in so many ways nowaday we tend to imagine even milk is a new inventio Marco Polo describes ho Mongol races of the four century put lumps of drie powder into their leather bottles hanging on the sad their mules. After a mor march, the jolting had thor reconstituted the drink! bars, too, are not so very penny-in-the-slot milk suppl patented by a London da long ago as 1907. The lates lopment in milk, now tha dration and condensing hav perfected, doubtless lies in it ing by radio frequency fo destruction of bacteria.

But whatever its source ever it is treated, milk re the nectar of the gods, th drink of early youth, the b of bodies, the comfort of ol the supreme food. It wa chance that the Promised overflowed with milk and ho

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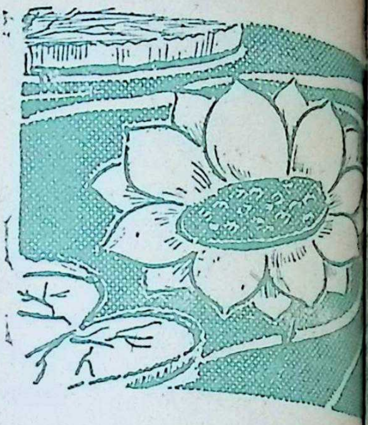
PRINCIPAL.

# THOUGHTS ON LOTUS



A. Aiyappan

IT would almost seem that anything of beauty in Indian culture, should have a share of the beauty of the lotus. In ancient Egypt and India, the lotus has been put to the greatest symbolic use. In Egypt it symbolises the fertilising, life-giving waters of the Nile. In India it is basic in all our religious art.

The lotus motif has assumed the great importance it has in our literature and art, not for mere aesthetic reasons, but for cultural reasons as a mystic symbol of a religious reality.

The beautiful aquatics, lotuses and lilies, have justly been the admiration of mankind in all countries where they grow, from the earliest ages; their habitat in the midst of cool and placid waters combined with the chaste whiteness of their flowers have tended to clothe them, in their estimation, with imaginary perties such as its inducing lity. As the underground or the so-called roots are der the water, the leave flowers of the plant seem to and bloom mysteriously.

In Buddhist mythology, lotus or *Padma* is the sym self-creation. Every Buddh Bodhisatva being *Svayamb* self-existent is supported lotus flower to indicate his birth. At the beginning of world, the Adi Buddha mani himself in the form of a fla ing from a lotus flower. In early Buddhist sculptures, the practice of representin Buddha in the human form into vogue, the Buddha was sented either as a pillar of fire ported on a lotus blossom, the Bodhi tree, or by an throne suggesting his overl of the universe.

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Buddh
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lower. In
lptures,
presenting
an form
dha was
llar of fire
blossom,
by an
is over

also symbolises the
power of generation. In
formula, *Om mani*
*padma* represents the
and *mani* the spiritual

isatva Padmapani holds
and a full-blown lotus
ich symbolises his crea-
er. The Buddhist God-
e or Sita Tara holds in
a white lotus, which sym-
r purity, while the green
the *utpala*, or the blue
h is really the blue lily.
hings of the Buddha are
sented by a full lotus
h eight petals which in-
eight-fold path of self-
In the painting of the
or magical circles, there
an eight-petalled lotus
tre of which is seated a
y, and subsidiary deities
tals.

thern Buddhists believe
Sukhavati, the heaven of
there is a lotus pond,
whenever a Buddhist is
tus bud rises to the sur-
e water, and this flower
fades, according to the
an leads.

es of the Buddha, the
hich the Buddha sits is
lotus which is called the
, world lotus, in which
row of petals are erect
wer row of petals hang
the actual seat corres-
the seed box or *karnika*
ower.

ful to recall in this connection that Buddha himself became identified with *Brahman* conceived of in the Upanishads as the great peepul tree, the *Eka aswattha.* The branches of this tree are space, air, fire, earth and water. In it inheres the fiery energy, *tejas,* that is the Supernal Sun and the One Awakener, *Eka sambodhayitr.* Just as the *Eka aswattha* is the basis of the vision of *Brahman, Brahmadhiyalamba,* so is the Bodhi tree the unseen essence of the Buddha, the basis of the vision of the Buddha. The Agni of the Vedas is picturised as a pillar of fire and, as I said before, the Buddha in his non-anthropomorphic form is represented as a pillar of fire resting on a lotus.

In the cosmology of the Vedas, the tree of life rises into space from the *nabhi* or umbilicus of Varuna lying recumbent on the back of the Waters, the trunk of the tree representing the axis of the Universe, its branches all extension and differentiation on whatever plane of being. Later, when Narayana takes the place of Varuna reclining on the Waters at the dawn of a creative cycle, it is not a forest tree that rises from the navel centre of Immortality but a lotus. This lotus bears on its expanded flower, the Father of the world, *Loka-Pita, Brahma-Prajapati.* Though the motif is Vedic, it appears in sculpture only about the fifth or the sixth century A.D.

A beautiful panel in Ellora shows Narayana on the Sesha, representing the Waters and Brahma, *Abjayoni*, seated on the lotus issuing from the abdomen of Narayana. According to Coomaraswamy, who has made the deepest study of Hindu and Buddhist symbolism, the lotus is the symbol of the *antariksha* or the Middle space, the basis of all manifestation.

The earliest reference to the lotus birth occurs in the *Rig Veda* hymns describing Vasishtha being born of Urvasi, and of Intellect (*manas)* and *devas* or angels waiting upon him in the lotus. Agni is also similarly referred to as being nursed in a lotus.

All birth, all coming into being, in mystic terminology is being established in the waters and this is metaphorically sitting or standing on the lotus. In the rituals connected with the construction of the Vedic fire-altar, a lotus leaf is laid down as the birthplace of Agni, and on it a golden disc to represent the sun, and golden human figure to represent Prajapati. The lotus is thus the ground, *prithivi* or substance of existence "both that whereon and that wherein existence is established firmly amidst the sea of possibility."

You will find if you examine the moulded plinths of some of our temples, the basal course composed of lotus petals, suggesting that it is firmly established on a lotus. This lotus plinth idea has a long history as you can find the lotus petal moulding on the plinths of some of the early Buddhist stupas.

In the pillars of the Chola
ples there is the neck mo
which is called *Padmaband*
which with flower-shaped id
low the *palagai* or abacus
the idea of the superstructu
ing supported on a flower.
object is to suggest firmne
hold the structure to the ea

The Sun God of the H
holds two lotus flowers
hands corresponding to the
and Nether Waters, *para*
*apara prakriti.*

When the image of a su
deity has a *lila-kamala* or
of play" in its hand, it is to
that the world is just a
plaything in his hand. Wh
the other hand, a worshipper
a lotus flower to a deity, it
the surrendering of one's o
istence to its source.

Of all the symbolic uses
lotus, the one that has bee
popularly and continuously
is in association with the G
Sri Lakshmi. Though the e
sculpture in which Sri L
appears seated on a lotu
Buddhist sculpture, she is
Vedic deity. The charmin
Lakshmi composition wit
elephants pouring lustral
the seated Goddess confro
on doorways of palaces a
tages alike. Sri Lakshmi
*kriti, Maya, Aditi, apsaras,*
possibilities of existence
tially and maternally pers
She is *Padma* or lotus

A very decorative form
lotus with numerous rows

Capital, Sarnath

tals. described by students of sculpture as the lotus medallion, was commonly sculptured on pillars and coping stones of the railings surrounding Buddhist stupas from early times. These lotus medallions on a reduced scale used to be of the commonest decorative motif on the woodwork in our domestic architecture till recent times. We might regard it as a carved prayer invoking Lakshmi, a faint echo of the cosmogonic hymn of the *Rig Veda.*

The most recent use of the lotus motif in modern India is in the lion capital of the Sarnath monument, which has been adopted as our National emblem. In this very meaningful sculpture, the abacus on which the lion facing the quarters are seated, is supported by a lotus, the same symbol on which Brahma, the Buddha or Lakshmi rests.

For the reason that the lotus has been used in religious sculpture in Egypt long before it was used in India and for the reason that the actual composition of the Lion Capital has Persian forerunners, some regard the Sarnath capital as exotic, but the meaning we have attached to the lion-on-lotus symbolism is Indian. It symbolises our efforts for a full and free life for all under the rule of Law.

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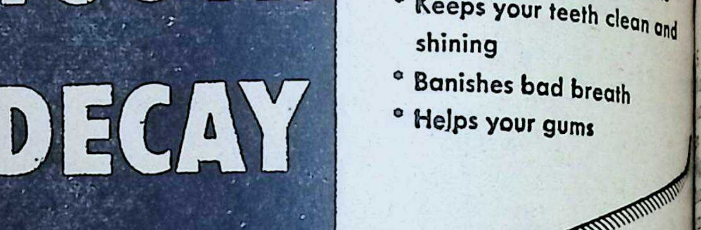

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## ANSWERS by K. M. Munshi

BOX

Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.

261

han Rao, Gudur.
is the part of religion in
n?
nation exist without
n?
can be a nation whose
ers follow more than
ligion. But if a nation
society has no religion,
no spiritual outlook on
is a collection of aggre-
kept together by the
force of a minority en-
d in power. It cannot
r can its people be
ly free or happy.

262

gi Reddy, P.O. Malat,
r.
r Gita's *Chapter IV we*
*that the* Varnas *are*
*d by God only, but in*
*r XVIII, He is saying*
*are formed as per the*
*and character of the individual. Which is to be ucaccepted?*

A: The *Varnas* are created by God, because the temperament of a man, *swabhava*, on which his qualities, attitudes and activities (*Guna* and *Karma*) are based, are given by God. There is no inconsistency.

263

Sri G. T. Sampathkumar, Mysore.

Q: *Is culture being revived through Indian films today?*

A: I am afraid, not.

264

Sri K. V. Viswanatha Moorthy, Mandya.

Q: *Why don't you publish articles of interest to College students in your Journal?*

A: All articles in the Journal, I think, are interesting to an intelligent student.

### 265

Sri Y. Uppali, Warangal.

Q: *Who is God and what is His shape?*

A: God is God. You can see His shape in all things around you; you can perceive the lines on which the shape is built when you carefully trace how he informs Nature, Matter, Life, Mind and Conscience. You can feel it when you let your Fundamental Aspirations seize your consciousness. You can live in Him, if you try to be God-minded and let Him live in you.

### 266

Sri Sirchand B. Ailani, Camp 1, Kalyan.

Q: *Is it not possible for you to start "Reader's Views" Column in your Journal by giving them a particular topic to express their views?*

A: No space.

### 267

Sri Bhujanga Rao, Moka.

Q: *Is it not possible for you to publish another journal from Bharatiya Vidya Bhavan in South Indian languages like Kannada and Telugu, when you are publishing in Hindi?*

A: Not enough money; not enough men.

### 268

Sri G. T. S. Kumar, Mysore.

Q: *Could the International Press work to mould the pub nion towards the establi of 'world-government'?*

A: It can, but in view of th interest of nations, whic assumed a semi-religio nificance, it will no technology makes the one and shows the fu national separativeness.

### 269

Sri U. P. Puranik, Udipi

Q: *What is meant by divin with ladies?*

A: Divine love has no s sees all in God and God

### 270

Sri D. Babu Rao, Hyderab

Q: *Concerning God, how d Eastern mind differ fro of the West?*

A: At one time the East e sized that its first conce to see that the ways o conform to the ways o the West on the other has placed the ways o as its first concern. B the world has shrunk small place and the dis does not hold good. are God-minded and materialists all over world, though the count the West have more th share of the latter, a Communist countries pride in being officially rialists and godless.

271

Charan Gupta, Luck-

*not right to believe in*
*following statement?*
*Almighty. He is the*
*Power that governs*
*action in the universe.*
*en an electron can move*
*His will. He is al-*
*just. Therefore whatso-*
*takes place in the world*
*war or destruction is*

ver takes place in the
is not good, but the out-
whatever happens, is
to be good. War or
ction are really stages
struggle between good
evil in an evolutionary
ent, or, as we call it,
urning of the ocean.
te good can only
from such movements,
this churning, the good
s a greater vitality.

272

Venkanna Setty, Hospet.

*in this world, human*
*think for their own*
*and gain, but not of*
*Why?*

an beings do not deve-
sense of right and
nor stabilise the fun-
ental aspirations of
Love and Calm; nor
faith in God, they are
only by the instinctive
of attachment, fear and
and therefore, think in terms only of satisfying them: this we call self-interest.

273

Sri D. Pitchumani, Usalampatti, Madura District.

Q: *What is your conception of an ideal man?*

A: An ideal man is one who leads a dedicated life; who is calm and unperturbed; who is always full of joy; who loves all and whose outlook on life is a thing of beauty.

274

Sri B. Rajiah, Warangal.

Q: *Is there any hope for humanity to get its ends achieved soon?*

A: It is not a question of hope. I am confident that humanity will achieve its aim in transforming life so that man can everywhere live the life of the Spirit, in Joy, Beauty, Love and Calm.

275

Sri S. N. Shankaranarayana, Tumkur.

Q: *Why do the politicians of now-a-days mention our country as "India" though it has a beautiful name "Bharat"?*

A: The word "India," that is "Bharat", was accepted in the Constituent Assembly because internationally the country has been known as India; it was also recognised by the Nations a successor country to

British India. There is no reason why we should lose that well accepted name and the advantages which accrue by retaining it.

276

Sri S. T. Sinha, Allahabad.

Q: *Why was Mahatma Gandhi's suggestion that Ministers should not draw a salary of more than Rs. 500 and live in simple houses rejected by the Government whose Ministers always pay lip homage to the Mahatma?*

A: It don't think it is correct to say that the Ministers are living in luxury. For, as it is, what they draw is even not enough for maintaining themselves in anything like the life which they have to lead consistent with the position they hold and the efficiency required of them. Gandhiji prescribed Rs. 500 in 1937; even then most of us had to supplement our income from private means; the cost of living has gone up many times since. Personally, it is an old superstition that men who serve the country morning, noon and night should be denied the modicum of comfort and convenience necessary for the efficient discharge of their duties.

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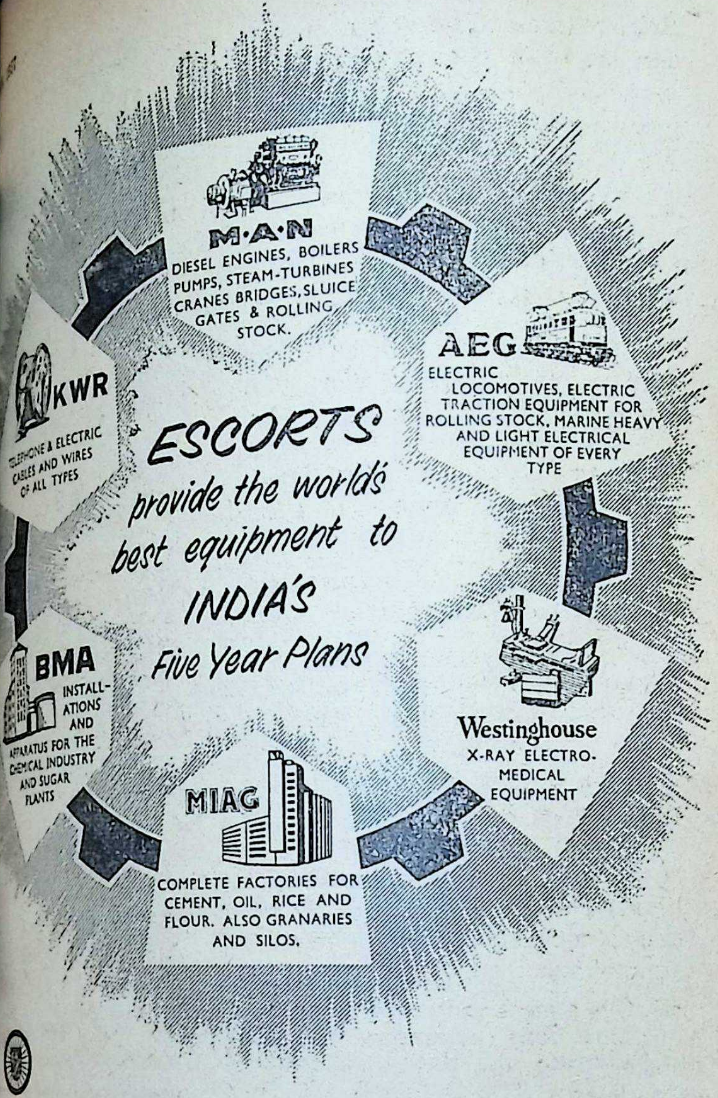
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# The Chaulukyas of Guja

## By Dr. A. K. Majumdar

THIS is a fine, scholarly reconstruction of the history of Guj along with an apprisement of its political, administrati economic, religious, social and artistic achievements, during t Chaulukyan period of Gujarat, that is, from the middle of t 10th to the end of the 13th Century A.D.

Fully documented, this book is based on intensive resea into all the literary works, inscriptions and other orig sources available on the subject.

**CONTENTS**

Preface — Introduction — Origin — Mularaja I — Chamunda Vallabharaja and Durlabharaja — Bhima and Karna — Jaya Siddharaja — Kumarapala — Ajayapala and Mularaja II — Bhima II Tribhuvanapala — Vaghelas — Visaladeva — Arjunadeva, R Sarangadeva — Civilisation is Mortal — Epilogue I: Devaladevi, E logue II: Later History of the Vaghelas — Chronology — Adminis tion and Revenue — Revenue — Economic Life: Agriculture, Indu Trades and Professions, Foreign Trade — Religious Life: Saivism; V shnavism, Suryya, Ganesa, Sitala; Religious Festivals; Minor Festiv Other Festivals and auspicious days; Jainism — Social Life —Art Architecture: Sculpture; Wood Carving; Painting — Gujarat Chron — References — Appendix — Sources — Bibliography — Index.

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# Sanskrit Lessons

## XVII

माला = Garland

| Singular | Plural | |
|---|---|---|
| माला | मालाः | 1st Case |
| मालाम् | मालाः | 2nd ,, |
| मालया | मालाभिः | 3rd ,, |
| मालायै | मालाभ्यः | 4th ,, |
| मालायाः | मालाभ्यः | 5th ,, |
| मालायाः | मालानाम् | 6th ,, |
| मालायाम् | मालासु | 7th ,, |
| हे माले | हे मालाः | (Vocative) |

Words which end in "आ" (Feminine Gender)

| | | | |
|---|---|---|---|
| = Garland | ७ शिखा | = | A tuft of hair |
| = An abode | ८ दीपशिखा | = | Flame |
| = Cowpen | ९ निशा | = | Night |
| = Box | १० वेला | = | Time |
| = Bee | ११ दिशा | = | Direction |
| = Louse | १२ पीडा | = | Pain |

ISE XX.

into English :

१ त्वं कुत्र गन्तुं इच्छसि ? २ सः मुम्बापुरीं गन्तुं इच्छति। ३ अहं तत्र गन्तुं न च्छामि। ४ अरुणः दुग्धं पातुं गच्छति। ५ विल्सनः चायं पातुं अल्पाहारगृहं च्छति। ६ अहं जलं तक्रं वा पातुं इच्छामि। ७ पुस्तकागारे सः किं पठितुं गच्छति ?

८ सः बालः पठितुं शालां गच्छति। ९ अहं वृत्तपत्रं पठितुं इच्छामि।
क्रीडाङ्गणे क्रीडितुं गच्छन्ति। ११ त्वं कासारे क्रीडितुं आगच्छ। १२ अहं
इच्छामि। १३ जोन्स्नामा विद्वान् सभायां वक्तुं आगतः। १४ सज्जनाः
न इच्छन्ति। १५ मेरी धावितुं सज्जा वर्तते। १६ रुग्णः सः धावितुं
१७ अहं प्रधानामात्यं पत्रं लिखितुं इच्छामि। १८ भारतदेशे देवा
इच्छन्ति। १९ हिमालयं द्रष्टुं कः न इच्छति? २० आभूषणानि
न इच्छति?

## EXERCISE XXI.

Translate into Sanskrit:

1. What does he purchase? 2. I do not buy
3. Will you buy ghee? 4. Who sells grains? 5. Farmer sells
6. He will not sell milk. 7. Who will sell milk? 8. We
God Almighty. 9. Will you all go to that garden? 10.
not play now.

## ANSWERS TO EXERCISES:

**XVIII** १ वत्सः धावितुं इच्छति। २ अहं श्वः आगन्तुं यतिष्ये। ३ रामः
वाञ्छति। ४ बालः सम्यक् वक्तुं न प्रभवति। ५ त्वं कर्म कर्तुं यतस्व।

**XIX** १ तत्र बालाः देवं पूजयन्ति। २ अलसः नरः वेगेन गन्तुं न शक्नोति।
बालः क्रीडाङ्गणे न क्रीडति। ४ किं त्वं शालायां न क्रीडिष्यसि? ५
तत्र क्रीडिष्यति। ६ ते बालाः तत्र प्रतिदिनं क्रीडन्ति। ७ स बालः कुत्र
८ त्वं यदि प्रातः चलसि तर्हि आरोग्यवान् भविष्यसि। ९ उद्याने
१० तडागे कमलानि सन्ति। ११ वृक्षे पुष्पाणि सन्ति। १२ किं तत्र
१३ यदि तत्र छात्राः भवेयुः तर्हि तैः साकं अहं क्रीडिष्यामि। १४
सार्धं खाद्यं भक्ष्यसि? १५ अहं अस्मिन् दिने न भक्षयामि। १६
धावन्ति। १७ आरोग्यवन्तो जनाः त्वरया चलन्ति। १८ स रोगी बालः
गन्तुं शक्नुयात्? १९ किं त्वं प्रातः देवं न पूजयसि? २० वयं
देवं पूजयामः। २१ यूयं सर्वे देवं किं न पूजयथ? २२ किं त्वं श्वः देवं

*of morbid thoughts...a hint in the mind*
*y be worse than a wound in the body*

# HYSTERIA

### Clifford R. Anderson

ERIA does many strange s to the human body. condition taxes the skill tor more than trying to and treat such cases. here is very little real r the patient's strange s. Yet to such a person ms so very real. What he nderstand is that such s always arise from some ental conflict. The con- n never be satisfactorily p until the underlying has been removed. Hys- a very strange disease. is the cause of many fits. Most doctors can ll the difference between al fit and a genuine case sy. The hysterical per- if ever actually injures He is usually very care- ontrol his bladder and ring an "attack". But a ptic has no knowledge of appening during his at- d if there is any further bout a true epileptic, a machine, called an electroencephalograph, will usually reveal the peculiar brain waves of a genuine case of epilepsy.

There are many forms of hysteria. Most patients never realise their true condition. As a rule, hysteria tends to develop in younger people, especially in those who are highly sensitive. Most of these patients are rather immature in their mental outlook. Such people are often highly intelligent. Many of them have vivid imaginations that often seem to run in rather romantic ways. Such patients will sometimes develop all kinds of amazing symptoms that strongly resemble those of other people who may be suffering from some organic disease. And yet a careful examination will show no physical cause for the patient's complaints. They are all due to a peculiar type of defense mechanism that lives within the deepest recesses of the human mind. Such patients are really not dishonest, for they are fully convinced that their complaints are genuine.

Many cases of temporary blindness are due to hysteria. Such a person may say, "Doctor, I went blind yesterday, and I haven't seen a thing since!" This may be true, but such a case could be due to hysteria. So are most cases of sudden loss of memory, especially in younger persons. Peculiar habit patterns, such as tics, and jerkings of the arms and legs, tremors, sleepwalking, frothing at the mouth, and inability to speak —all these and many more are usually due to hysteria.

The tendency toward hysteria begins in the very earliest years of life. Some children may feel they are unloved and unwanted by their parents. Or they may be jealous of others in the family, or even of one of their parents. In any case they are not happy with life because of some deep personal problem. They struggle to win approval, but often without success. And so, in early life, they unconsciously discover that some slight illness suddenly makes them the centre of interest in the home. It may be nothing more than a sore throat or a slight fever. But for a few glorious hours they are able to enjoy more attention than some other more popular member of the family. The interest fades all too soon. But the next illness may last longer, or perhaps it may be more dramatic. And so before the child is able to reason thinks out for himself, the pattern is set for the development of h in some form or other in the years of childhood and you

Every child has a deep ne affection and love. Yet children are denied this in own homes. As a result, m them suffer from feelings of liness and rejection all th their lives.

Parents, if there is one above all others that our c need, it is love—strong, s enduring love. This does not some petty, romantic flight o imagination, nor any silly t attitude, but rather a genui fection and understanding the problems of life. Ev youngest child in your ho his own peculiar problems t To him they are intensely He needs to have these pr solved. He longs for true panionship and love. Then l feel that you are with him the things he wants to do. him to build into his ch those virtues that will through all the conflicts th ahead of him.

How true are those wo words, spoken so long ago b great apostle and psycholo the Greco-Roman world, "Bu abideth faith, hope, love, three: and the greatest of th LOVE."

[From: *Signs of the T*

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ghtly Profile—73

# Dr. Adolf Schaerf

fifth of last month the Vice-Chancellor Dr. Schaerf, 67, was elect- of Austria. This Austrian election since tion of her national in- and the third post-War He succeeds Dr. Karl Gen. Theodor Koerner, ists. At the time of the is interesting to note, too was the Chairman rian Socialist Party.

of the Austrian Pre- rmally for six years more a symbol than an nistrator. As it is, the ning of the state today hands of Chancellor ernment.

other European states, of Austria is elect- vote and not by the and the exercise of compulsory, failure to punishable with fine nment. In the recent the issue was simple: President was to be a a non-politician. The obviously plumped for

born on April 20, 1890, class family in Lower His mother, a farmer's daughter, made artificial pearls and thus supported her family. She taught the trade to her husband and children. She gave her son a decent education at Vienna. Adolf worked his way by tuitions and ended up in 1914 as a Doctor in Law and Philosophy.

Even as a student he found himself attracted to the Socialist movement and when he returned from World War I in which he won distinction, he became Secretary of the Socialist group of the

Parliament which took over from the Hapsburgs. He was elected to the Upper House of the Parliament in 1933. When the Dollfuss regime came, he was arrested and released after a few months. At this time he found his academic qualification of use in defending political prisoners.

But Dr. Schaerf's interest always lay in strengthening the Socialist camp which he did from underground. Hitler's Gestapo arrested him twice and he narrowly escaped the executioner's hands by disappearing at the right time. He took a leading part in resisting reactionary forces backed by communism by cementing all nationalist forces in the country. With the result, when Dr. Karl Renner formed the first provisional Democratic Government, he invited Dr. Schaerf to join his Cabinet. Since then he had becom Chancellor of Austria whi tion he had been occupyi distinction for over a doze now.

Long faced, bald head Schaerf is a man of fe He is essentially a man of He is an able administra has acquitted himself as and factual leader who ha his country in tact betw contending occupationists a ternal extremists. He ha lent links with the Inter Socialist movement and h tions with the British Party are said to be part cordial. Under his Pre Austria bids fair to becom portant member of the E comity.

Dr. Schaerf is a widower has one daughter.

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Dwatrimsika—46

# THE PRINCES BID FOR ESCAPE

*Dharmaraja was the king of Vishnupuri. His three sons went in search of adventure. In the midst of a deep forest they me across the abode of three heavenly apsaras. The apsaras ll in love with the princes. They made merry with the princes night, and after transforming them into stones, returned to aven at daybreak. A stone statue points out to one of the princes their sad plight and suggests they should escape.*

statue adorning the pil- said to the prince: "Prince, ll give you seven magic which you must preserve. ht, all you three brothers ke special efforts to please en and while they are fast ou must make a bold bid e to your native country. ust take the shortest Even then, you will not be anger. They are likely to with you by their supe- wers and drag you back ir clutches any time before ould you have any trouble em. throw one of these before them. It will cause pediment which will take time for them to overcome. meantime you can ride as you can. You can continue e use of the remaining peb- you reach your place."

are much obliged to you, We shall do according to vice," replied the prince urned to his apartment m he managed to contact brothers and communicate the statue's advice. All of them agreed that they they should lose no time in acting upto it the very same night.

As a result of the ministrations the three divine damsels were soon fast asleep. At a signal, the three brothers collected at the far end of the colony and jumping on their steeds literally flew in the direction of their home-town.

They must have ridden for a couple of hours when one of the women awoke. Not finding her paramour by her side, she peeped into the adjoining room where her sister lay fast asleep. Her lover too was not there. She roused her and enquired if she knew the whereabouts of the two princes. On receiving a negative reply, they together roused the third sister whose lover too appeared to have slipped. They smelt rat. So using their supernatural powers they mapped the fleeing lovers and rushed with the intention of bringing them back.

The familiar sweet aroma descending on the fleeing princes announced that the damsels were close on them. They looked back and there they stood ready with ropes to tie them. Sizing the danger they were in, the middle prince threw one of the magic pebbles given by the statue between the pursuers and themselves. There rose on the spot a huge impenetrable forest with hills and dales, thick with thorny bushes and impassable rivers and what not. For a time this proved a barrier and while the damsels were struggling to cross it, the three princes made good their way by spurring their horses to maximum speed.

In less than half an hour the damsels had extricated themselves from the forest and were hot on the heels of the fleeing princes. The middle prince threw one more pebble on the way which created a big gulf in the shape of big seas. The divine damsels had not much difficulty in this case as they took to the air after an initial setback and caught up with the fleers.

The prince threw another pebble which created a veritable horde of wild beasts like lions, tigers, bears, jackals, etc. They charged at the three damsels and tried to arrest their progress. The princes, not stopping to look back, redoubled their speed.

Ultimately the women were more than a match for the beasts and dodging them cleverly, they went in hot pursuit of their paramours. When they were very close, the middle prince threw one more pebble which created a of reptiles like snakes, scor and similar poisonous creat They fretted and fumed ag the women, who, although of being bitten, manipulated way and overtook the f princes.

Finding the women almost them, the middle prince one more pebble against whereupon a flash of ligh descended blinding the wom completely that they could feel their way ahead. The pr on seeing their predica laughed and made away q for their destination.

Finding that the odds heavily against them, the felt greatly worried. At the gestion of one of them, they ed to Goddess Saraswati, patron deity, for help. The dess appeared before them restored their eyesight.

Having recovered their the women discovered to contrition that it was near time and the princes had much further. This gave time for reflection.

The pebbles which created buffers really belonged to own house. They wondered they came to the possession prince.

The older girls talked with eyes and came to the co sion that the youngest of was the traitor. In order to with her paramour exclu she had stolen the pebbles ver to her paramour: d her with that crime; r girl, her protestae of no avail. So the two s like fiends, killed the and tore her limbs for sed treachery and rei their heavenly abcde. y broke. The princes, that the damsels would . returned to the spot y left them, more out of . To their horror they e youngest girl mauled to Her paramour, the younge princes, wept loudly inded of her affection, t bear to leave her at e bade goodbye to his tating that he would preld his life along with his No amount of persuas of avail with the young o appeared to have set d

er brothers reluctantly scene.

ng the different parts of of one who had loved no one could, the young arted raising a mound of from the forest with the of setting fire to her last s pitting his own live body re along with it.

was about to set fire, Lord a and Parvati were passgh the sky just above e.

i called the attention of d to the tragedy enacted hen Shankara descended e prince and asked: "My child, why do you want to perish?"

The young prince on seeing the Divine Pair, fell prostrate before them, and prayed: "My Father and Mother! What have I left in this world after losing my heart! Please let me extinguish my soul!"

Parvati looked meaningfully at her Lord whereupon the Lord said: "My son, don't do that. You shall have her back."

So saying He touched the body of the dead woman and vanished.

The young damsel awoke as though from sleep and who can describe the joy of the prince?

The young prince related to his sweetheart how he could restore her by the intervention of the

( *Continued on page 71* )

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## PRINCES BID FOR ESCAPE–*Contd.*

Divine Pair. The young lady supplemented the story by relating how her own sisters had murdered her.

The two of them had all the hours of the day and night for themselves oblivious of the past, present or future.

At the closing hours of the night, the young girl remembered her primary duty at Devaloka. With great reluctance she sought permission of the prince for leaving him, saying "My Lord! Don't think I am leaving you for ever. I shall never forget you or my duty. I shall do one thing: I shall leave with you my divine *veena*. Whenever you want me, you just raise a tune by playing on it and I shall be there to serve you to your heart's content. But mind you, you must keep that instrument in safe custody and should not allow it to be touched by any other hand when I will not be responsible to the consequences."

So saying, she flew to heaven and brought back the *veena* which she entrusted to the prince. After bidding him sweet adieu, she flew to heaven.

[*To be continued*]

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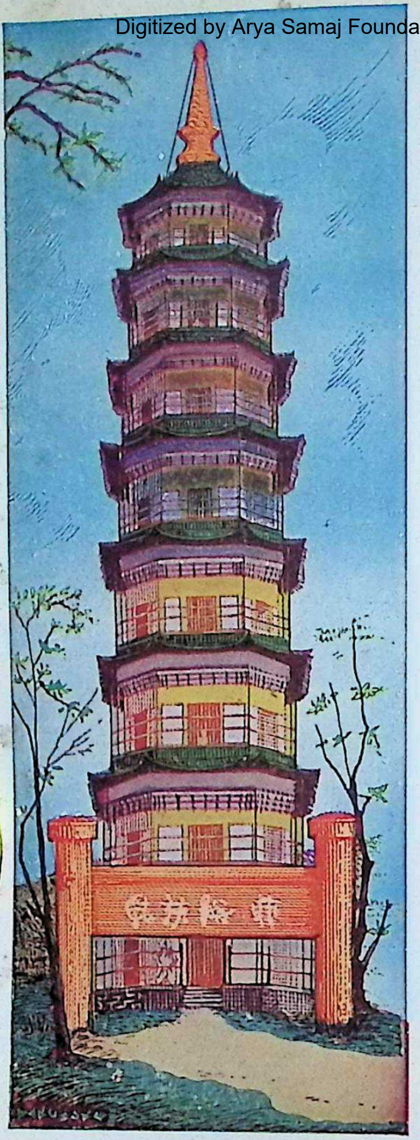

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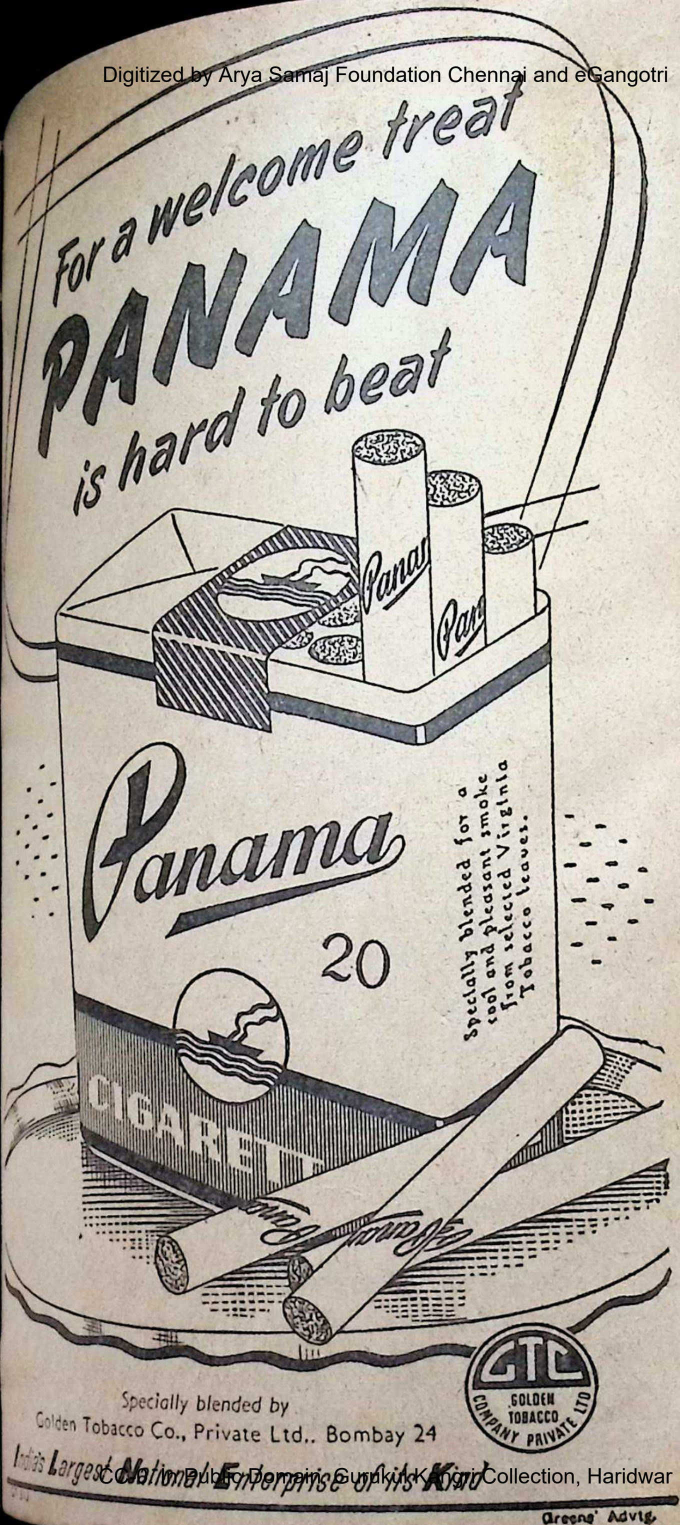
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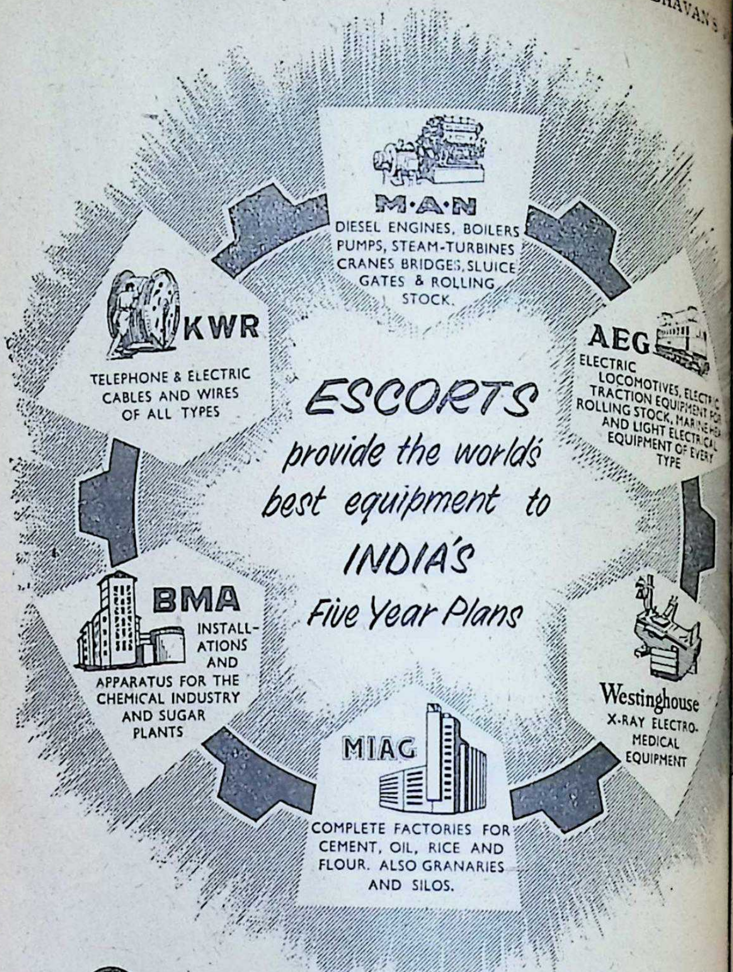

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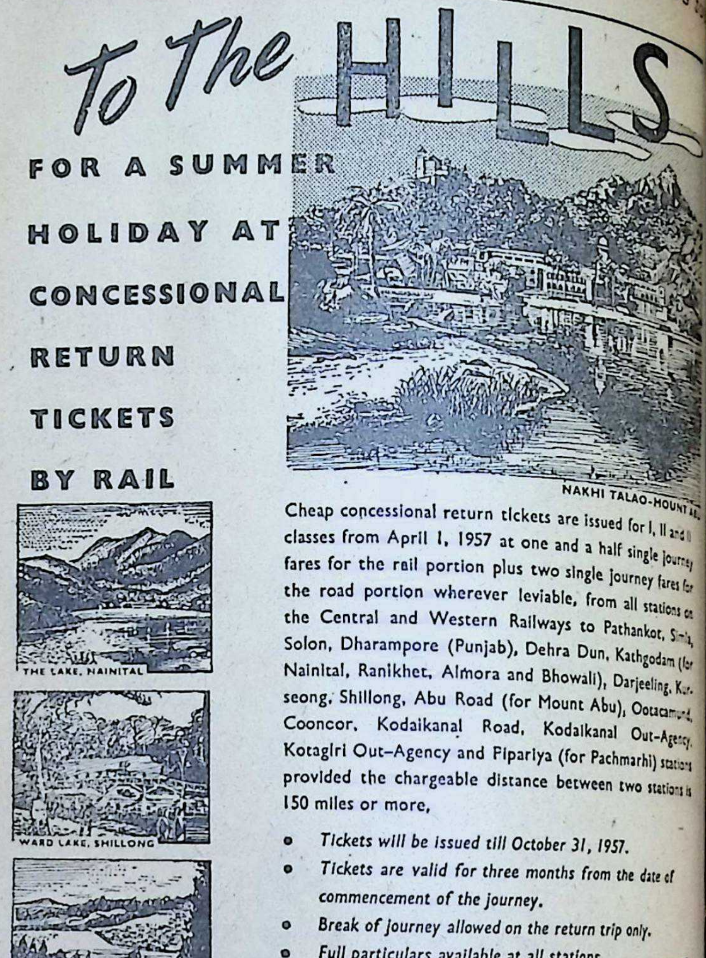
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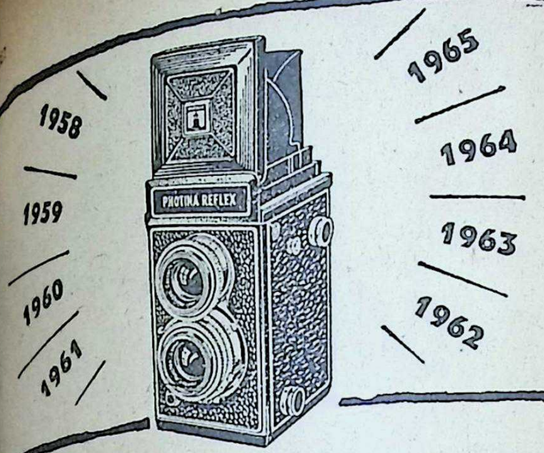

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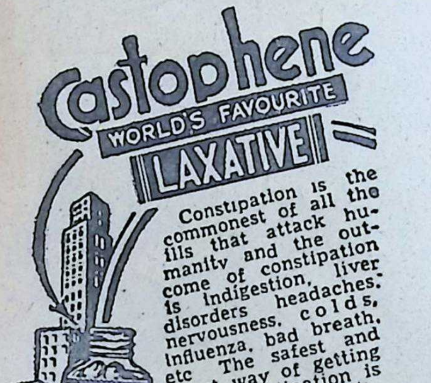

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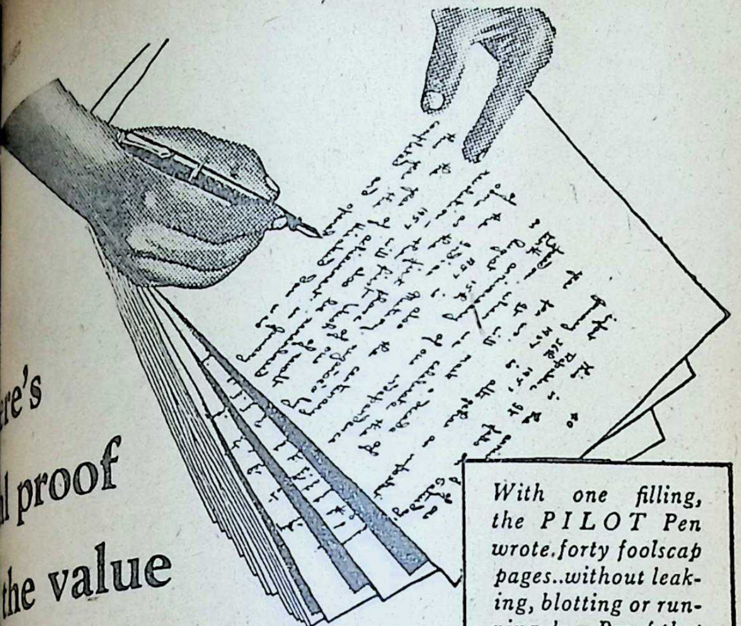

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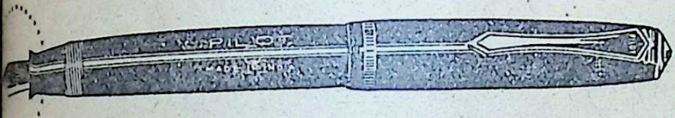

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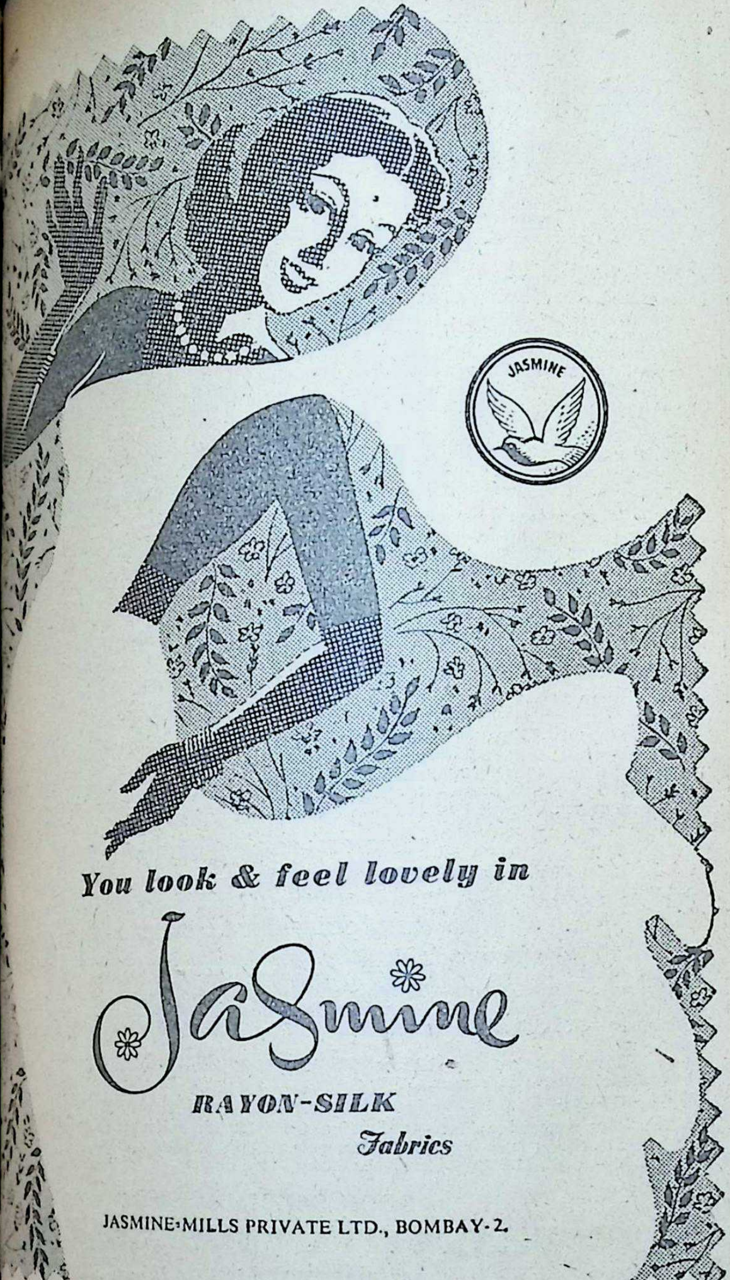
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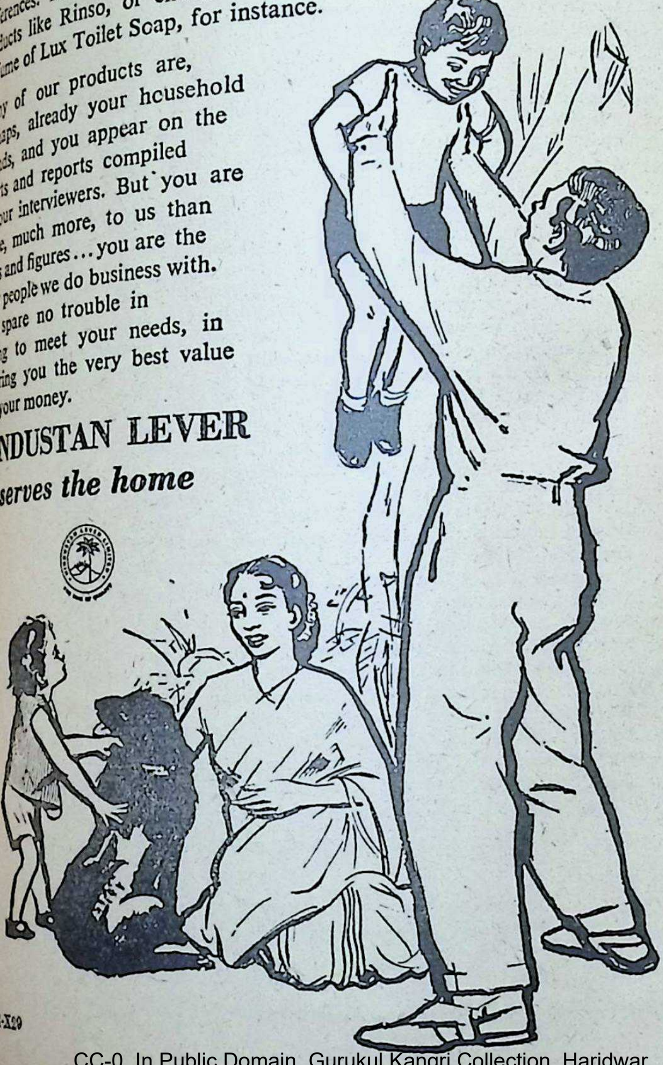

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JUNE 30, 1957

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आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
—*Rigveda*, I-89-i

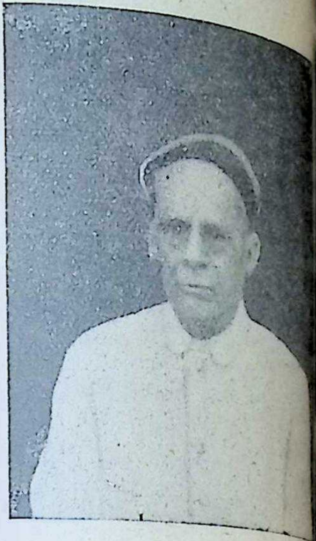
## DIVINITY

अदितिर् द्यौर् अदितिर् अन्तरिक्षम्
अदितिर् माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पंचजना
अदितिर् जातम् अदितिर् जनित्वम् ॥

The Divinity is the heaven, the Divinity is the mid-region;
The Divinity is the Mother, the Father, the Son;
The Divinity is all Deities, the Divinity is the five-classed men;
The Divinity is all that is born and will be born.

—**Rigveda, I. 89. 10.**

# Late Shri Krishnalal Mohanlal Jhaveri



When in February last, in the midst of the Bi-Decennial Celebration, the Bhavan feted Diwan Bahadur Krishnalal M. Jhaveri on his 89th Birthday, little did we dream that we would be honouring him publicly for the last time. On 15th June 1957, after a brief illness, Shri Jhaveri passed away full of years and honours.

The late Shri Jhaveri—Kaka as he was affectionately called by his close associates—was a great pillar of strength to the Bhavan with whose activities he was closely connected for two decades from its very beginning. His wise guidance and counsel he gave unsparingly to the Bhavan during his life-time. To Shri Munshiji personally, Shri Jhaveri meant much more, for he has often expressed his gratitude to the great help received from Shri Jhaveri in the early days of his career in Bombay. Even before Shri Munshiji came to Bombay, there had existed a long
intimate relationship betw
Shri Munshiji's family
that of Shri Jhavèri. A M
ber of Bhavan's Gover
Body, Shri Jhaveri had b
one of its valued friends
guide. He was the Chair
of Mungalal Goenka Sans
Trust, the entire surplus
venue of which goes to s
port the Post-Graduate
partment of the Bhavan.
was also connected with
Gujarati Sahitya Paris
since its inception.

the larger view, the ser-
s rendered by late Shri
veri to Gujarati literature
to the academic life of
bay in general, for a
ber of years, could be
en in letters of gold. He
been connected with al-
all literary and educa-
l activities of Bombay
icularly since 1928 when
retired from the Bar and
Bench.

arting his career as an
cate of the Bombay
Court, Shri Jhaveri rose
he position of the Chief
e of the City Small
es Court and later as
e of the Bombay High
t. In his retired life he
been actively connected
various educational insti-
s. He was a Member of
Syndicate and the Acade-
Council of the Bombay
ersity, Dean of the Law
lty, Chairman of the
ersity Library Com-
e and had been on seve-
Committees and Boards of
ies. He was also the
Chancellor of S.N.D.T.
ersity. He was a great
an scholar.

The fact that he had, for quite a number of years been entrusted with the task of prescribing text-books in languages like Hindi for University classes shows his proficiency in linguistics.

An eminent scholar and writer, he has a number of books to his credit, some of which are:—

"Milestones in Gujarati Literature" (Upto Dayaram); "Further Milestones in Gujarati Literature"; "Present State of Gujarati Literature"; "Development of Gujarati Literature"; "Collected Speeches and Papers"; "Collected Speeches & Papers (II Part); Etc. etc.

To the very last days of his life, the late Shri Jhaveri was very active not only mentally but also physically which had made people wonder at his stamina. His zest for life was immense. A lively conversationalist, his sense of humour was remarkable. May his life be an example to us all! May his soul rest in peace!!

# Kulapati's Letter
## ON LIFE, LITERATURE & CULTURE

## No. 130

★ 'COACH AND SIX' ★ BHAVAN IN DE
★ HINDI: FACTS & FUTURE

Bharatiya Vidya Bh
Bombay.
JUNE 30, 1957.

MY YOUNG FRIEND,

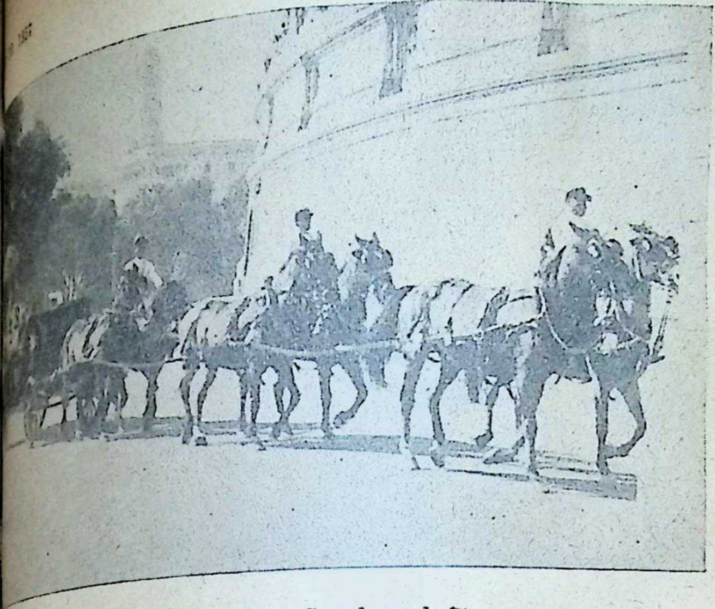
ON the morning of May 13th I arrived at Delhi from Roorkee. Within an hour I was in the Visitors' Gallery in the Central Hall of Parliament, where Rajendra Babu was going to be installed as the Rashtrapati for the third time. I was present when he was first installed, if I mistake not, on the 25th or 26th of January, 1950. The ceremony was then held in what is now the Museum Room of the Rashtrapati Bhavan. I was lucky to be present again on this occasion.

I have vivid memories of the great constitutional battles that we fought in this Hall between 1946 and 1950; of the opening of the Constituent Assembly in December, 1947; of the midnight of August 14, 1947, when the transfer of power took place.

On this occasion also th
crowded to capacity, had an
ceremonial importance. Pe
ly, it was a delight for me t
old friends recently elected
new Parliament.

•

The President drove to th
liament House 'in a coach a
A very large crowd stood
for hours to witness this
sion. However, the 'coac
six' stuck in the throat o
critics. We are a w
people. We like power,
ceremony, tradition. We
worship some one or the o
the leaders in stupefied adm
as if he were an *avatar.* W
processions and military
as any other nation on ea
the same time, we are eq



*The President on his Coach and Six*

o maintain our reputation -worldly ascetics, by running se things down.

not seem to realise that irs of life are complex. place in it for simplicity, ceremony; for humility is pomp; for austerity as g rituals which move the d build the tradition. made it a point to go on en on an happy occasion; he saw to it that every Session opened with due y.

t understand for the life why there could not be ceremony and dignity on al occasions where popuation has to be stirred, associated with simple living and austere habits. I have never seen our troops marching to the air of a martial tune without feeling a thrill; and many have felt similarly. And if the Rashtrapati had gone to attend his ceremony in a miserable coach and a pair, or a soulless machine-driven car, however costly, I would have certainly felt something essential missing.

Life must not be luxurious and extravagant. But it must not necessarily be one long wail; it should be rich and joyous; and in order to make it so, ceremonial impressiveness, miscalled 'pomp', is as essential as the ceremony itself. I wonder whether we will be able to outgrow the pretentiousness which compels us to con-

*Shri Girdharilal Mehta*

demn things which the human nature loves, or finds necessary for its flowering.

When the Rashtrapati arrived at the Parliament House, he was welcomed by the Vice-President and the Speaker, and received an ovation from the members of the Parliament and those of us who had the luck to find their way to the Galleries. I was, however, a little disappointed at the applause which followed the swearing in of the Rashtrapati. It was not as tumultuous as I expected. There was a certain amount of diffidence, may be due to the fact that some members were new. I would have expected a more heartening applause when by far the most highly respected man in the country was sworn in as the Presiden similar occasions in the pa cheered to the echo.

On the 16th of May, the Bha building at Curzon Road, Delhi, was opened. It was t 'landmark in the history o Bhavan', as Mummy said welcoming the Prime Minist is the first building of the B to be opened outside Bomba luck would have it, it was in the Capital of India, wh quote her again, 'the world India and India meets the

Panditji arrived at the 5-30 p.m. As I came with was glad to see that the au was large and the whole full. It showed that ev New Delhi many people c attracted to a non-political g ing. Or, was it the magic ditji's presence?

Shrimati Ramadhyani a well-known musician Pu tamdas Jalota sang the van's prayers. These prayer become part of Jalota's rep and have been in great even in Lucknow.

Then followed the rea messages and the speech of the Trustees, Shri Dam Khannah, whose choice delivered with rare self-as was delightful to hear. S dharilal Mehta, who had s rousely given us the buildin the soul of modesty; he

New Delhi to receive

Pandit Govind Ballabh
ter known as Pantji,
gave compliments to the
for the work it was doing
sized the ideal of *Satyam*
*Sundaram*, for which we
working. Sri Anantha-
Ayyangar, the Speaker,
Panditji to perform the
ceremony. While doing
phasized the greatness of
culture.

i began by placing the
of the shield and drew
tion to India's shortcom-
He also complimented the
for the work it had been
d was good enough to
the inauguration of the
anch as 'a cultural inva-
Delhi.' This placed a ter-
sibility on the Bhavan,
uddered at the prospect
t being able to fulfil the
ns that we had raised.

i also released our three
s: *The Struggle for Em-*
me V of our History,
with the period 1000 to
ji's *Ramayana* and the
Indian *Sculpture*.

s was the easiest of all. I
nk Panditji and all those
helped and co-operated
havan's work. The light
nts gave me an oppor-
o meet dozens of friends
had not met for years.

• • •

On the 17th I was at Agra to attend a farewell function organised by the University. I also performed the opening ceremony of the building of the Hindi Institute. In eighteen months, this Institute, sponsored by me, has justified the hopes which I entertained about it. Under Dr. Bishwanath Prasad and Dr. Satyendra, it has done excellent research work, and in collaboration with teachers of Bengali, Oriya, Gujarati, Marathi and Tamil, created an atmosphere in which alone Hindi can develop as a national language.

The rise of great nations or the flowering of national cultures has always been associated in history with the growth of one or the other language. As far as I can see, the greatness of India and the re-integration of our culture with modern conditions are, to a large extent, bound up with the growth of Hindi as the national language. On more than one occasion, therefore, I have asked the Professors of the Hindi Institute and other Hindi lovers not to forget facts; for it is so easy to do so in a State like Uttar Pradesh, where Hindi is a fundamental article of faith enveloped in sentiment and even passion.

The difficulties which face Hindi are many. However, the facts are clear.

At the time of the Constituent Assembly it was hoped that once the Constitution was adopted, the Government of India, under Article 351, and the States, by a voluntary effort, would take prompt and concerted action to promote Hindi. This has remained a pious wish. No permanent Hindi Commission, armed with appropriate functions and powers, has been appointed so far.

While Hindi is expected to be the official language for all-India use, it is forgotten that it is only an all-India medium of higher education that can appropriately be such a language. For various reasons, the Universities have found it difficult to accept Hindi as the medium of higher education. The difficulty is accentuated by an unplanned and unco-ordinated effort at displacing English. Some of the Universities in the Hindi-speaking States have started a sudden switch over to Hindi; on the other hand, some Universities in non-Hindi States have tried to substitute English by the regional languages.

There is no denying the fact that English has continued to be the Indian medium in matters of higher knowledge and intercourse at an intellectual level. But in those Universities where English is discarded as the medium, students find it difficult to understand the English text-books or lectures delivered in that language. The English that he acquires is generally based on ill-digested guides in an Indian language, or English summaries which he never understands properly. As a result, while there has been a det tion in the standard of E acquired at the University mastery acquired over Hindi a very limited character, and ornamental, rather th cise and flexible.

Let us face an unpleasan If swayed by sentiment, we go the use of English, a la of power which has built u dards of scholarship and ef in India, it will not help nor will it serve the c Hindi.

Unless Hindi becomes, in measure, a more powerful ment of expression in the h educated men, at least for ration, it cannot replace E as an all-India medium of

If English is being repl Hindi rapidly, a wide gulf will open between th and non-Hindi States. A guism will rise in the cou development of Hindi itself retarded and its ultimate ance as the national langu be delayed. For the sake itself, we should guard ag possibility of a new ling the country.

Hindi cannot be the *bhasha* unless it draws nantly from Sanskrit, as down in the Constitu study of Hindi must, the linked with the study of enable students, particu- m non-Hindi States, to Hindi more easily; it will ble the Hindi-speaking in the North to use Sans- s with ease and accuracy. words could only be lligently, if there is some und of Sanskrit language.

i has some day to replace both English and Hindi be accepted as the media education in every State untry. Then regionalism to give place to nationa- ere will be nation-wide graduates of all univer- dministration will be non- in its outlook, and con- exchange between scho- teachers will continue as

rpose of making Hindi a of higher education will ever, be achieved by mere n of text-books prepared -rate literary men. The men, thinkers and pro- who set the tone in mat- higher expression, should n to think and express es in Hindi before it ac- enuine power and rich-

ve a long way to go in tion. For some years to best men in the country to draw upon a powerful language like English for g contact with modern

---

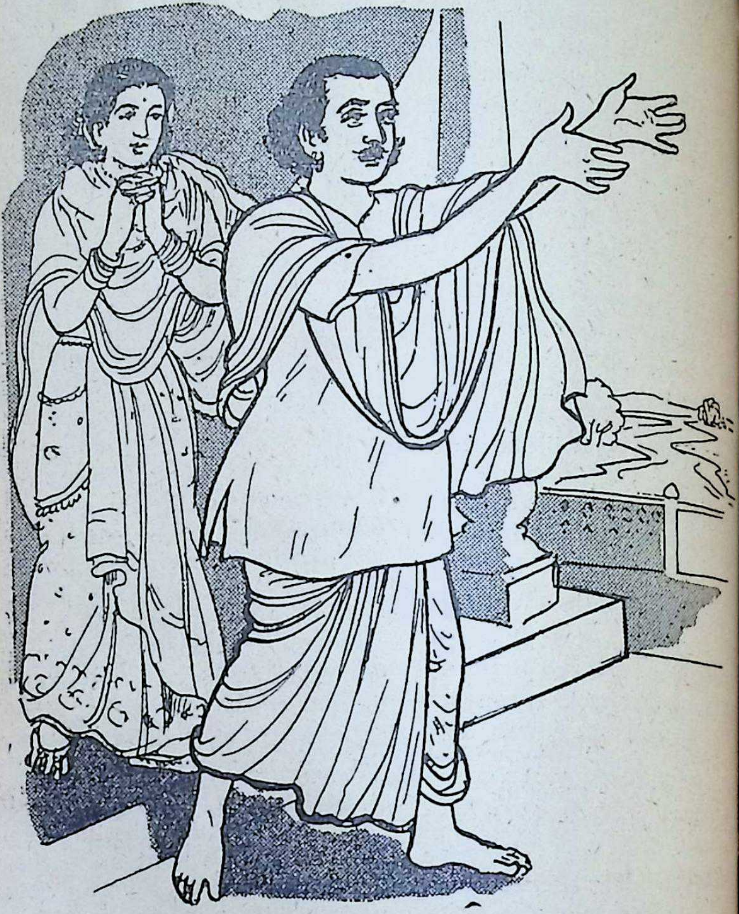
thought, language and expressiveness.

We should, however, go forward to use Hindi in whatever way we can and to the extent to which it can serve our purpose; to absorb appropriate words from whatever source they come; to develop new shades of meaning required for modern purposes by constant contact with English; to draw inspiration from Sanskrit so that the genius of Hindi may not suffer, and, above all, not lose the freshness of the spoken language by failing to absorb the living elements of popular speech.

The Rashtrabhasha *Bharati*, as I conceive it, would be a broad-based edition of Hindi. In the texture of such a language the warp will be supplied by Hindi, the weft by the regional languages; its harmony will be maintained by Sanskrit and its modern flexibility by English. If we desire to shape and strengthen the life and culture of India, it is necessary for us to weave this fabric.

I trust that the Hindi Institute at Agra will follow the lines I have indicated. It will then be the one great institution in the country which will help in the development of Hindi as the national language.

Yours sincerely,



BILWAMANGAL

Sketch: *Ravishankar Rav*

# MY LORD FOR EVER

## SRI BILWAMANGAL

*Prostrations unto Thee—All Effulgence Divine, to Thee protector of the cows, supporter of the Universes, resting on the bosom of Thy devotee Sri Radha and having for a bed the soft body offered by Sri Shesha—the thousand-hooded serpent.*

*O Ye! wise ones, who have sought Him in vain in the wilds of the Vedas, take my advice and discover Him successfully in the abode of the Gopikas, where this Goal of the Upanishad-worshippers, stands fastened to the pounding stone.*

*I bow to the spotless Lord, who sports underneath the kadamb tree in Brindaban, and seated in the Padma (lotus) yoga asan (yogic-posture) delights the devotee, by playing on the flute.*

*Art Thou veritably the cupid? or the Abode of Effulgence? or quintessential sweetness? Ah—Thou the nectarean balm to my sore eyes! Inspirer of my speech, Lord of my heart, who art Thou, O wonderful youth who stands before my eyes?*

*Thou conferer of the boon of Love; fulfiller of my desires, Thou granter of insight and lordship—Thou art my life and support. I know of no God besides Thee; none equal or superior to Thee. Thou art my Lord for ever and ever.*

**[Translated from the Sanskrit original by Sri Bankey Behari.]**

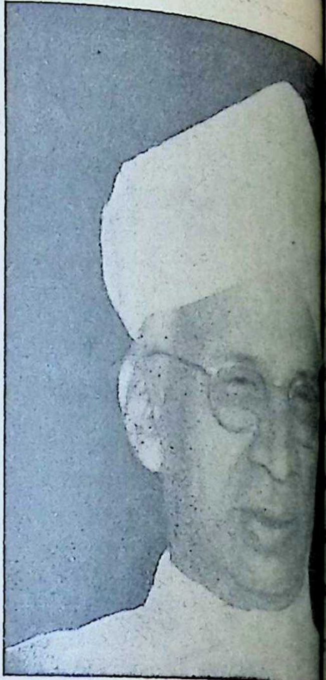
# . . . . . What gives Mean

THOSE to whom life has been kind should not accept this good fortune as a matter of course. If one is allowed to lead a secure life while so many around who deserve better are confined to miserable surroundings and subjected to tragic blows, it is one's duty to think continually of those who were denied the privileges one had.

My position as a teacher brought me into close relations with young men and women in the plastic years of their life. The subject of philosophy, which is not primarily utilitarian in its aim, is a great instrument of liberal education. Its aim is one of elevating man above worldliness, of making him superior to circumstances, of liberating his spirit from the thraldom of material things.

Philosophy claims to implant in the minds of those who are of a nature to profit by its teachings and influence a taste for those things which the world cannot give and cannot take away. If properly pursued, it arms us against boredom and discouragement.

It may not prepare us for success if we mean by it accumulation of material wealth. But it helps us to love those aims and ideals, the things beyond all price, on which the generality of
who aim at success do not set
hearts. To form men is the
of philosophy.



In the hours I was privileg
spend with my pupils, it wa
ambition to educate them to a
lief in a spiritual and e
universe. If the central tru
mysticism and charity, inwar
and love are brought home to
hearts and thoughts, the te

# Mean Value to Life . . . . .

this article, extracted his Essay **My Search** Truth, Dr. S. Radha- Vice-President of makes out a convincing case for creating in our belief in a spiritual ethical Universe if we to avoid temptation to in later life.

irreligion which assail us life will have little power come us.

essential to awaken in one's feeling of need for a hour, a time of pure refresh- heart and spirit, for self- ion, which will help them their thoughts, reassem- personalities and find lves.

silence we hear the still voices of the soul with its plaintive cry of the prisoner for freedom, of the wanderer for home, the cry of the finite for the infinite.

Religion is what we do with ourselves when we are alone. In every one of us is a secret shrine where no one could intrude, to which we must retire as often as possible and discover what our true self is as distinct from the appearance we present to the world outside. Most of us are self-deceivers and constant examination alone can save us. Silent communion is an essential part of all worship.

The *Book of Revelation* has a striking phrase that, as the seer watched the angels worshipping before the throne of God, suddenly "there was silence in Heaven for the space of half an hour." The strains of music ceased; the voices of the heavenly choir were stilled. That silence was not a dead one but pulsing with life, when the angels ceased to speak but waited in silence to hear the voice of spirit. In that stillness we come close to reality, become aware of how best we could make our life an offering to the Divine.

Worship does not consist in fasts and prayers, but in the offering of a pure and contrite heart. The musk is in the deer but it thinks that the fragrance comes from outside and so hunts for it restlessly! God is in us and we have only to turn within to realize the truth.

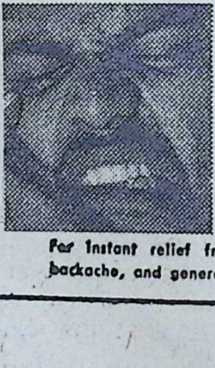
There is a Sanskrit verse which says that the thoughtless man dives into deep lakes, penetrates into jungles, ascends steep hills in search of flowers for the worship of God while the one lotus which he can offer is his own mind! Man must make himself a living sacrifice.

We cannot offer anything unclean or impure, maimed or mutilated to God. "The temple of God is holy which temple ye are." Out of the confusion around us we have to devise a destiny and make it manifest through all the twists and turns of accident. Otherwise life becomes a meaningless succession of irrelevant episodes unconnected with any specific purpose, springing from nothi returning to nothing.

What gives value and m to life is a purpose steadil sued through the obstacl hinder its living growth. In meaning, purpose, value, ar lities given to events by the vidual mind, while chance vides the occasions for the cation of these values.

In these silent hours of self munion we strive to free our from the suffocating routine, the masks and mummeries o istence, cleanse our tho and create within ourselves a heart and a single mind. which has for its aim the a ment of the closest correspon between the inner mind an outer life, uses as its m silence, meditation, self-re tion.

from
PAIN
to
RELIEF



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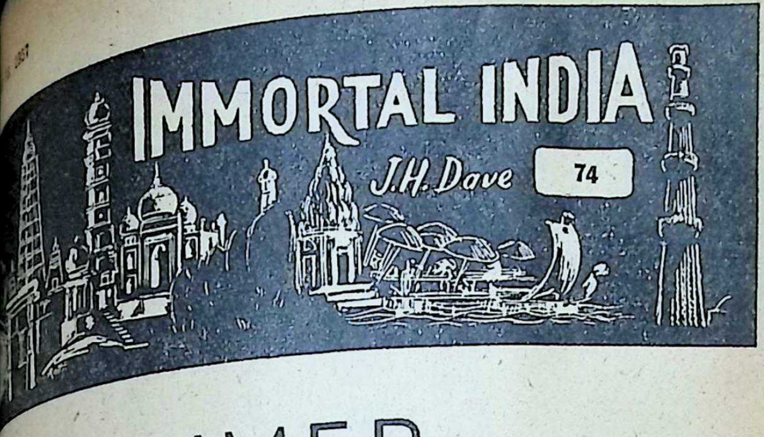
Children: ¼ to ½ T



# IMMORTAL INDIA

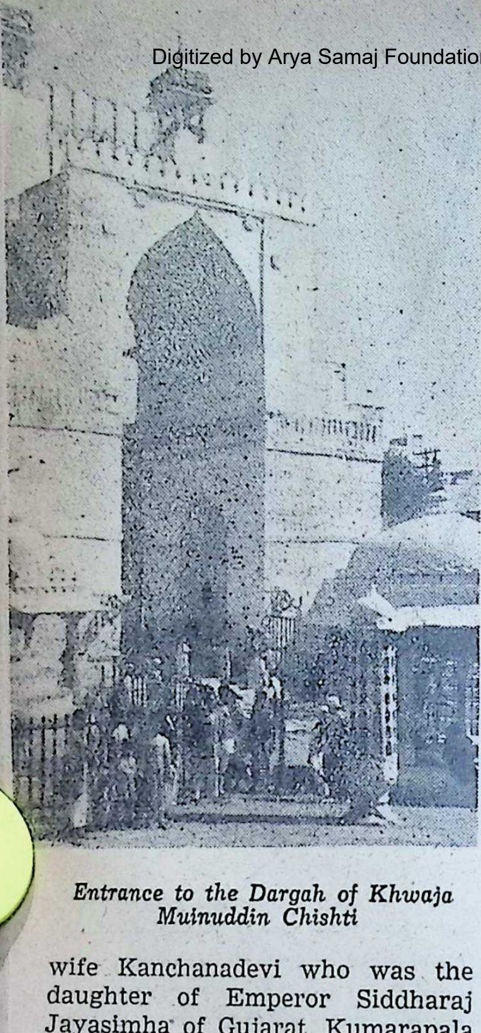
J.H. Dave

74

# AJMER

MER is now part of Rajas-
an and is a large and
urishing city. It is situa-
27' N. and 74° 37' E. and
275 miles from Delhi. It
ted at the foot of a hill.
hill is the famous fortress
garh. Ajmer is surround-
hills on all sides and was,
e, considered as very im-
from the strategical point
In a popular song Ajmer
us for four things: (1)
of Khwaja Muinuddin
(2) the famous lake of
about seven miles west
er. (3) the Makrana mar-
(4) salt mines of Sambhar.
is also famous as the place
Swami Dayanand Saras-
the founder of Arya Samaj,
d his last at the age of 59,
30th of October 1883 A.D.
was the Diwali day.

er is derived from Ajaya-
the invincible hill. Various legends are current regarding the origin of Ajmer. One of them says that it was built by Ajapal who was an ancestor of the Chohan king Visaladeva. According to another legend it was founded by the Chohan or Chahamana king Ajayapal who, according to bards, lived in the days of *Mahabharata*. Ferishta mentions the king of Ajmer in 684 A.D. and also states that Muhammad of Ghazni sacked Ajmer in 1025 A.D. According to Lassen, the original name of Ajmer was Ajamidha and it was mentioned by Ptolemy in 150 A.D. as Gagasmira. According to *Hammiramahakavya* of Nayachandra, King Ajayapala Chahamana founded the fort of Ajayameru. Prithvirajavijaya states that King Ajayapala settled firmly on the Ajayameru hill and before he went to heaven he established his son in power, and this son was Arnoraj. This Arnoraj had as his second



*Entrance to the Dargah of Khwaja Muinuddin Chishti*

wife Kanchanadevi who was the daughter of Emperor Siddharaj Jayasimha of Gujarat. Kumarapala had fought with this Arnoraj who is also known as Anaka.

Ajayaraj was the son and successor of Prithviraj I. Ajayaraj destroyed Chachiga, Sindhula and Yasoraja, the three kings with whom he waged war, and established Ajayameru, the modern town of Ajmer, in the first quarter of the 12th century. The name Ajayameru can be com with Jesalameru (Jesalmir Marwad, and Kumbhalamer the hill fort of Komalm Mewar.

Ajayaraj, the founder of A was succeeded by his son Ar who defeated Turushkas or lims and constructed the fa Anasagar. After five cent the Mughal emperor Shah J constructed marble Baradari the bank of this Anasagar. A Arnoraj, his successor Jugdev driven away by Visaladev or raharaj who came to the thr He conquered Dhillika or D between 1153 to 1163 A.D. from maras. He composed the Har *Nataka* and as recorded in th walik pillar inscription of A.D., he repeatedly defeated Mlechchhas and made Arya really the land of Aryas. He succeeded by Apara Gang Prithviraj II, and Someswar. T last of them Someswar died in A.D. His son Prithviraj who s ceeded him was at that time m and Karpuradevi, the mother Prithviraj or Prithviraj III, a as a regent. Kadambavasa then the chief minister and B vanaikamalla was the Comman in-Chief of the army. *Prith raso* of Chand Baradai states t Prithviraj had several queens, t youngest being Samyogita, daughter of the Gahadavala k Jaychandra of Kanauj. There w hereditary enmity between P thviraj and Jaychandra, but Sa yogita was highly enamoured o Prithviraj. A *svayamvara* w for her marriage by her but Prithviraj was not the occasion and on the his statue was kept near as door-keeper to humi- Samyogita did not select the princes gathered there. out and garlanded the of Prithviraj near the door. was hiding nearby. He took over the princess horse and rode off. He his capital and married This caused bitter enmity him and Jaychandra. scholars are doubting the of the story of *Prith-* which is taken to be a a very late period.

iraj III is well known for valry and valorous exploits is loved and respected as of Rajput chivalry. He the king of Gujarat and Chandella king Para- Shihab-ud-din Muhammad feated by Prithviraj several and was twice taken pri- but set at liberty. After defeat by Prithviraj at Shihab-ud-din once again Prithviraj with a big Prithviraj was this time taken prisoner and was in 1192 A.D. Even though was a military general order, his frequent fights neighbours had broken ength of the Hindu princes defeat in the second battle destroyed the imperial of Chohans and brought disaster to the whole of India. Shihab-ud-din was enabled by this defeat to establish a firm foothold in the heart of India.

Ajmer remained with the Pathan Sultans of Delhi till about 1400 A.D. Thereafter it was captured by the Sisodias of Mewad. For some time it remained with the Sultans of Mandoo and then again with Mewad. It remained for one year with the Sultan of Gujarat and then alternatively with the Rathods of Marwad and Mughal emperors. Thereafter it went to the Scindhia of Gwalior, from whom it came to the British in 1818 A.D.

Akbar had made Ajmer his headquarters for his military operations against Rajputana and Gujarat. Jahangir fought against Maharana Amarsingh of Mewad from this place and resided here for three years.

The kingdom of Ajmer was known from early times as Sapadalaksha. Perhaps it contained a lakh and a quarter towns and villages. The word Siwalik and Savalakh are derived from Sapadalaksha.

The Ajmer mosque known as Adhai-din-ka-Jhonpra or the shed of two and a half days was built out of the spoils of Hindu temples. It has been conjectured that the Kutub mosque at Delhi and the Ajmer mosque were built in the same reign and perhaps designed by the same architect. The mosque was completed during the reign of Altamish between 1211 and 1236 A.D. Col. Tod says that it is one of the perfect as well as the most ancient monuments of Hindu architecture. It was a fitting monument of the reign of king Visaldeva, and an ornament of the capital. Legend says it was constructed within two and a half days but the name Adhai-din-ka-Jhonpra is not very old and was given to it by Fakirs in the time of Marathas.

The Dargah of Khwaja Muinuddin Chishti is the famous place of worship of Mohammadans all over India. The Khwaja Saheb is called Hind-ka-Padshah and held in great reverence all over the country. He was born in 1143 A.D. in Sijiz in Sistan. His childhood was spent in Khurasan. In 1165 A.D. he became the disciple of Khwaja Usman Chishti Harooni. He also came in contact with several other Muslim saints. The Khwaja Saheb went to Ghazni and from that place he came down to Delhi along with the army of Shihabuddin Ghori. He was then 52 years of age. Thereafter he stayed at Ajmer. He is said to have died in March 1236 A.D. at the age of 97. He lived a saintly life of piety and simplicity. He was a man of peace and spent his days in devotion and meditation. Sultan Ghiasuddin built in 1464 A.D. a pucca tomb over the remains Khwaja Saheb, and Empero bar built the Akbari Masjid bar came there on pilgri every year for several year distributed alms to the Kh Shah Jehan made splendid tions to the Dargah. It is sit at the foot of the north-e side of Taragarh. The Uras f val lasting for six days i every year at the Dargah in month of Rajab. There ar large cauldrons inside the D and the *Deg* feasts are give the pilgrims. Among the pil to the Dargah of the Kh Saheb there are Hindus al is said that the Khwaja Sahe taken up his abode under trees near the shrine of an a Sivalingam hidden by leave that when the saint was ha his small *mussaq* on the b of a tree, water used to const drop from the *mussaq* on the den Sivalingam. It is said Siva was pleased and declare virtues of the saint. The le shows that the Khwaja Sahe held in reverence both by H and Muslims.

Akbar had no son and he advised to have a pilgrima the Dargah of the Khwaja S at Ajmer and it is said tha account of the grace of Khwaja Saheb, prince Salim born.

# ANI CHENNAMMA

U. Venkatakrishna Rao

LINGA PRABHU, the king of Kittur in modern war, died issueless on 12, 1824. Prior to his had adopted a near relation heir, but the British Thackeray, urged to his that the adoption was after his death by the Queen Chennamma and legal.

the Collector was informed the king was ill and d to adopt, he urged adoption-stunt was only thought and that the king had not a word to say is when he himself had n a few days prior.

he doubted the entire of the letter and ordered surgeon to investigate on and report. The latter firmed the suspicions of ector and reported that a Prabhu had died many fore the Rani's *chit* was on the strength of this Thackeray replied to the Queen that the British take cognisance of the He ended his reply that the kingdom had al- psed' to the British.

Queen could not swallow lt so soon after her bereavement, lying down; she realised that she was on the horns of a dilemma; she had either to submit to an annual subsidy from the British or to resist them to the bitter end. She naturally chose the latter course as she was a skilled soldier. Discreetly she sent another ambassador to the British Resident at Kolhapur straight. But she had been already forestalled by the Collector who had promptly reported that the Dowager Queen and her daughter-in-law Veeravva had differences of opinion and so the State could best be annexed.

Thackeray also encamped on the outskirts of Kittur under the pretext of instituting an inquiry. With but 500 soldiers captained by Black, he started his siege, on the 22nd October, but knowing full well that his numbers were small, he sent his representatives to the Rani. But unfortunately for her, some people treacherously reported to Thackeray that preparations were already afoot to defy the British. Persons like Khannur Mallappa Shetti helped Thackeray from inside. The Rani however refused to take notice of these "insignificant facts" as unbecoming of her, but she felt wounded by the presence of the Collector almost at her own door.

She refused to interview him and prepared to give fight to him. She promptly ordered the gates to be closed against the Collector who realised the gravity of the situation only then.

So on the 23rd of September, finding all his efforts to cow her into submission proving abortive, Thackeray ordered Black and his *Golandaj* soldiers to besiege the fort. The ultimatum was served that if the doors were not opened within 20 minutes, the fort would be battered and stormed.

The cannons were mounted ready for action and the 20 minutes' time expired. But dramatically, an army suddenly veered out of Kittur, the besiegers were surrounded, the cannons were seized and the officers were all slain! Thackeray himself was among the dead! Even Stevenson Eliot and some other officers, who had crawled into neighbouring houses were hounded out and marched away as captives. Nineteen British soldiers and their children were thus imprisoned but they were treated with all consideration and respect; the young children soon learnt to love the queen as their mother whom they later pleaded of their own accord before the officers to release her unconditionally.

But unfortunately for the Rani, the British who were soon reinforced, wreaked their vengeance in cold blood. The Rani p
reported that Thackeray h
only because of his to
action, but her words w
heeded.

She also tried to move t
hapur Maharaja towards h
but was unsuccessful. F
everything against her, th
even apologised, but the
were in no mood to listen
then. They had already
to annex her State.

November 30, 1824 sa
Chaplain, the English
Commissioner, invade th
State with a strong
The fort was ordered to ca
at once. The British soldie
were imprisoned were ord
be released which was a
done; but the fort would n
tulate. Chaplain soon d
that the besieging should b
stiff. The siege continu
December 3.

The superior weapons of t
vaders stormed everything
them and the besieged were
to submit on December 18.

Two contradictory repo
current about the Rani. O
serts that she escaped some
Sangli, but was pursued an
tured only to be tormented t
died after six years on Febr
1829. The other report d
that she refused to surrend
drowned herself.

# SANSKRIT LESSONS

## *XVIII*

### Past Participles

| | |
|---|---|
| खेलित्वा | = having played |
| धृत्वा | = having borne |
| पतित्वा | = having fallen |
| स्थित्वा | = having stayed |
| कृत्वा | = having done |
| अर्चयित्वा | = having worshipped |
| चलित्वा | = having gone |
| कथयित्वा | = having told |
| क्षालयित्वा | = having washed |
| तोलयित्वा | = having weighed |

= having gone
= having read
= having played
= having drunk
= having seen
= having said
= having run
= having written
= having eaten
= having been

ISE XXII

slate into English:

१. सः तोलयित्वा धान्यं क्रीणाति । २. सः प्रजाः पालयित्वा राजा भवति ।
सः वस्त्राणि क्षालयित्वा स्नानं करोति । ४. सः देवं अर्चयित्वा भोजनं करोति ।
सः शान्तः भूत्वा गृहे निवसति । ६. सः पत्रं लिखित्वा शालां गच्छति ।
सः कार्यं कृत्वा उपवनेषु अटति । ८. एवं उक्त्वा सः गतः । ९. तं दृष्ट्वा
गतः । १०. पुस्तकं पठित्वा लेखं लिखति । ११. अन्नं भक्षयित्वा शयनं
करोति । १२. मन्दिरे स्थित्वा पूजां करोति । १३. तत्र गत्वा त्वं किं करोषि ?
१४. जलं पीत्वा आगच्छामि । १५. अहं वार्तां कथयित्वा आगच्छामि ।

## ANSWERS TO EXERCISES:

XX 1. Where do you want to go? 2. He wants to go to 3. I don't want to go there. 4. Aruna goes to drink milk. 5 goes to restaurant to drink tea. 6. I want to drink eith or buttermilk. 7. To read what does he go to the library? boy goes to school for reading. 9. I want to read newspaper. go to playground for playing. 11. You come to the pool for 12. I want to play there. 13. A scholar called Jones has come in the meeting. 14. Good people don't like to speak 15. Mary is ready to run. 16. That sickly person cannot ru want to write a letter to the Chief Minister. 18. Even Devas come to Bharat. 19. Who does not like to see the Hi 20. Who does not like to wear ornaments?

**XXI** १. सः किं क्रीणाति? २. अहं किमपि न क्रीणामि। ३. किं त्वं घृतं ४. कः धान्यानि विक्रीणाति? ५. कृषीवलः धान्यानि विक्रीणाति क्षीरं न विक्रीणाति। ७. कः क्षीरं विक्रेष्यति? ८. वयं सर्वेश्वरं किं यूयं सर्वेऽपि तत् उद्यानं गच्छथ? १०. अद्य ते न क्रीडिष्यन्ति।

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The date of Dharma Sutras is uncertain. According to Mm. Dr. P. V. Kane, the highest authority on the subject, they might belong to the years 600 to 100 B.C.

# RELIGION in DHARMA SUTRAS

TUDY of the Dharma Sutras reveals that the religious ook of the people, represented in this literature, is, to a tent, different from that characterises the later works. In the Dharma eater stress appears to on the rules of personal (achara) than on formal rituals so elaborately h in the later works.

matter of fact, the numes and *vratas* of the later re absent in the Dharma While *pujas* are very few, l *vratas* are unknown. y *vratas*, that we find in ature, are purificatory or y which are to be resorts means of atonement for sins. The Vedic *homa*, as of religious performance, ists. The *purohit* is still e in religious observances. other kinds of priests, the ccupies a prominent posi- The *guru*, as the spiritual later times, does not yet appear in the Dharma Sutras. The *guru* of the Dharma Sutras is the initiator to Vedic studies, and, as such, enjoys an exalted position; he gives intellectual birth to his pupil whose future life is moulded by him. One's superior, such as the father-in-law, mother-in-law, etc., are also sometimes referred to as *gurus*.

The religion of the Dharma Sutras is obviously polytheistic. But their pantheon is much smaller than that of the later Smritis. The chief deities, mentioned in them, are: *Agni, Dhanvantari, Visve-devah, Prajapati, Dig-devatas, Maruts, Griha-devatas, Brahman, Apah, Akasa.*

Thus, most of the gods are Vedic not only in nomenclature but also in their functions. Goddesses are rare. In addition to the above deities, most of which are mentioned in *Vishnu Smriti* also, it gives a few names of god Vishnu, e.g., Vasudeva, Achyuta, and so on. Mitra, Varuna, Indra, Vastoshpati, etc., are also mentioned by it.

The Dharma Sutras do not advocate idolatry as a mode of religious performance. The whole religious atmosphere of this period is thus predominantly Vedic.

The Dharma Sutras, at least the majority of them, do not look upon religious rites as the only means of salvation. *Baudhayana Dharma Sutra* (II.11.33) clearly maintains that a combination *(samucchaya)* of both religious rites *(karma)* and knowledge *(jnana)* of the Supreme Soul *(paramatma)* is necessary for attaining salvation.

Sures Chandra Banerjee

It is interesting to note that *Apasthamba Dharma Sutra* (I. 20. 1-4) emphasises the element of *sraddha* (faith or devotion) as the guiding principle of religious performances. The motive of acquiring reputation or applause as the basis of religious rites is denounced. Instead of enhancing merit, it leads to positive demerit on the part of the performer and the rite bears no fruit.

Fame, according to *Apasthamba* is indeed one of the results produced by religious rites just as a mango tree, primarily meant for fruits, gives shade and permeates fragrance. But, what it deprecates is that one should not be actuated by the motive of fame in religious matters. This, perhaps, explains the absence of pomp and grandeur of the religious ceremonies that characterise many of the r
rites of the Puranas and Sm

*Apasthamba Dharma*
which is presumably a very
work, if not the earliest, prac
prescribes no religious rites.
it insists upon is meditation
the Supreme Being (*adhy*
*yoga*—I.22.1). In fact, it (I.
holds that nothing can be
than self-realisation (*atma-l*

As pointed out above, *puj*
practically absent in all the D
Sutras excepting *Vishnu* S
which is very probably of
later origin. Devotional
performed with the desire of
ting some benefits either in
life or beyond, are conspicuo
their absence. Innumerable
sources of sin, both of om
and commission, are, the nu
of expiatory *vratas* is larg
such *vratas*, the chief are P
*patya*, *Chandrayana*, *Sant*
etc.

Of the compulsory *nity*
*mans*, to be performed by a
the chief are: (i) *Sand*
daily prayers; (ii) *Pancha*

In the evolution of Ind
social and religious tho
and behaviour, the Dha
Sutras of Rishis like Ap
thamba and Baudhay
are milestones. In
article, the author has
sented some impor
thoughts of those Rishis
the subject.

ve great sacrifices to
e gods, the Manes, the
n general, men and
(iii) Udaka-tarpana—
water to propitiate the
Japa (meditation with
tapa (penance), upa-
g) and dana (gift) are
religious practices ad-
Dharma Sutras.

be noted that the con-
these yajnas is not uni-
ll the Dharma Sutras.
e, the manushya-yajna
na Dharma Sutra con-
fering food (anna) to
s every day, while, in
n of Apasthamba, it
king gifts (dana) to
ushya) according to
ity. Thus, Apastham-
tion is far wider. The
of the yajnas, found in
Sutras substantially
h that represented in the
Smritis. Manu gives
for brahma-yajna of
a Sutras; the meaning,
s the same. Yajnavalkya
h Dharma Sutras in all
s.

wing are the principal
ites mentioned in Gau-
rma Sutra (XI.19):
-rites for averting evils;
—for removal of the
ness of the days on
ious and social rites are
(3) Svastyayana—rites
before undertaking a
yatra); (4) Ayushya—
ing longevity; (5) *Mangala*—for increasing wealth, etc.

The above are called *'abhyudayika,'* i.e., which lead to *abhyudaya* or prosperity. Besides these, the following are supposed to cause mischief to the enemy: (i) *Vidveshana*—by which the enemy is despised; (ii) *Samvanana*—which leads to the surrender of the adversary; (iii) *Abhichara*—which causes the death of the enemy; (iv) *Dvishad-vyrddhi*—by which the enemy is bereft of his prosperity.

Some of the above rites, e.g., the *santi, ayushya* and *abhichara,* betray a deep influence of the *Atharva-veda* with which these rites appear to be considerably coloured.

*Dana* or gift constitutes a very important element of the religious ceremonies of the Puranas and of the metrical Smritis. Very great merit is said to accrue from varied gifts to Brahmanas. *Dana,* as conducive to religious merit, is not prominent in the early Dharma Sutras. It is only in *Vasishtha* and *Vishnu,* which appear to be much later, that *dana* is extolled. *Stuti* or eulogy, as a means of pleasing gods, is not found in the Dharma Sutras until we come down to *Vishnu Smriti.*

*Papa* or sin arises in two ways, *viz.,* from the commission of what is forbidden and the omission of what is ordained. *Papa* may be committed with speech, action or mind. *Papas* are broadly classified as follows: *Maha-pataka:* It is interesting to note that the word, as used in Dharma Sutras appears to convey its literal sense of great sin, and not a particular class of sins. *Pataniya:* This includes the following, according to *Baudhayana:* *Samudra-samyana*, misappropriation of a deposit, false evidence regarding land, dealing in prohibited things.

*Apasthamba* includes the following among *pataniyas:* theft, murder of a Brahmana *(abhisastya)*, homicide, giving up Vedic study *(brahmojjha)*, destruction of the foetus *(garbha-satana)*, adultery with the relatives of mother and father and with other women, drinking of *sura*, association with the unassociables *(asamyoga-samyoga)*.

*Upa-pataka:* According to *Baudhayana* (II.2.5), the following are included in this class: Sexual life with prohibited female relatives, *gurvi-sakhi* and *gurusakhi*, with a woman known as *apa-patra*, a woman who has become a *patita*, preparation of medicines (o *Karana)* for livelihood, off as the priest of many *(grama-yajana)*, earning liv by dance *(rangopajivanam* parting dramaturgical instr to actors *(natyacharyata)*, r cows and she-buffaloes for hood, intercourse with a virg or blaspheming her ( *dusana)*.

The Dharma Sutras clear lieve in the existence of (heaven) and *naraka* (hell), who practise *dharma* attai former after death, other into the latter. *Baudhayana* 12 says that a person, wh forms *punya*, enjoys pleasur *svarga* like a god *(devavat*, in *Vishnu Smriti* (49.3-6) th find the names of various pl bliss attained by persons acc to the degree of merit acqui them. Of such places, the are the *Sveta-dvipa*, *Svarg* and *Vishnu-loka*. *Sveta-dvip* mythical abode of gods.

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# BHAGAWAN PARASHURAMA

## PART II: FIFTEEN YEARS AFTER

● K. M. Munshi ●

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasyu prince Bheda, who runs away with her.*

*Vishwamitra renounces office. Renuka is taken prisoner, and Loma Kidnapped by Arjuna, the King of the Haihayas. Sage Vasishtha advises Arjuna to leave Loma alone.*

## 19. HOW RAMA LEAVES FOR SAURASHTRA

When Arjuna departed from the *ashrama* of Vasishtha, anger coursed in his veins like wild fire. Vasishtha had tried to teach him, to frighten him. The old fool had humiliated him, wanted him to perform penitentiary rites and sought to deprive him of Loma.

Arjuna was sick of Aryavarta; of its *rishis* and its rituals. Whereever he turned, there was something or the other which prevented him from doing what he wanted. But he was not going to put up with them any longer. He was the lord of Anupadesha; his people did not call him Arjuna, but "Arjuna of the Thousand Arms"; he could bend, crush, destroy whomsoever he liked. Even the kings of Patala trembled when they heard his name. And these cowards were trying to frighten him—him of all the people—by the magic word "adharma". What the *rishis* wanted to get done was "dharma"; what they prohibited was "adharma"! He was not even afraid of the Gods. He had never paid them homage and he was going to defy them now.

He hurriedly returned to the mansion in which he was housed and ordered his general, Bhadrashrenya to get ready for leaving Aryavarta. He did not want to stay here any longer.

Then he thought of Loma— the bride who was pledged to him by Sudasa—the daughter of King
Divodasa—the priceless g
Aryavarta. She was now
custody, his, to do with as h

"Who was Jamadagni to
the ban? I am not a cowa
I will not be afraid of hi
Arjuna muttered to himself

Although the words echo
his heart, he was seized by a
fear. In all his wide domai
names of the Bhrigu Sages
spoken of with awe. People
ed in whispers about the b
posed by the Maha Atharva
all calamities which visite
people rose from this ban.

As he stepped into the
yard he saw Rama sitting
stone, (his eyes smiling wit
tenderness, his limbs of s
grace like those of a lion's
Loma was combing her hai
the one-piece cloth, in whi
was enveloped, her graceful
was resplendent like an
moon covered by a thin
She was smiling too and her
were radiant with maddening

Arjuna had not looked car
at Loma so far, because he
taken her to be the daughter
*rishi*. Now she was Loma, the
whom he had come to Ary
to marry, who had been pl
to her. He felt as if every
of his body was on fire.
beauty! What grace! How l
were the breasts and luscious
lips! From somewhere within
heart rose a warning: "There
ban against marrying her".

here else came wild
am not going to marry
kidnap her; so why
rry?”
his sword away and
them breathing hard.
out”, he cried.
up and stood in front

”, shouted Arjuna in an
ce.

erstood what this atti-
and screamed “Rama,

centrated fury, Rama
dily at Arjuna for a
then he moved a little as
going away. As the
Arjuna waited for him
Loma stood in a corner
with fear. But Rama's
was deceptive. Before
uld realise what he was
flung himself at the king.
moment, Arjuna, taken
tered, but, with the skill
mplished athlete, caught
Rama who was at him with
nail and tried to throw
Summoning all his
Arjuna, even as he tot-
g Rama on the ground.
frightened, screamed
ama, Rama”.
however, was on the
nly for a moment. He
nd, with lowered head,
rged at Arjuna. Arjuna
tled many a wild animal
bare hands; it was, there-
for him to catch the
Rama with both his hands.

Rama struggled to get free, but could not get away. As bloodthirsty Arjuna pressed his throat with both hands trying to choke him to death, a long sword flashed before his eyes and he heard: “Leave him alone; leave him at once”. Angrily he looked at the man who held the sword and beheld Bhadrashrenya's face distorted in anger.

“Leave him alone,” shouted the General. The end of his sword touched Arjuna's throat—“Leave him alone”.

Arjuna let go his hold of Rama, who, in a faint, fell on the ground.

With the roar of a frustrated wild beast, Arjuna turned upon his old General, but Bhadrashrenya angrily asked him: “Do you want to destroy us all by killing the son of our *guru*?”

“What do you mean?” roared Arjuna and raised his hand as if to hit his General.

Bhadrashrenya returned his sword to the scabbard. “Once the *guru* crushed us; now you want to destroy his son? Do you know what it means?”

“You, you of all persons?” Arjuna angrily asked. But he was now a frightened beast. He became conscious that he had narrowly escaped committing the greatest sacrilege known to the gods or men; he had been on the point of killing the grandson of a *rishi*—and of all the *rishis*, of the Maha Atharvana. He placed his hand over his forehead in a gesture of helplessness. His anger subsided as he looked at Rama, who, trying to recover himself, was looking at Loma standing in a distant corner in fright.

Arjuna collected himself and turned to Bhadrashrenya. "I do not want to stay in this wretched land. Let us leave immediately. And take that girl with you. She is not this boy's sister; she is Loma, the sister of Sudasa. I want to take her away before Vasishtha comes here. Let us take her with us," said Arjuna as he walked away.

Bhadrashrenya looked at Loma. "Divodasa's daughter! Oh!" And he laughed. She was not the daughter of Guru Jamadagni, as he had thought, but that of Divodasa, the king of the Tritsus. Arjuna was lucky after all to be able to kidnap the daughter of a king. It was part of the royal game!

Bhadrashrenya called his men. "Take away this Princess," he said.

"Rama, Rama . . . . " Loma screamed.

Rama regaining his self-possession went and stood in front of Loma defiantly with his hands on hips. But he was still breathing with difficulty.

"Do you want to take away Loma?" asked Rama. His eyes were fixed on Bhadrashrenya.

"So has my lord commanded," said Bhadrashrenya.

"Then take your sword, kill me first, and then take away Loma", Rama said defiantly.

Bhadrashrenya looked at this proud boy, who looked so god, determined. and po He did not know what Rama, he saw, was deter not to move; nor was he li yield. It was equally imp to maltreat the Sage's son. was then Loma to be taken

"Bhadrashrenya, take me with you. I will come Loma", Rama said.

"You!" exclaimed the old rior. "You are the son of my How can I take you away? curse of Maha Atharvana our lands."

"But you do not take me said Rama with a grim voi am coming myself".

"What?" asked the old w surprised.

"Yes. Maha Atharvana ed your land as the lan sin and so he left it", said "I, his grandson, would and purify it. I will come, will live with you, not Arjuna lives".

Bhadrashrenya overpowered humility, asked "Will you to my Saurashtra, Master? will you call off the curse bring back the Gods?"

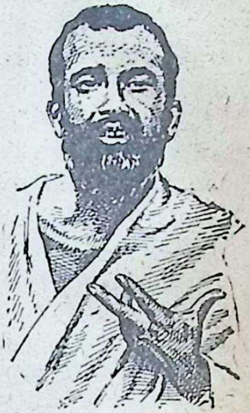
The eyes of Rama smiled udly. "I will come with yo you do not let me be parted Loma. And the Gods will too. They will come with me bless you" said Rama with self-confidence of a born *rishi*

Bhadrashrenya folded his h "Bhargava, come and bless home".

[*To be conti*

C. Rajagopalachari

rishna Upnishad—10



# SPEECH and SILENCE

who has attained wis- by devotion and good duct and with the grace will be an example to even though he may not them. Only those can this state who have known gh love. A knowledge scriptures is not enough. who has only read of the the Himalayas or heard others cannot speak of to others. Only those seen it, touched it with nds and tasted it will have wledge and the right to it to others.

votee who says "I have d the state of salvation. I intend to preach it to others and I shall gather a group of disciples about me" is clearly an egotist. Whoever is chosen by God will automatically get the power to teach. To seek to teach without the authority of God is to display fruitless egotism.

When flowers are filled with honey, bees settle on them of their own accord. There is no need to invite ants to a place where there is jaggery. If a man has attained real wisdom and if his life is governed by it, there is no need to call people to him. His wisdom will flow on all sides like a flood of nectar and all will turn to him of themselves. The sweetness that attracts ants and bees should exist in the recesses of the heart. In God's creation, purity of mind is, like jaggery, sweet. The pure soul will draw disciples to itself, as a magnet draws iron.

Those who have not received the grace of God preach in vain. Their words will not penetrate the heart of anyone. Only if one obtains the authority of God by one's devotion and virtue, can one get disciples and function as a teacher. Without God's grace all one's efforts are in vain.

When a bright light burns, swarms of insects gather from somewhere and fall into it. Nobody sends for them. Men of true wisdom are like a burning lamp. Their radiance will draw disciples to them. We cannot say from where they come.

All that a teacher who has attained God's grace says or does will be a form of worship of his God. All that he says or does will constitute his preaching. Preaching in the usual sense is not necessary. If a man sees God in his heart and keeps his mind steady in the thought of God, that itself will serve as his teaching. The effort that he makes to liberate himself from family ties will itself be his message to others. Like a flower which blossoms, his soul filled with honey will attract the bees and give them food.

Have you seen grain measured out and sold from a big granary? The man will measure it out without ceasing. As he measures the grain, it will slide down fr store and fall into a heap. is the way a Guru teache measures out grain from big granary. Wisdom and ing flow down from it. Th which is measured out is But unlike the stocks of g a retail shop, the stock of wisdom in a pure soul is ine tible. This is the differen ween the teaching from knowledge of scriptures an which arises from the gra God. There is no quant limit to the teaching which from God's grace. In the ing from knowledge of text stock runs out soon.

When it rains, the water down in full from a terrace lets are fashioned like the of a cow or of a tiger. water flows through them, it as if it comes out of the mouth or tiger's mouth. T it is the rain from the sky flows through these outlets precepts of wise men are lik rain from the sky. The gra God flows through the lips of ed teachers.

When a pot is being filled a tank, a gurgling sound is h But when the pot is full, the s ceases. Those who only read Sastras will talk much. T who have attained wisdom e God's vision in silence and immersed in that blissful e rience.

When guests are gathered a feast, there is a great ch

... They are all talk- ...nother. But the mo- ...egin to eat, the noise ...n the preparations are ...ed, noise gets less. ...am is served, the din- ...silent. The only sound ...d is that of the drink- ...payasam by the guests. ...have finished eating, ...the pial and sleep.

...n looms large only be- ...sees God. When God ...seen, there is no more ...peech.

...a fair there is a great ...ise. It is the confused ...the fair. But if we get ...ir, we do not notice the ...We are intent on asking ...e prices of things and ...bargain. That is the ...evotion also. When we ...stance, the noise of dis- ...ssails our ears. When we ...God and stand in His° ...the noise of discussion ...and we merge in God.

...s much sound when the ...fried in ghee in a pan. ...is well baked, there is no ...nd. Devotees talk a good ...the beginning. Speech be- ...ss and less as wisdom

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[*To be continued*]

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# HEROES and HERO-WORSHIP

Malcolm MacDonal

IF you select the right hero, hero-worship is an inspiring and ennobling experience. All mortal men are human, and even the greatest of them have awful failings. But they also represent in their characters some of the grandest human qualities. If we study their lives, and seek to emulate their virtues, we have a chance, perhaps, of becoming better men ourselves.

I shall tell you about one of the most courageous men I ever met. You have never heard of him, but twenty-five years ago he was famous. He was a Germa name was Dr. Bruning, and h the last Chancellor or Prime ster of Germany before shot his way into pow Bruning's government was cratic and liberal; and th actionary, militarist, totali Nazis were in opposition t They were very bitter again and even threatened to kill It was said that he never sle nights in the same house, but moving to avoid being murde his sleep by his political en

My father happened to

ter of Britain at the
e week-end Dr. Brun-
ing to stay with us in
negotiate an agree-
the British Government
t end some of the quar-
Germany and the rest
nd help to avert a war.
were furious that the
ancellor should do that.
that he was a traitor to
nd declared that if he
gland they would assas-
immediately on his re-

ing, nevertheless, came
th us. I confess that I
ed that our house-guest
soon play such an un-
t in a tragic drama, and
d him carefully to see
he betrayed any sign of
s. He was a wonder-
with the refined face
r, the wise speech of a
and the quiet, modest
a saint who cared no-
himself. My most search-
y could detect no flicker
g fear in his eyes as he
dinner table, ate the
of Old England and
calmly on the last even-
he left us. Yet the
newspapers that morning
nced again that the next
uld be dead.

uning left us to return
e following day I open-
wspaper apprehensively,
to see a headline pro-
his murder. There was
eadline. There was no news at all about Dr. Bruning. All the reports of his arrival in Germany had been censored. Next morning there was a bare announcement that he had reached Berlin safely. I heaved a sigh of relief, for he had become one of my heroes.

A friend who had accompanied him back to Germany told me later the true story of his return. When the ship carrying Dr. Bruning arrived at a German port, a huge crowd waited on the quay to meet him. They were an intensely excited and yet dead-silent multitude gathered round a space of open ground across which he would walk from the ship to a waiting train.

Dr. Bruning issued orders that no one else was to leave the boat until he had reached the train. He said that none of his staff, not even any member of his bodyguard, was to accompany him. If there was to be any shooting, he did not want anyone else to get killed. He would walk alone across that fateful open space.

My friend watched the scene from an upper deck of the ship. He saw the solitary figure of Dr. Bruning step deliberately down the gangway and stroll calmly to the train. As he crossed the open space there were two attempts on his life—but both were foiled by the watchful police.

Courage is one of the lovely virtues—courage to stand by what you believe, to face all opposition, to be utterly regardless of self, to dare everything unto death.

☆

One of the wisest men who ever lived was King Solomon, of whom we read in the Bible. You remember the tale which reveals in a sudden flash his deep understanding and sagacity. One day two women came to him, quarrelling about the possession of a baby. Each claimed to be the infant's mother, and each begged the King to pronounce judgment in her favour, and to give her custody of the child. The King listened to their arguments and counter-arguments. It was difficult to tell which woman told the truth, and Solomon could not decide.

So he called to one of his courtiers, "Bring me a sword."

The weapon was brought and unsheathed.

Then the King said, "Divide the living child in two, and give one half to one woman, the other half to the other."

At that the first woman exclaimed, "Oh Majesty, do not do that, give it whole to the other woman, so that it shall live."

But the second female retorted, "No, the King is right. The child shall be neither mine nor yours. Divide it."

At once King Solomon knew that the woman who was ready to renounce the child was the real mother, for her maternal instinct was insistent that the youngster should live in any circumstances. The other woman's indif proved her to be false. S gave the child—whole and and hearty, alive and kicki the first.

☆

Not all heroes are famous characters. Some humble, unheard-of citizens you or I meet by chance i everyday lives. Let me tel about one of those whom countered, who is for me th sonification of another sp virtue, Generosity.

He was a Chinese gent with the surprising name of All I knew about him before I him was that he was one o richest men in South-East He had made not one fa fortune, but many fabulou tunes in various mining, b shipping and commercial e prises. At the mention of name I conjured up a vision of immaculately dressed, sophi ed multi-millionaire living in tial luxury.

I went to call on him. house was large and its ent was stately. The hall into w I was ushered was spacious but it was empty of furniture bare of ornaments. I pres that it was in process of red tion, and that workmen had porarily removed all its su ous belongings. A little old led me to a solitary sofa. He evidently a retainer to engag in conversation for a few

re he should conduct
great man. He was
dressed and seemed
shed, and his hair
if it had not been brush-
ral months. I discuss-
ther with him, and one
s of current gossip. I
run out of small talk,
red when I should be
to the renowned Mr.

se", I remarked, "Mr.
ceaselessly busy with all
dous businesses.".
, answered my compa-
a twinkle in his eyes.
plenty of spare time. I'm
"

astonished that this little
d, down-at-heel crony,
ed as if he had not got
s to his name, was the
lionaire. We had a good
d I then began to learn
spent his money. After-
I went to inspect the asto-
places that his wealth had
and maintained—nursery
for poor children, homes
people, vast wings of
for the sick, and a
dedicated to his ancestors.
fortable furnishings which
tirely lacking in his own
were amply provided in
tablishments. But no one
wed to refer in public to
that he was their bene-

s a very prince of unsel-
erosity—and as a result
he was one of the most care-free, happiest men that I have met.

*

Finally let me talk of a hero who expresses another virtue, perhaps the greatest of all human qualities—the supreme virtue. It is affection—Love. I do not mean the romantic sentiment between a boy and a girl, or a man and a woman, which we read about so often in novels and see portrayed so much in films—although I do not despise that! I am speaking of a larger, wider, greater love—the sense of kinship, of sincere affection, that we should feel for all our fellow-men of every race and creed and culture round the world.

I remember how astonished I was when I first read in the New Testament Jesus's words "Love thine enemies." For years I could not understand that sentence. It seemed to me so contradictory, and to ask too much of people. Indeed, my private, personal opinion was that a man would be foolish to love his enemies—people who were trying to defeat him.

One of the men who taught me the truth of Jesus's words was a remarkable character who appeared in India in our lifetime. He was Mahatma Gandhi. At that time there was a bitter feud between the British and the Indians. The British ruled the country, and many Indians wanted to kick them out. Gandhi became the leader of the Nationalist Movement striving for Indian independence. He worked ceaselessly and passionately against the British. But he did it in an extraordinary way. He would not allow his followers to use violent weapons. And he would never permit them to hate the British. The British were enemies, he said, but you should feel kindly towards your enemies. In the end affection would conquer them, and turn them somehow into friends.

I need not recount the well-known story. Eventually, partly because of Gandhi's example and partly because of British common sense, the British and the Indians were reconciled, they reached one of the friendliest agreements in all history, the British withdrew voluntarily from India, the Indians assumed full power in their own country, and the two peoples were united in a new partnership which is strong not with bonds of force but with ties of affection.

I knew Gandhiji quite well. I remember my last meeting with him. It was in January 1948, ten days before he died. I sat and talked with him in Mr. Birla's garden in Delhi. He lolled on a couch on the lawn, basking in afternoon sunshine and munching an orange whilst he conducted with great liveliness our conversation. His old body was rather like the embers of a fire, aglow but gradually growing feebler; but his spirit was like a young flame, leaping eternally bright and minating.

He spoke that day of the tionships between different tions. He deplored the susp and hostilities which existed ween some peoples, and the storm-clouds which these cau human affairs. And he talk the sources of light which dispel those clouds, and said one powerful illumination wa renewed friendship between tain and India. Then, wit childlike directness and sin he added, "I always felt th British would give India her dom, because they have th ness of mind and heart to do things. From now on the I and British peoples should b brothers."

There are many other great to remember in the past—f soldiers, statesmen, scholars losophers, artists and saints. there are splendid men alive us to-day, stupendous figures the grand war-leader in Eng Churchill, and the noble m peace in India, Nehru.

Do not be ashamed of adm heroes. Do not be shy of h worship. Hero-worship is o the means by which you learn to conduct yourselves as true how to develop in yourselves right qualities of character spirit, and how to become, p some day, heroes yourselves.

[*Condensed from his Speech at N Tal*].

# SANE LIVING

## 27. OF THE HUMAN FRAME AND STRUCTURE

and ignorant as thou
O man! humble as
oughtest to be, O child
Wouldst thou raise thy
to infinite wisdom?
thou see Omnipotence
before thee? Contem-
own frame.

and wonderfully art
praise, therefore, thy
with awe, and rejoice be-
with reverence.

of all creatures art
erect, but that thou
His works! Where-
thou to see, but that thou
mire them! Wherefore
but that thou mayest
and thy Créator!

is consciousness re-
thee alone; and whence
to thee?

in flesh to think; it is
to reason; the lion
that worms shall eat
perceiveth not that he
slaughter.

is added thee; unlike
thou seest; something in-
clay, higher than all
the object of thy senses.
is it?

Thy body remaineth perfect after this is fled; therefore, it is no part of it; it is immaterial; therefore, it is eternal; it is free to act; therefore, it is accountable for its actions.

Knoweth the ass the use of food, because his teeth mow down the herbage? Standeth the crocodile erect, although his backbone is straight as thine?

God formed thee as He had formed these: after them all wert thou created; superiority and command were given thee over all; and of His own breath did He communicate to thee thy principle of knowledge.

Know thyself, then, the pride of His creation; the link uniting divinity and matter; behold a part of God Himself within thee; remember thine own dignity, nor dare descend to evil or to meanness.

Who planted terror in the tail of the serpent? Who clothed the neck of the horse with thunder? Even He who hath instructed thee to crush the one under thy feet, and tame the other to thy purposes.

## 30. OF THE USE OF THE SENSES

VAUNT not of thy body, because it was first formed: nor of thy brain, because therein thy soul resideth. Is not the master of the house more honourable than its walls?

The ground must be prepared before corn be planted; the potter must build his furnace before he can make his porcelain.

As the breath of heaven sayeth unto the waters of the deep, "This way shall thy billows roll, and no other; thus high, and no higher, shall they raise their fury;" so let thy spirit, O man, actuate and direct thy flesh; so let it repress its wildness.

Thy soul is the monarch of thy frame; suffer not its subjects to rebel against it.

Thy body is as the globe of the earth; thy bones the pillars that sustain it on its base.

As the ocean giveth rise to springs, whose waters return again into its bosom through the rivers; so runneth thy life from the heart outwards, and so returneth it unto its place again.

Do not both retain their course for ever? Behold, the same God ordained them.

Is not thy nose the channel to perfumes? Thy mouth the path to delicacies? Yet know thou, that perfumes long smelt become offensive; that delicacies destroy the appetite they flatter.

Are not thine eyes the sen that watch for thee? Yet often are they unable to di guish truth from error!

Keep thy soul in moder teach thy spirit to be attenti its good; so shall these, its m sters, be always to thee co ances of truth.

Thine hand, is it not a mir Is there in the creation aught unto it? Wherefore was it g thee, but that thou mig stretch it out to the assistan thy brother?

Why of all things living thou alone made capable of b ing? The world shall read shame upon thy face; then do nothing shameful.

Fear and dismay, why rob thy countenance of its r splendour? Avoid guilt, and shalt know that fear is be thee; that dismay is unmanly

Wherefore to thee alone shadows in the visions of th low? Reverence them; for. that dreams are from on hi

Thou, man, alone canst wonder at thy glorious pre tive, and pay to him who g thee a rational and welcome p teaching thy children wisdo structing the offspring of thy in piety.

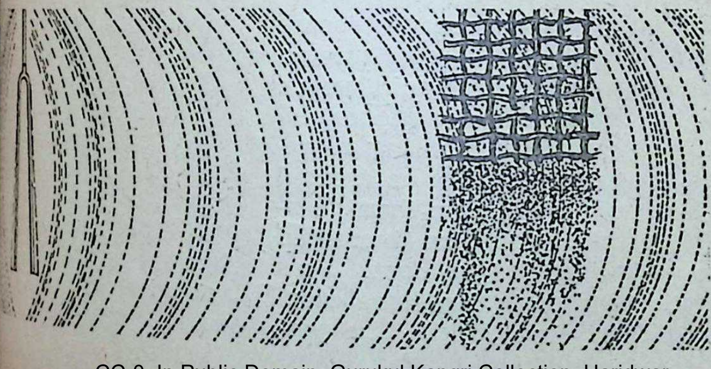
[*To be co*

# THE SCIENCE OF ULTRASONICS

• *Sahib Singh Ahuja* •

D beyond the range of n hearing has become a ith great potentialities industry and medicine. has been put to work in f practical jobs, and an riety of uses. known that sounds are mechanical vibrations few people can hear ich vibrate faster than s a second. The amazing at generators are now inaudible ultra-sound ration rate as high as a second. In this cu- ion of silent sound, wonderful things are

In many factories, sound-waves vibrating millions of times a second are 'looking' through huge metal castings upto ten feet thick and instantly spotting hidden flaws. Dr. F. Firestone of the University of Michigan found that flawless castings, when bombarded with silent sound, gave off from the other side of the metal an echo which could be picked up and amplified. If a flaw is present, it produces a quicker echo, and its exact position is pictured on a screen. The new detectors, manufactured commercially, are now widely used in checking marine propeller-shafts, locomotive axles and other big parts.



Dairies use a simple sound wave device which homogenises milk and kills most of the bacteria in it. As the milk flows over a steel diaphragm which is creating sound vibration, the fat globules are broken into smaller sizes, which remain in suspension instead of rising to the top of the bottle. The result is milk which forms smaller curds in the stomach, and is recommended by medical authorities as superior for babies.

Sterilisation of foods is one of the great goals of the pioneering young group of sound engineers. In laboratory tests, sound waves have reduced the bacteria count of milk to eight per cubic centimeter, though a count of 30,000 indicates a high standard of purity for pasteurised milk. The almost complete destruction of bacteria will make milk last several days longer. The Ultrasonic Corporation is working with the U.S. Navy on a project to clear fog above airports by turning it into rain through use of sound waves.

Another fascinating possibility of ultrasonic waves began to develop when it was learnt that some Russian scientists had treated plant seeds with ultrasonic waves and had reported sensational increases in yield. According to research reports, potatoes so treated flowered a week earlier than "control" plants, with an increased yield of 40 to 50 per cent. Peas sprouted earlier and in some cases tripled their crop yield. The possible effects of this devel upon the world's food pro are obvious.

Ultrasonic laundering of c has been suggested by Sir E Appleton, Secretary of Gre tain's Department of Scienti Industrial Research. High f ency vibrations would sha from fabrics and help to en it in the suds. Thinking alo same lines, an inventor ha plied for a patent of an ultr vacuum cleaner which would rug fabrics into sympathetic tion, loosening dirt particles.

In a big plant where c black is made, one of the makers built by the Ultr Corporation with a range of 2 vibrations a second, is insta a flue. The vibrations crea lisions between carbon pa and they roll up like snowba fall, instead of being carri and wasted. A use of thi chine is also made in ch plants to keep fumes from p ing the countryside. Experi are being conducted in the using it to abate the city s nuisance.

Aging in liquor is caused b lision between certain typ molecules, and ultrasonic greatly increase the collisio The Ultrasonic Corporation gave the silent sound treatm some new, raw whisky. It tasted like fine old whisky chemical tests showed that i been given the equivalent of years' normal aging.

s have been attempting
nd as a weapon capable
or disabling men. Mili-
rts predict that sound
be used as a weapon in
rfare. Medical research-
ing pioneer work in the
supersound. Ultrasonic
ve been used to perform
rations, without opening
l on 57 cats, dogs and
at Columbia University.
ith a vibration rate of
per second were reflected
rved crystal, which focus-
to a sharp point. The scientists found that they could stimulate temporarily, or destroy, a selected bit of brain tissue. This work is still in experimental stage, but it suggests interesting possibilities of knifeless surgery on the human brain.

The young science of ultrasonics is now in that exciting stage when its exponents are bursting with ideas and are eagerly exploring every new possibility. They have only penetrated the frontier of the new domain, and the unknown land beyond is an alluring challenge.

---

*As far as I can judge the Indians alone have understood the meaning of the importance of faith in religion. In practice, Hinduism teaches exactly the same concerning the healing power of trust in God as Christianity. Indian humanity has in the course of its development accepted more and more the assurance of Krishna in the Bhagvad-Gita.... They have realised with the intuition of far-sighted psychologists, that faith can even bring the man to recognition for whom a direct approach is barred by lack of talent. Recognition does not lead to salvation, but is salvation.*

—Keyserling.

*Our Fortnightly Profile—74*

# ADONE ZOLI

A MOST interesting situation arose the other day in the Italian Parliament. Signor Zoli who was called by President Gronchi to form the Government sought, after forming his cabinet, a confidence vote. Among those who promised support to him were the neo-Fascists. Retorted Zoli: "I don't want your votes; even if you give, I shall deduct them from the tally." The Fascists voted him and Zoli deducted their votes from the tally and it was first reported, had gained the requisite majority. But later news said that he could not survive without the Fascist vote. He resigned at once.

Zoli's ire is understandable if we know his past record as an out-and-out anti-Fascist. Towards the closing stages of the last war, the Fascists arrested him and one of the bullies threatened to knock out his teeth. Roared Zoli in defiance: "You cannot—they are false!" Infuriated, the captors allowed him to languish in prison while they went on disputing without end as to who should put the bullet into him.

It is hard to resist chubby lawyer Zoli with his infinite sense of humour and mathematical mind. He wears his 69 years light, even as he delights in sporting baggy and crumpled trousers and r ing to put on the overcoat ev the coldest night. His bluntn disarming and patience in His humour is never partial, f spares not even himself whe opportunity occurs. Recentl expounded a thesis to newsp men that he was the belove Venus, from the word Ado his name. But this is not to gest that he is all ice-cream. sarcasm is vitriolic when it During a recent tax-debate shouted at his hecklers: shut up; you stole even the ding-rings of Italian women" ferring to Benito's appeal fo untary sacrifice of jewels.

Signor Adone Zoli, Italy's P Minister for a short while, i leader of the Christian Demo Party which has a left-of- political philosophy. Unlike cabinets, Signor Zoli had co his solely from his party wi exception of a financial e Since, however, his party mands only a little above cent in the Parliament, he h necessity to secure allies f confirmation of his Govern Having lost it by one vote cluding the Fascist votes course) he has resigned, ea name for himself as a m principles and as one not

of power. Italy is
gain in search of a new

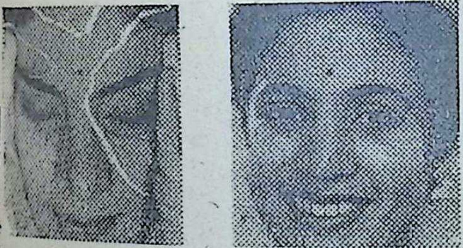
Cesena near the Adria-
Zoli grew up in the lit-
f Predappio, since fam-
birth-place of Benito
Zoli was Benito's school-
was four years his
After graduating from
University, Zoli took up
in Florence along with
. During those days, it
Zoli refused to wear the
symbol on his coat. Not
f his success in law is
xcept his favourite ad-
his clients: "You must
become patient." That it
ere precept meant for
ut a matter of conviction
is amply demonstrated
ct that for over 60 years
not much known to Ita-
ics, and even now, he has
to wait.

years after the downfall
m, Zoli was elected to the
Parliament as a candidate
Christian Democratic Party.

Since then his star has been rising slowly but steadily. He played a not inconsiderable part in the inner councils of his party during those years till at last he succeeded the late De Gasperi as the President of his party's National Council. From that position of vantage he brought peace between contending splinter groups in his party. He caught the eye of the nation only last year as Minister for Budgets, where he showed himself as a capable hand in holding Italy's purse-strings. What made his popularity soar as Finance Minister was his refusal to spare even national sacred bulls like the Grand Opera!

As mentioned already, Zoli has a flair for mathematics and it is said that even while relaxing he is engaged in mathematical computations. He is amazingly quick in figurework. Perhaps the same faculty accounts for his fame as a formidable chess player too.

The Zolis have three sons, one of whom belongs to the fourth estate, and three daughters.



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# QUESTION BOX

## ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has k agreed to answer in these columns q tions from readers of Bhavan's Journ topics falling within the scope of Journal.**

### 277

Sri G. T. Sampathkumar, Mysore.

Q: *Is there any relation between culture and politics?*

A: Politics, in the true sense, is connected with culture. In fact, the politics of every country is largely influenced by its culture. Without it, politics is the law of the jungle.

### 278

Sri S. T. Sinha, Allahabad.

Q: *India being a mainly agricultural country, do you think that the investment of several crores of rupees in importing heavy foreign machinery to start steel factories, etc. will be of much use to the vast millions of village people who live on agriculture?*

A: In my view India primarily needs agricultural development and the economic reorganisation of rural life on a more intensive scale. We want not only self-sufficiency in and agricultural commo but surplus to export for ing foreign exchange. even the progress of ag ture depends on a certain sure upon industrial de ment. In addition, we ha be self-sufficient in tho dustrial products which the basis of modern ci life in a free country. out steel, for instance cannot rebuild our co and without large-scale hy electric works millions acres would remain unirr ed. I, however, agree long term industrial sch should not be embarked at the cost of agricultur velopment. And nobody far as I know, wants to d

### 279

Sri M. Seshagiri Rao, V (Andhra State).

Q: *Why the three comment*

*d established separ-ms" under one common —Hindu? And how to them? is the most effective for giving wide publi- the truths in the com-ts?*

e has to interpret the ntal doctrines of faith ng to the needs of the In this way, though the ental values of the are the same, they interpreted age after age mmentators and the ga.

must draw inspiration the original scriptures terpret them to suit eed.

280

b Chandra Gupta, Alla-

*ll it not be possible to in- e a 'Reader's page' in Journal through which s may discuss problems ch other?*

e is no space.

281

Shivamurty, Tandur.

*are the definitions of*

can anyone define God? s to be seen, felt, realised, n, and when you grow minded and live in un- joy of self-realization, can you trap this joy in ds?

282

Sri V. H. Pradhan, Navsari.

Q: *Life in Spirit—it is difficult to follow the purport; will you kindly take troubles to mention such phrases differentially in the respective heads, paragraph-wise?*

A: Life in the Spirit is the life in which the Fundamental Aspiration has seized the mind of man and made him God minded. This life can best be described through the joy that one sees, feels and aspires in communicating it to others. This joy could not be described in numbered paragraphs in the day the Penal Code and the Civil Procedure Code are written.

283

Sri B. H. Shankaranarayana Setty, Bangalore.

Q: *What is meant by Bhagavad-Gita?*

A: Am I to believe that you are ignorant of what *Bhagavad-Gita* is? It is the message, which Sri Krishna delivered to Arjuna on the battle-field of Kurukshetra. In my opinion, it is the greatest scripture on earth and embodies, more than any single book, the fundamental values of not only Indian Culture but of all cultures which base themselves on the Moral Order and faith in God.

284

Sri D. Babu Rao, Hyderabad-Dn.

Q: *Is religion opium for mankind?*

A: No. True religion is the only ennobling factor in life, for it tries to bring us to God.

285

Sri G. T. S. Kumar, Mysore.

Q: *Of the three paths of salvation — Bhakti-yoga, Gnyana-yoga and Karma-yoga—which one can be selected?*

A: The path which one's temperament finds the easiest to take; but try all of the you will find the path you to walk on.

286

Sri Narisepalli Lakshmina Anantpur.

Q: *What is your opinion up improvement of our c tion?*

A: Modern civilization improve unless it turns life of the Spirit. In I hope, our civilization never be denied the insp for such a life.

*A messenger should carry out his errand in such a way that it does not conflict with previous ones and at the same time serves some future purpose too.*

—Valmiki.

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Dwatrimsika—47

# YOGIS and the APSARA

*For a time the three sons of King Dharmaraja became virtual prisoners of three Apsaras who took a fancy for them. A stone statue helped the princes to escape by giving some magic pebbles to prevent pursuit. After great difficulty the princes escaped. The older Apsaras suspected the youngest of them to have proved traitorous and killed her. But the youngest prince on seeing her thus murdered saved her with the help of Lord Shankara and Parvati. The young Apsara left a divine venna with the prince which when played would bring her to him.*

young Apsara on reaching heaven plunged into her as though nothing had But when the older her going about her could not believe their but the young one put ease by going to them and conversing as of old nothing had happened, the mortification of the became more acute.

here, the young prince without the young Apsara time. But after a few absence started getting nerves. He began to fidget; he suddenly remembering *veena*, he laughed within his foolishness in forall about it.

in the direction of his the young prince charming place studded trees in full bloom, a pellucid water and a host of birds chirping and piping their throats in joy. He decided to have his Apsara then and there. He played a soft tune on the *veena*, when lo! his lady-love stood before him in full splendour with a basketful of sweets, drinks, food and flowers. She had great difficulty in disentangling herself from his embrace, after which she set about conjuring a bower. She ran aromatic water for the prince's bath and set up the table. When the prince was ready for dinner, she had a perfect establishment ready for him. He partook of the heavenly food, ate *tambul* and for the time being, felt beyond time and space.

The flowers, scents, sandal-paste and other love-materials she had brought from heaven permeated the entire forest for miles around.

Among those who felt greatly disturbed by this exotic atmosphere was a Yogi whose concentration collapsed and became a thing of the past. His mind started hankering after things mundane and his legs dragged him in the direction of the prince and Apsara.

One look at the young Apsara made the Yogi prostrate before the young prince of whom he begged: "Young man, please make over this young lady to me as I am dying of love for her and I shall in exchange part with this magic sword which knows no defeat!"

"Oh, is that sword so powerful? How does one operate it?" asked the prince.

"Just take it out from the scabbard and fling it in the direction of anyone whom you would kill. It will most assuredly kill the man, however powerful he may be, and return to the sheath of its own accord," replied the Yogi.

"Let me see, if you don't mind," said the prince. And the Yogi in his eagerness to have his wish fulfilled handed the sword over to the prince. The latter took the sword out of its sheath and coolly flung it at the Yogi, whereupon it made short work of the Yogi and returned to its sheath held by the prince.

"Not a bad acquisition," said the prince turning askance at the Apsara who was looking at him admiringly.

This minor episode did not in any way disturb the equanimity of the pair who had the rest of the night all for themselves.

At the early hours of the
ing the Apsara took leave of
prince and left for Devaloka.

After sunrise, the prince
ed his journey towards his
town. He went on looking
admiring nature's manifold
and appearances. He ate some
licious fruits and drank the
water of rippling brooks.

When the sun was about to
he found himself in the mid
a grove which strongly rem
him of the previous evening.
his hand automatically sought
sacred *veena* left by the
and twanged the strings
ously. In an instant, his
Apsara stood before him in
bloom, carrying with her a
ful of flowers, sweets, drinks
food.

As on the previous night
Apsara created a nice
with all facilities for spendi
night. After bath, the
prince sat down and partook
delicious food brought by
divine damsel. Laughing
chatting, they partook of

The aroma of the heavenly
ers brought by the damsel
ed permeating the forest
miles and, as on the
night, another Yogi who was
tising *tapas* felt strangely
ed and soon entirely lost his
centration. A strange power
pulling him in the direction
which the divine aroma
spreading. Ultimately he
the spot and entered the
Like the previous Yogi,

inated by the beauty ra that he practically fore the couple. The hurriedly and offered to drink and gently When he regained ss, he fell at the feet nce and begged, "Sir, me have this girl or I

ce who had by now be- liar with the wayward- se half-baked Yogis, put his face at the strange

continued, "Here, Sir, pouch in exchange for very valuable." t way?" queried the

st put your hand in the d ask for any quantity lver or jewels and you em!" replied the Yogi. that so?" exclaimed the d putting out his hand ffered pouch from the d.

done that, the prince e magic sword given by Yogi and directed it e new Yogi. The sword to two and returned to d.

ce and the Apsara had augh over the episode one more valuable ac- the shape of the magic e pair spent the night d of Love and his

[To be continued]

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ibuted Messrs. Vaikunt-
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rwal and N. K. Bose.
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in the *Harijan*, collected
ted by Sri Maganbhai P.
wo articles bearing on
t written by Gandhiji
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ct. The opening essay
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ion, Method and Machi-
stics and arguments are
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is obvious that the entire
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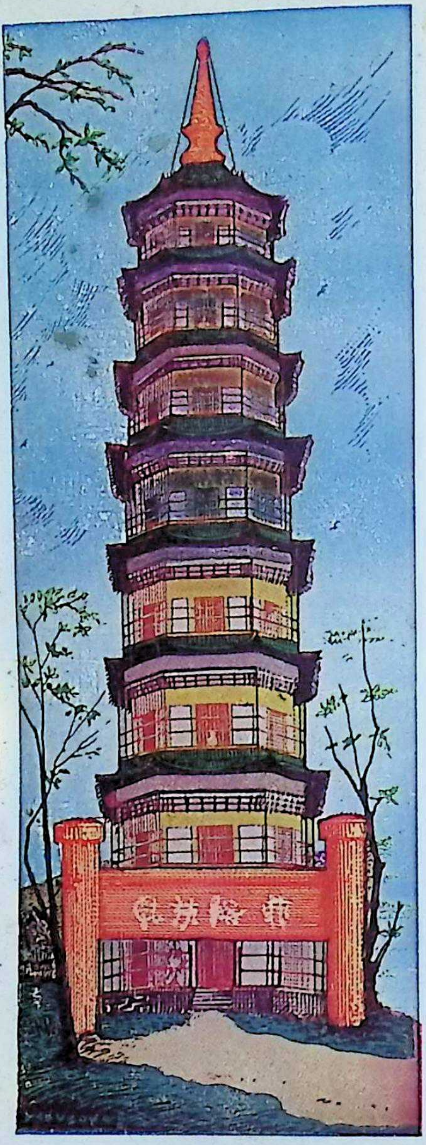

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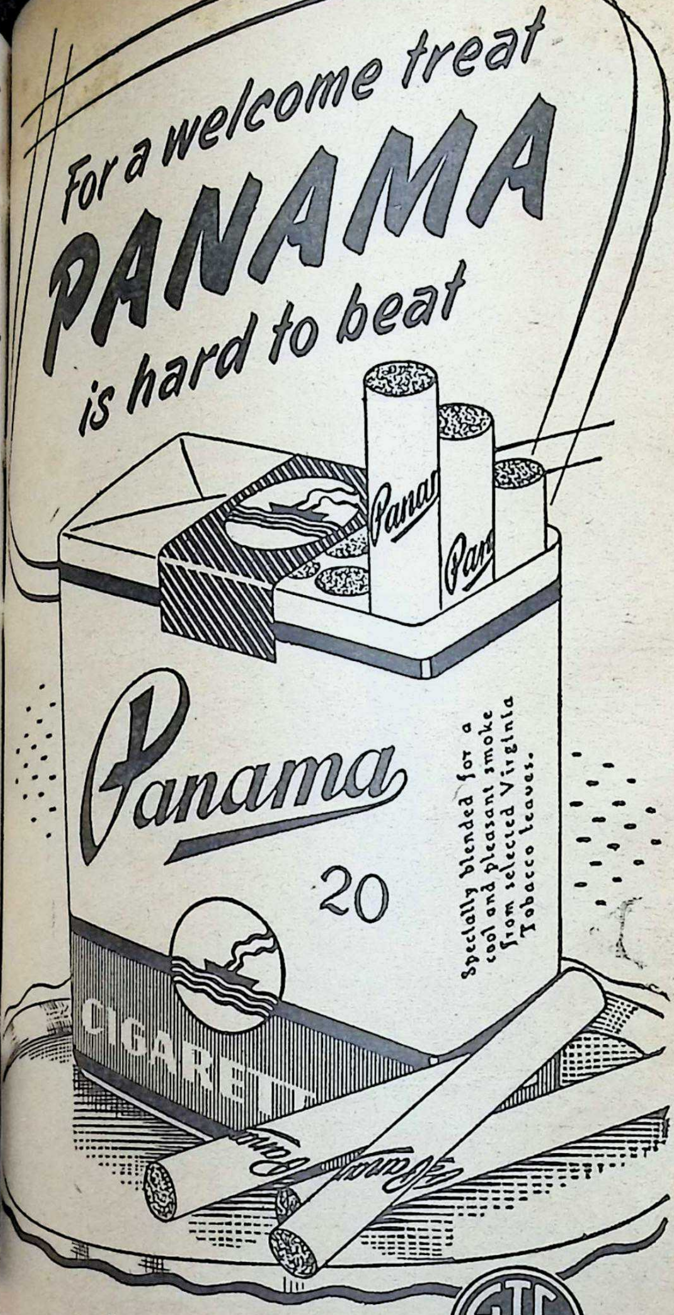
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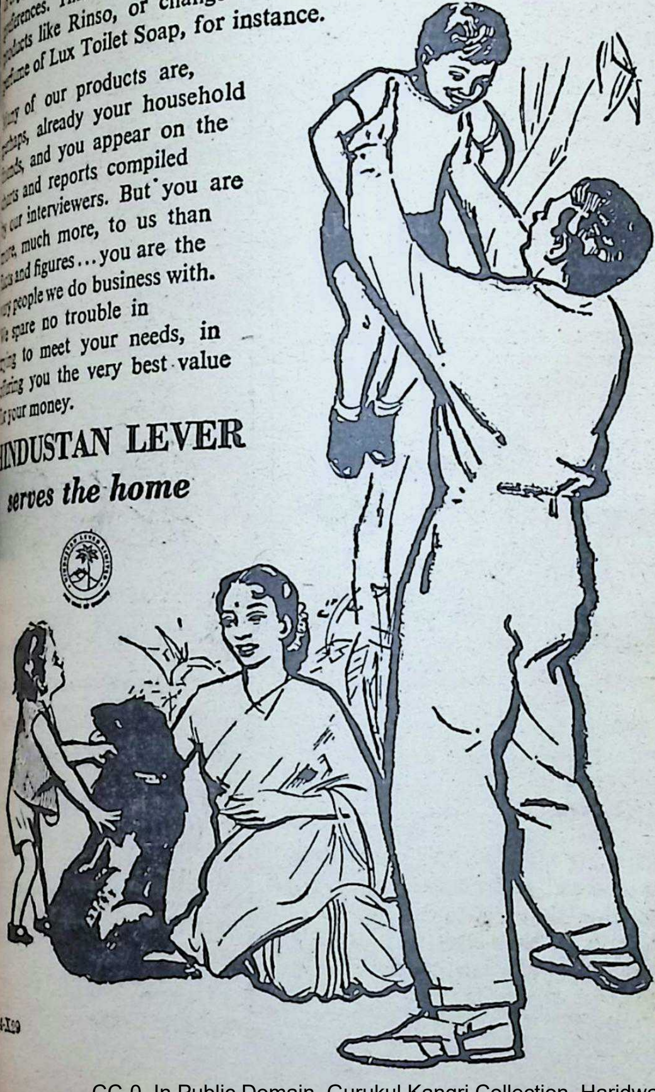

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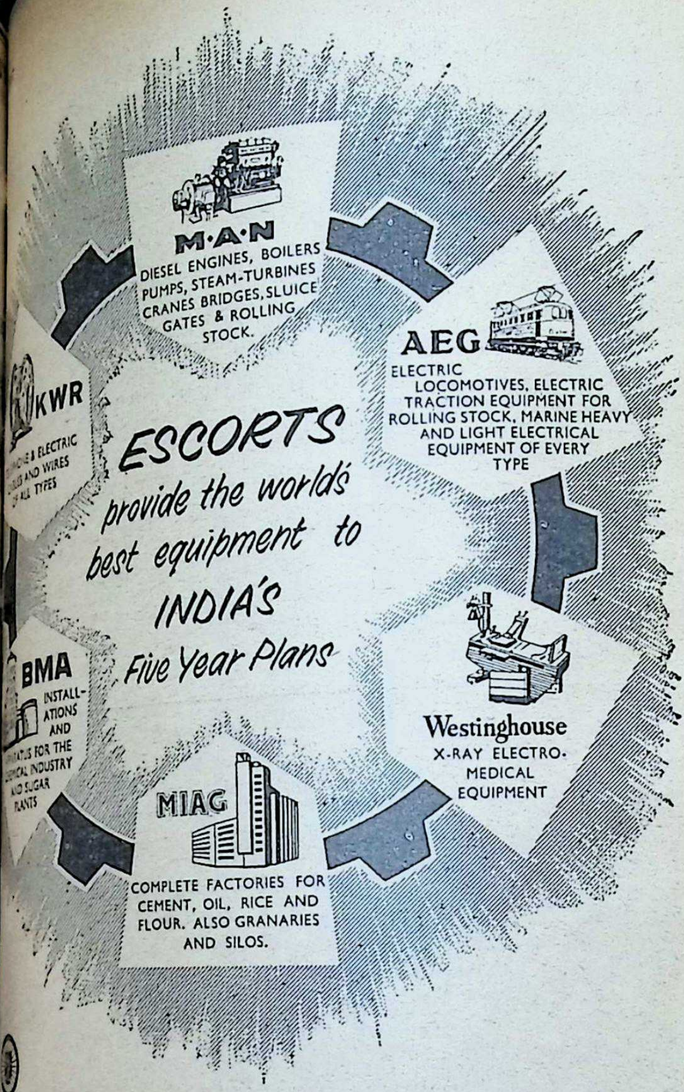
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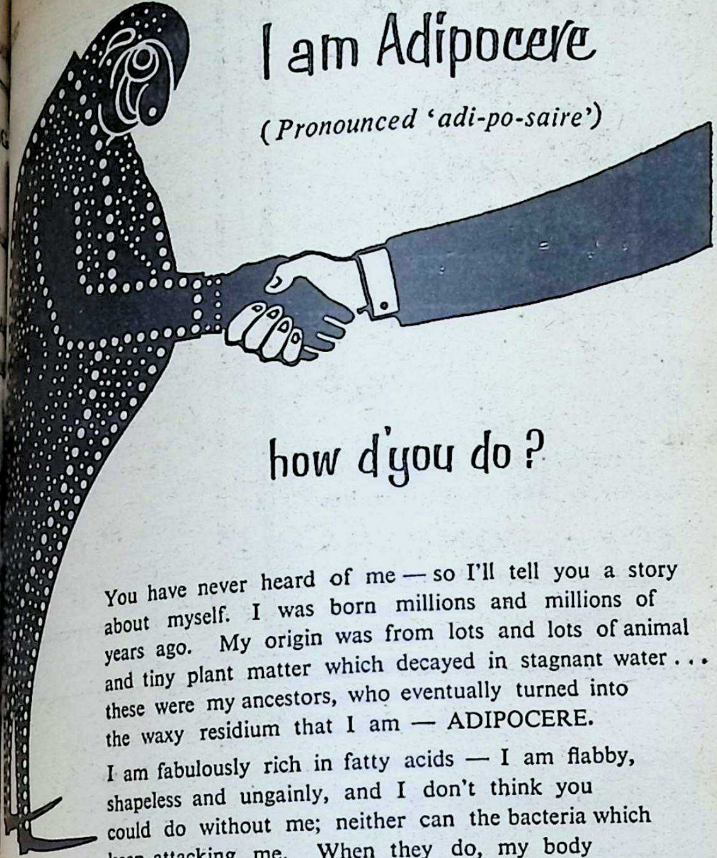

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JULY 28, 1957

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*Radha-Krishna*

Painting: Sri Jaggu Pithwa

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Fats and vitamins are two of the five essential food factors that make up a balanced diet. The others are proteins, carbohydrates and minera Besides being a concentrated energy food, fats help the body to assimilate other foods and make proper use of them to build the bod and keep it fit. Vitamins are necessary for the sound development of bones, muscles, nerve and brain tissue. Each vitamin imparts its speci benefit—Vitamin A prevents night blindness, keeps the eyes and ski healthy; Vitamin D (the 'Sunshine' vitamin) prevents rickets and softeni of the bones.

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Vol. III No. 26
July 28, 1957

आ नो भद्राः क्रतवो यन्तु विश्वतः ।
*Let noble thoughts come to us from every side*
*—Rigveda, I-89-i*

BHAVAN'S JOURNAL

# SING HIS PRAISE

अर्चत प्रार्चत प्रियमेधासो अर्चत
अर्चन्तु पुत्रका उत पुरं न धृष्ण्वर्चत
अव स्वराति गर्गरो गोधा परि सनिष्वणत्
पिङ्गा परि चनिष्कदद् इन्द्राय ब्रह्मोद्यतम्

Sing, sing ye forth your songs,
O Priyamedhas, sing!
Let children also sing!
Sing of Him who is a Refuge like the castle.

Now loudly let the **gargara** (violin) sound,
Let the **godha** (lute) send its resounding voice,
Let the string send its tunes around;
To God is our hymn upraised.

—Rigveda. VIII. 69. 8 & 9.

Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 132

## ★'ASIAN CONSCIOUSNESS' IN THE PA ★THE CULTURES OF ASIA ★THEIR COMMON FEATURES

Bharatiya Vidya
Bombay, JULY 2

MY YOUNG FRIEND,

THE endless talk about "Asian Cultures", "Asian Unity" and "Asian Writers" has led to considerable confusion of thought in our country as elsewhere. This is partly the result of an indiscriminate use of these phrases in some Asian countries. However, if appropriately used, such phrases would imply a common consciousness confined to the people of Asia, and not shared by non-Asians.

Many interesting questions arise in this connection: Whether Asia had any such collective consciousness in ancient times? If not, whether it developed any such consciousness during the period when Europe began to conquer Asia? It would also be interesting to enquire whether, in times, there has been a consciousness. If so, what nature and contents? And any such consciousness e the growing World-consc

Many and varied are the which develop such a c consciousness in a people o region. Among them are c cultural or regional intere mon resistance offered t and common traditions social and individual among a people. But these must have persisted over a ciently long period of time the dominant minority people an instinctive capa collective action; for that, after

of collective conscious-
such factors are lack-
tive consciousness is
illusion or a myth.

Continent which has
collective consciousness is
It has been the result of
oric causes: of the unity
sed by the Roman Em-
any of its countries; of
which the Roman Catho-
and the Holy Roman
exercised for many cen-
f the collective action
its princes during the
of the efforts made by
to exploit the rest of the
several centuries. Its
ce arises, first, from the
of an international law
to the different nations
Europe; secondly, from
which is derived from
Roman culture; and last-
a common loyalty to
ity. There is also a ne-
pect. To an average Eu-
non-European was, and
respects still is, an in-
rson, not entitled to an
tus in society nor to the
f the international law
stood by him. Even today
South Africa the exhibi-
shameless European supe-

unity means collective
ness restricted to Asia.
ld imply, first, the pre-
common traditions and a
of common resistance
aliens; secondly, the pos-
of an instinctive urge to collective action in the face of common danger; and lastly, a common aversion towards the groups residing outside Asia.

I may apply this test to three distinct periods of the history of Asia: the ancient period; the period of European conquest beginning from 1498 when Europeans began to conquer Asia; and the modern period which may be dated from 1904-5 when Japan defeated Russia in the Russo-Japanese War.

Common artifacts, discovered by archaeology, establish beyond doubt that, as far back as the third millennium B. C., there were cultural relations between remote parts of Asia. Even during the early centuries after history began in the seventh century B. C., travellers, traders and evangelists freely established contact between different parts of Asia.

Curiously enough it was Indians who, from the earliest times, thought of Asia, or at any rate a major part of it, as a single geographical unit. They gave it a name. They called it Jambudveepa, comprising nine main divisions or *varshas*, of which Bharatvarsha, or India, was one.

According to the *Puranas* and the Epics, India was not separate or separable from Jambudveepa. This idea was reproduced even in the 17th century romances, where cities are located in Bharatkhand stated to be in Jambudveepa. This was possibly the result of the fact that the most unifying force in Asia from the earliest times was

Indian culture. By the words "Indian culture" I mean the cultural, aesthetic, moral, literary, religious and spiritual influences, which had their origin in India. When Indian influence had spread from Japan to the Ural mountains and from Afghanistan to Borneo, a common consciousness of a sort prevailed throughout the area which we see reflected in early Buddhistic writers.

These influences were at their highest in the early centuries of the Christian Era, during a period which synchronised with the establishment of the Kushan supremacy in Asia under Kanishka the Great. The Greek geographer Ptolemy (1st century A. D.) refers to Afghanistan and the basins of the rivers Syr Daria and Amu Daria in Central Asia as 'White India' *(Sveta Bharata)*.

The traces of this influence have survived even to modern times. The icon of Ganesh with local changes is found in most countries of Asia. Tantrik mantras in Sanskrit are found inscribed in many countries, including Central China. During his tour through Asia, Dr. Raghuvir found that there had been a Tantrik centre near Lake Baikal till it was destroyed in 1940; that a copy of a *Purana* had been found written in Sanskrit at Astrakhan in the eighteenth century; that the names Shambhu and Swayambhu are common in Outer Mongolia.

In South-East Asia the Indian influence, predominantly Brahmanical, dominated from th ginning of the Christian Era t 15th century when it retreat fore Islam.

The whole of South-East was perhaps styled *Dvip* corrupted by Chinese, it was K'ouen-louen. In Tibet, I influence has dominated since 7th century A. D. and has b to recede recently after the C occupation.

The most notable feature the Indian influence was t spread to China, West Asia, S East Asia and even Japan by p ful means.

Another powerful influen Asia was provided by the S culture, represented by Ju Christianity and Islam. C tianity, though its origin was ed in Judaism, appears to been considerably influenced i early stages by Indian cultu the Dead Sea Scrolls appear t prove. Judaism and Christi however, left little cultural tage in Asia.

Islam, founded in the 7th tury A. D., continued to in the whole of Asia outside S and Japan, till recent times China, however, this influence an isolated factor. In India, from those who adopted the lim faith, the influence was ficial. It resulted in Arabi Persian words infiltrating i Indian languages, and Sa and Iranian traditions influ art and architecture.

Islamic influence, however

ly by brutal conquests.
aking, Islam was not
Asia nor did it envi-
its field. It was inclu-
included Muslims in
sia and Africa; it was
so far as it looked
all non-Muslims as
particular aspect still
life in the Islamic coun-
sia. It, therefore, lacked
e force necessary to
Asian consciousness.
d powerful cultural in-
inly dominated by the
of Confucius and Lao
the Chinese. It was,
restricted to China and
Chinese wherever they
to live, either through
or in pursuit of peaceful
It spread to Central
penetrated into Indo-
about the 2nd or 3rd
D., till it was supersed-
am.

was a fourth cultural
less permanent nature
ancient world of Asia.
in character, it influenced
the sphere of mili-
and organisation. It
different parts of Asia
Russia in the wake of
Mongol conquests. Al-
stakenly identified with
nfluence, it was different
ter and motive. At one
the Moghul rule in India,
ence appears to have
sense of cultural com-
etween some regions of

---

These cultural influences overflowed the frontiers of different countries. But the story of Asia as a whole was one of incohesion. Islam never ceased to look upon non-Islamic communities as aliens. The Arabs broke the power of Iran. The Turks and the Mongols destroyed the political and cultural fabrics of India and Iran. Kublai Khan, the Mongol Emperor of China, destroyed the Hindu kingdoms of South-East Asia. And if China and India did not invade each other, the credit was not due to any sense of unity. It lay with the Northern and Eastern Himalayas, which remained unscalable till recently when high-powered aeroplanes levelled its protectiveness.

Before the European conquest of Asia, therefore, there was no well-recognised Asian community with a collective consciousness, much less an Asian mind.

There were, no doubt, some common characteristics between Indian, Semitic and Chinese cultures, though it is difficult to trace them to mutual influence. All the three recognised a universal Moral Order to which political, social and individual life had to conform. Manu, Confucius and Muhamad, all had laid down elaborate rules to regulate society in consonance with this Order.

Indian culture, throughout its life, never disregarded the universal order or *Dharma; Esha Dharmah Sanatanah:* 'This *Dharma* is Eternal'; it was superior to the will of kings or the fiat of states, for the king was no more than the protector of *Dharma*, the State only a bulwark of the Moral Order. The Dharma-chakra of Buddha was only an extension of the older Indian idea of *Rita* or *Dharma*.

The teachings of Confucius and Lao Tse, now purposively disowned by the Communist regime in China, also presuppose an eternal order above the laws and fiats of men and states. The *Qoran* explicitly presupposes the Law of God, to which everyone is bound to conform. Christianity, also an Asian religion, is based on the recognition of an universal Moral Order. This recognition, when combined with the supremacy of law as known to ancient Rome, produced the Roman Catholic Church which stands for such an Order.

All the three great cultures attached great importance to the sanctity of family life and the spiritual equality of men. "Honour thy Father and Mother" is an absolute command imposed by the religions thrown up by all the three cultures.

"Whosoever a man worships comes to me" says Sri Krishna. If men are different, they are so by reason of their qualities and their actions but each can rise to Godhood. "Men" said Confucius, "are near to each other by nature; it is learning and practice that set them apart". In Islam, once the Prophet and the *Qoran* are accepted, men are equal.

The three major Asian c therefore, have been based o ligion in its spiritual sense consciousness of the spi equality of man; on higher a reality; on man's destiny life; on the supremacy of a universal law.

In Asia, the cultures li Assyrian and the Babyl which lacked this spiritual c vanished. This was not due t absence of historical continu a lack of realisation of tra values; they were rejected a sound because they did not to a life in which higher could be realised.

I must, however, emphasise the three great cultures of As spite of certain common fe and mutual influence, never loped a sense of unity be themselves. There were m adjustments at the frontiers, w the two cultures met. No the sense of unity between p belonging to the different c was patched up only as a re conquests. Indian influence perhaps, the only influence united countries without the s port of arms.

In the Ancient World, there there was no Asian consci in the sense that I have def in the beginning.

Yours since

. . Most of us are unconscious atheists o self-complacently think we are devout lievers . . . .

# LOVE of GOD

Swami Vivekananda

cept God not because really want Him, but use we have need of lfish purposes.

s something absolutely that which has no yond the glorification tion of the object upon affections are bestowed.

uality which bows down gs and asks nothing in rely to love is the sole t true love has to ask.

d of a Hindu saint* that was married, she said band, the king, that she y married.

om?" asked the king.

d" was the reply.

t among the poor and and taught the doctrine love for God. One of s is significant, showmanner in which her moved: "I ask not for I ask not for position; I salvation; place me in hells, if it be Thy wish, continue to regard Thee as my love." The early language abounds in beautiful prayers of this woman. When her end came,

---

ai

she entered into Samadhi on the banks of a river. She composed a beautiful song, in which she stated that she was going to meet her Beloved.

Men are capable of philosophical analysis of religion. A woman is devotional by nature and loves God from the heart and soul and not from the mind.

Love for God in India is different from love for God elsewhere, because when you get into a country where the thermometer reads 40 degrees below zero, the temperament of the people changes.

The aspirations of the people in the climate where the books of the Bible are said to have been written, were different from the aspirations of the cold-blooded Western nations, who are more apt to worship the almighty dollar with the warmth expressed in the songs than to worship God.

Love for God seems to be based upon a basis of "What can I get out of it?" In their prayers they ask for all kinds of selfish things.

Some are always wanting God to give them something. They appear as beggars before the throne of the Almighty.

A story is told of a beggar who applied to an emperor for alms. While he was waiting, it was time for the emperor to offer up prayers. The emperor prayed, "O God, give me more wealth; give me more power; give me a greater empire."

The beggar started to leave.

> **This world is a huge**
> **tic asylum where all m**
> **mad, some after money,**
> **after women, some**
> **name or fame, and a**
> **after God. I prefer to be**
> **after God. God is the**
> **sopher's stone that tur**
> **to gold in an instant; the**
> **remains, but the natu**
> **changed—the human form**
> **mains, but no more ca**
> **hurt or sin.**
>
> **Thinking of God,**
> **weep, some sing, some l**
> **some dance, some say wo**
> **ful things, but all speak**
> **nothing but God.**
>
> —Sri Ramakri
> Paramaha

The emperor turned and
him, "Why are you going?"

"I do not beg of beggars,"
the reply.

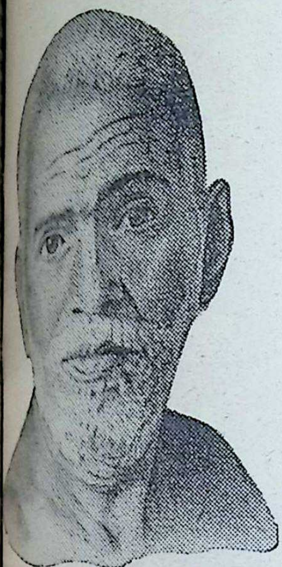
Holy men would grov
the dust and writhe in
Holy men who have exp
these extreme emotions hav
called epileptic.

The absence of the thou
self is the essential chara
of the love for God.

Religion nowadays has b
a mere hobby and fashion
ple go to places of worship
flock of sheep. They do n
brace God because they nee
Most persons are unco
atheists who self-compl
think that they are dev
lievers.

[Courtesy: *Advaita Ashra*
*mora.*]

# Self-Realization



Bhagavan *Sri Ramana*

NE evening Swami—arrived Ramanasharma for dar-an of Bhagavan Sri Ra- On meeting the Bhagavan, Swami recited the verse Gita which says that a thousand succeeds and really the *tattva* or entity, ked the Bhagavan: "I think gavan has attained Self-tion. Such beings are walk- Upanishads. So I want to from Bhagavan's lips, his ex-e of self-realization."

Bhagavan kept quiet for some time, but as the Swami insisted on an answer, he replied: "You say you think I have attained Self-Realization. What idea do you have in your mind about it?"

*Swami:* I mean the Atman merging with the Paramatman.

*Bhagawan:* We do not know about the Paramatman or the Universal Soul etc. We know we exist. Nobody doubts one's existence, though he may doubt the existence of God. So, if one finds the truth or source of oneself, that is all that is required.

*Swami:* Bhagavan therefore says "Know Thyself".

*Bhagavan:* Even that is not correct. For, if we talk of knowing the Self, there must be two Selves, one a knowing Self, another a Self which is known—and the process of knowing. The state we call realization, on the other hand, is simply being oneself, not knowing anything. If one has realised, he is that which alone is, and which alone has alway been. He cannot describe that state. He can only *be* that.

Of course we loosely talk of Self-Realization, for want of a better term. How to "real-ize" or make real that which alone is real? What we are all doing is, we "realize" or regard as real that which is unreal. This habit of ours has to be given up. All *sadhana* under all systems of thought is meant only for this end. When we give up regarding the unreal as real, then the reality alone will remain and we will be that.

*Swami:* This explanation is all right with reference to *advita.* But there are other schools which do not insist on disappearance of this *triputi* (three factors of knowledge) as the condition for self-realization. There are schools which believe in the existence of two and even three eternal entities. There is the *bhakta* for instance. That he may do *bhakti* there must be a God.

*Bhagavan:* Whoever objects to one having a God? Through *bhakti* he develops himself, and comes to feel that God alone exists and that he, the *bhakta*, does not count. He comes to a stage when he says, "Not I, but thou"; "Not my will, but thy will." When that stage is reached, which is called complete surrender in the *bhakti marga,* one finds effacement of ego *is* attainment of Self. We need not quarrel whether there are two entities or more, or only one. Even according to *dvaitins* and ac ing to the *bhakti marga,* com surrender is prescribed. Do first, and then see for you whether the one Self alone or whether there are two or entities. Again, whatever ma said to suit the different capa of different men, the truth is state of Self-Realization mu beyond *triputis.* The Self is something of which *jnana* *ajnana* can be predicated. It is yond *ajnana* and *jnana.* The is the self; that is all that ca said of it.

*Swami:* Can a *Jnani* re with his body after attaining Realization? It is said that impact of Self-Realization is forceful that the weak body not bear it for more than 21 at the longest.

*Bhagavan:* What is your ide *Jnani?* Is he the body or somet else? If he is something a from the body, how could he affected by the body? The b talk of different kinds of mu *videh-mukti* (without body) a *jivan-mukti* (with body). T may be different stages in *sadhana.* But in Realization th can be no degrees.

[Courtesy: *Sri Ramanas*

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*Those sadhus who have fixed their hearts and minds in Me and who share other's woe as if it were their own, win Me over through loving devotion like a chaste wife devoted to her dutiful husband.*

—Srimad Bhagavata.

# Rama and Krishna LORES

Rajendra Prasad

A lore and Krishna lore e the two great axes around h the life of the Indian particularly the life of our folk, has been revolving all the centuries. A great f the literature of almost nguage of India has been d by these two lores. It is y literature, but almost e art which is intimately nt on these two great f our country.

t is now termed as an open-re has existed in our country in the form of "Rama Leela" for the last many centuries. Who does not know that this "Rama Leela" has not only been a source of immense pleasure to persons of all ages, but has also been a powerful means in the formation of the character and ideals of the people of our land? It was, I believe, greatly due to it that even when literacy had almost disappeared from the rural areas of our country and when the ancient institutions of education in the countryside had practically ceased to exit, the Indian peasant remained fully familiar with the great human values.

Just as "Rama Leela" served as a big open-air theatre, so the "Rasa Leela" was like a drama filling our countryside with devotion for the divine. It has made our innocent peasants and workers as familiar with the life and ideals of Lord Krishna as they are with their own kith and kin. While the other dramatic performances were only for the entertainment of the elite of the cities, "Rama Leela" and "Rasa Leela" were for all, from the monarch to the beggar. Its influence was all-pervasive. Even in our sculpture, our architecture and painting, the Krishna and Rama lores are closely interwoven. So, if I say that the two threads of the Rama and Krishna lores constitute the warp of our culture, I would not be guilty of an exaggeration. The Greek, the Arab, the Persian, the Scythian, the Hun—and one does not know how many other threads —are woven into it, and its present pattern bears the colour of all these threads. I feel that like the Sun and the Moon, these two great lores are illumining our lives and have been giving and shall always continue to give us inspiration.

I consider that the great appeal of these two lores to the mind and their influence on the life of our people is mainly due to the fact that they embody the finest aspirations and ideals of the human spirit. There can hardly be a person in the whole world to whom these lores do not provide a glimpse of a newer world for which man has been yearning since the very dawn of his existence on this earth. From the ethical and the aesthetic points of view, these lores are extremely vitalising and inspiring.

Often, I ask myself what is the secret that was responsible for this great influence of the Krishna lore on Indians and no
alike? I believe, this is
the fact that, in this lore
tion to God has been so
and naturally woven with
thetic impulse of man that
can remain unaffected
beauty. I think it would be
aggeration to say that
Krishna lore, devotion to G
manifested itself as the ve
bodiment of beauty. So, a
thirsting for spiritual pe
and beauty cannot but co
der its spell.

It would not be wrong
that the whole of mankind
divided into two classes, t
ritual-minded and the
lovers. Anything that satis
spiritual and aesthetic imp
man cannot but give dee
tual satisfaction to every
being. In this connection, I
cite one of the poems of the
poet Soordas to indicate
beauty has been combined
depth of devotion. It r
follows:

*Maiya main nahin makhan*
*Khyal pare ye sakha sabai*
*mukh laptayo*
*Tuhin nirakhi nanhey ka*
*main kaise kar payo*
*Mukh dadhi ponchh budhi*
*dauna pinth durayo;*
*Dari santi musakai Yasoda,*
*kanth lagayo,*
*Balvinoda gode mati moh*
*pratap dikhayo.*
*'Soordas' uha jasumati ka*
*siva biranchi nahin payo.*

(Continued on p

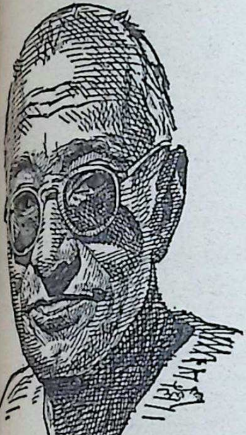
ji's absorbing
resentation of
Valmiki's

# RAMAYANA

**Ready Now**

*"The writing of these two books wherein I have retold the MAHABHARATA and RAMAYANA, are in my opinion, the best service I have rendered to my people. At any rate, they embody the best joy I have experienced, for in these two books I helped our great sages to speak to our dear men and women again in their own language. .. The real need of the hour is a re-communion between us and the sages of our land, so that the future may be built on rock and not on sand."*

—From the Author's Preface



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*We should like our gener tion to go down in histo not as the one which split t atom or made the hydrog*

**S. Radhakrishnan**

# Get Togeth

NOW that the nations have come to each other's doorsteps, we have to develop new methods of human relationships. If civilization is to endure, understanding among peoples is essential. The world has got together as a body; it is groping for its soul. We need psychological unity, spiritual coherence.

We are eager to promote peace and concord among men through several international agencies. The UNO, ILO, UNESCO, WHO, are some of them. If we can have a United Nations Organization, cannot we have a United Religions Organization? Unfortunately, while all religions proclaim faith in righteous living, international peace and the brotherhood of men, they are unwilling to cooperate with one another. They compete with one another and keep their followers apart.

The world has shrunk and different religions are facing one another. To get them into a fellowship is an imperative neces Though we may have our sp loyalties, we may appreciate w ever is true, noble, lovely, an good report. We do not pro an eclectic religion. We do encourage the merging togeth different faiths into a vague s thetic creed. We wish to b the followers of different fa together, promote goodwill an derstanding among them, them to see that each faith i own way is attempting to tr form the animal man into Godman. The ascent of man f the animal to the human, f the human to the spiritual, fr unrest to serenity, from dark into radiance, is the aim of r gion.

Eastern religions, Hind Buddhism, and others influ by them, have been looking u different religions not as rivals as friendly partners in nourishi the spiritual life of mankin

but as the one which
ght together the peoples
e world and transformed
into a world community.

# Sacramental Brotherhood

pproach to religion has
ntially empirical.
n is an experience. The
riptures, the Vedas, regis-
experiences of seers who
with the fundamental rea-
Their claim to acceptance
rest on the logical vali-
a set of propositions about
the historical validity of
ports about His activities.
ements may be shaken by
or historical discoveries.
im of the Vedas rests on
experience which is the
t of every man.

experience may be gained
e who undergoes a cer-
ipline and puts forth an
From the time of the *Rig*
wn till today the Hindus
an attitude of respect for
aiths. Though India suf-
a result of her tolerance,
er abandoned her attitude
ct for other religions and
them as varied expres-
f the religious spirit, as
symbolic representations, naturally conditioned by time, place and the limitations of the human mind.

The idea of fellowship of faiths is not uncongenial to the Hindu mind. The Buddha adopted a similar attitude. He called upon his followers to avoid doctrinal controversies. In his time endless disputes over theoretical inferences from undemonstrable premises confused, distracted and exasperated the seekers of truth. He wished them to look at the world and find out its character. We see the essential perishableness of things, the evanescence of nature and the consequent sorrow and suffering. The realization of the temporality of the world is the first step in the awakening of the religious spirit.

After the two World Wars and the great social upheavals which they have produced, the precariousness of the human predicament is widely felt. We live in a period when we suffer from loneliness and anxiety, from a loss of certainties. How can we gain security in a world in which very little seems to be secure? How can we gain awareness which will bring freedom and courage? How can we discover a new centre of strength within ourselves which will save us from insecurity?

The Buddha tells us that we can rise from darkness, ignorance, death to light, wisdom and immortality. This world of *samsara* is not all. We can know the truth by experience. Whitehead's well-known saying that religion is what a man does with his solitariness is a comment on that central principle of Zen Buddhism, that *dhyana* or devout contemplation, profound and intense, has for its result, *prajna* or wisdom.

This school of Buddhism founded by Bodhidharma who died in A.D. 475 asks us to reject all *sutras* and *sastras*, eschew all philosophy and rely entirely on mystical contemplation. Through it we have moments of vision, intimations of immortality. Man can know the truth about himself. By pondering over his ignorance and incomprehension he can vanquish them.

Awareness of the transcendent is something given in immediate experience. Religion is not doctrinal conformity or ceremonial piety, but it is participation in the mystery of being. It is wisdom or insight into reality. There cannot be any scripture or teaching of that which cannot be adequately expressed: *Anaksarasya d masya srutih ka desana ca* We have the famous Rock Edi Asoka which asks us to res other religions. By dispra other religions, he tells us, hurt our own. An injustice d to others is an injustice done oneself.

In a variety of ways Hindu Buddhist thinkers have laid st on the transcendent unity of r gions along with their empir diversity. The goal of religio one but the paths leading to are many. The cows may be different colours but the m they give is of one colour, wh The lamps may be different the light, the flame, the illumi tion they generate is the sa The story of the elephant and six blind men is well kn When our eyes are opened we that the different parts we s sed are parts of one whole, di ent sides of one truth.

If in this country shrines a temples co-exist, if people re all the religions, it is not d confusion of mind. Shint and Buddhism are mixed u Japan. Shinto divinities are to be the spirits of the Bud pantheon and Shinto relig practices are accepted as mea enlightenment. The two faiths treated as different expressio the same truth. We somet find temples used as hous worship by both religions.

While the Greeks and the R mans adopted a similar attitu to other religions, itude has also prevailed. announced himself to a "jealous God" com- first of all that no other uld be tolerated and he jealous even when his extended to the whole men. Christianity and herited this viewpoint uated contempt for false h supreme piety. This mind has had terrible nces in the long history utions.

e insist on right belief, we hed not only for the wor- ther gods but for wrong out His own unknowable Petrarch wrote: "The e enemies but the Greeks smatics and worse than ."

, when we are tired of a unreliable faiths and in- beliefs we are giving up e dogmas and emphasizing ral truths in all religions. phets of Israel emphasize licities of religion. Amos that Yahweh cared for ceremonial worship for justice and righteous- Hosea stressed not merely teousness but his love. sums up the whole in these "He hath showed thee, O hat is good: and what doth d require of thee but to do and to love mercy and to umbly with thy God."

tian thinkers, who occupy g position, are emphasizing the central truths of Jesus' teaching. We are not inclined to take any religious truth as an exclusive divine revelation. A revelation granted to a small group at a particular moment in history, reconstructed by fallible men in narratives which are not always consistent, does not appeal to intelligent men. The case becomes worse when we are unable to agree upon the doctrine or embody it in society. Jesus asks us to be reborn, to be renewed, to wake up from our ignorant, unregenerate condition. By their fruits and not by their beliefs ye shall know them.

Augustine said that if one knows the object of his belief, then what he knows is not God. A God of love will reveal himself to all men who seek Him though none would expect to know Him wholly. The idea that there is no salvation except through the Christian Church has not been accepted by all Christian thinkers. There are saintly figures in classical antiquity as well as in Old Testament records. Erasmus, for example, gave a place in heaven to Socrates and Aristotle, Virgil and Cicero. Dante exemplifies this tradition when he makes Virgil his guide not only in hell but also in purgatory right into the paradise. Even in the Bible there are figures neither Jewish nor Christian who are presented as saintly.

Muhammad tells us: "There is not a people but a warner has gone

*(Continued on page 48)*

## Sri Ramakrishna Upanishad—12

C. RAJAGOPALACHARI

# DEVI KAVACHAM

THE sap pervades the tree from the root to the topmost branch. It appears transformed into leaf and branch, into flower and fruit. Even so, the same ultimate Principle appears as many things in the universe. This supreme Principle pervading all creation, our great men called by various names, such as Energy or Maya. The things that we see and the forces around us are only the manifold transformations of the supreme Principle that is present everywhere. All living beings that are born, grow and decay are the manifestations of that great Power. The one Supreme, which was alone, of its own will, separated into the many. These things thus separated strive to become One again.. This is the root cause of the forces of attraction, physical and mental, that we perceive. The affinity of the s rate elements, their desire unite, is one of the forces of traction, which scientists h examined and analysed. The g vitational pull by the earth on jects separated from it and numerous orbs revolving by c mic gravitation are all the s of the Divine Force. Scien have probed into the workin this universal gravitation tried to explain it. That is a g part of the science of math tics. But the nature of that traction, the laws governing it, reality of which this is an ap ance, these are all beyond t research. This is the same S reme Being which Sri Ramak na worshipped as Mahasakti, M dhavi, Durga and Devi and a with intense devotion in h heart. She whom Sri Sank

calling Her by a thou-
is the selfsame Maha-

the several forms of this
Mahasakti the attraction
es is one. We all know
is a sore trial to man-
is natural force which is
of Parasakti also gives
delight to men. And
of it, it also causes them
guish. Family life and
that springs and grows in
the benefits of this force
tion. It is also the source
hardships, sorrows and
This attraction which is a
rce was known in olden
our 'animal nature'. It
ral force common to all
ings. It is no use decry-
That it should be controll-
directed along righteous
the precept of our great
Family life and the
e of wife and children are
t means organised by so-
ng pure paths. If men's
nature strays into impure
voiding the way of purity,
surely do them great harm
se them much sorrow.
great men acquire com-
stery over it and, convert-
into soul force, remain ab-
continent in the state of
charya. By the grace of
kti, the whole force of their
nature functions as ma-
to their body and soul and
them to a lofty state. Even
cannot completely control
one's soul force increases and the intellect blossoms to the extent to which one forgets or conquers one's animal nature.

● ● ●

We Tamils possess as our birthright a native goodness and social culture. We have inherited a keen mind and an optimistic and joyful nature. The emotion of the Tamils does not run riot, but flowers into controlled and balanced conduct. In the midst of all these virtues, the attracting force of animal nature is a danger which threatens them all. If this force which is common to beasts and men is not controlled and brought under sway, it becomes a raging demon. It clouds the understanding, ruins values and works havoc on the individual and society. We must take care not to give room to this evil. Else, all the virtues of our society will be destroyed and devoured by this devil. It is only when the women of a country are able to go alone along the streets, shops and other places without fear of molestation that the society can be considered to be cultured. This is the test of a high civilisation. This is an indispensable condition of a good life. On the streets of Madras are seen all degrees of civilisation. Now, more than ever before, men and women of all ranks put on good and tidy clothes and go out. But if we look at the ways of men, we sometimes doubt if they have brought under control their animal nature. It is natural for women to be shy in the presence of men. But shyness is one thing; fear is quite another. Why do our women feel any fear in the presence of men, their own brethren? If men's thoughts and feelings are pure, there will be no need for women to be afraid of them. Looks reveal the impulses of the heart. It is when they look at the signs visible in men's faces and eyes that women become afraid of them. What shall we think of a society in which its women are afraid of its men? Unless men subdue their animal nature, we shall have to conclude that our society is not yet properly cultured. I hope no one will be offended by my candour.

Even as Sri Ramakrishna regarded every woman that he saw as an incarnation of Devi, every one of us should think likewise and subdue our animal instincts. Bhagvan Ramakrishna looked upon even notorious prostitutes as manifestations of Durga Devi. Even when he saw a harlot, there arose in his heart the love and devotion that he would feel towards his mother. If we wish to keep out this animal nature from our heart, we should adopt Sri Ramakrishna's method. There is nothing that persistent effort cannot accomplish. Sita, Parvati, Lakshmi, Gouri, Isvari, Amba, all these are Devi's names. When we see a woman's form, let us think of Sri Ramakrishna and with Devi's name in our heart and voice, let
us say to ourselves: "This is
Herself; she too is the incarna
of Parasakti; let me bow to h
my heart." With that tho
let us serve society and oursel
Sri Ramakrishna has given us
Devi-Kavacha to help us to le
pure life and acquire a high
ture. Let us make good use of

Young people at school and
lege should learn this lesson
of all. Purity of mind is the
important thing. Purity is
confined to body or clothing.
one thing necessary is to pre
one's animal nature from get
hold of one's mind. Learn to
the mind absolutely pure.
tures, stories and books that
present the animal nature ten
corrupt our culture. In our
ciety there are now many f
ties for men who exploit
force of animal nature and
the false appear as true.
youths are indeed sound at he
If we rouse their animal na
we shall lead them to sin and
grade our society. Let us
ship Parasakti, let us exalt li
the family, let us make sure
in our land any girl can
about anywhere at any time
out fear and that every
man is her brother and prote
May virtue flourish in our la

[From *Sri Ramakrishna Up*
by Sri C. Rajagopalachari, pu
and copyrighted by Sri Rama
Math, Mylapore, Madras-4, who
kindly permitted us to quote.]

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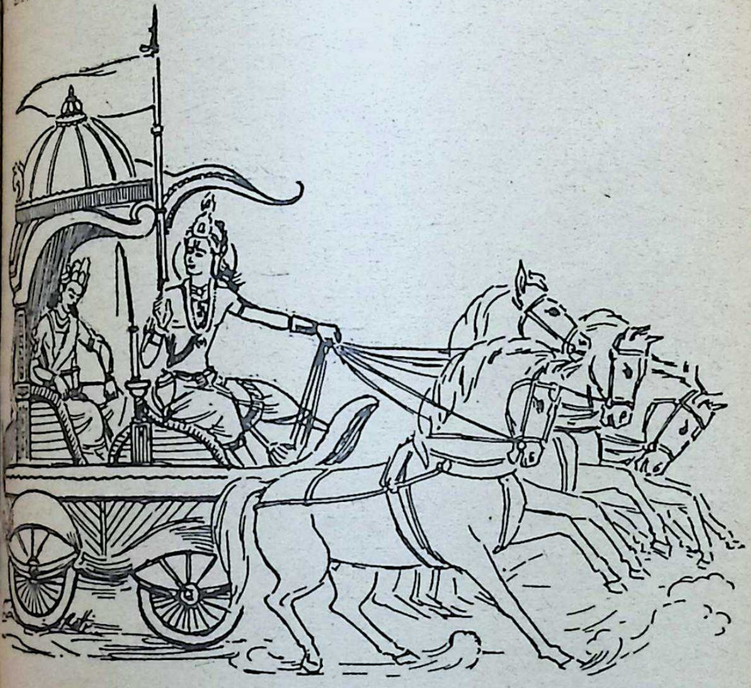
# SRI KRISHNA OF THE GITA

Diwakar

ll the ten Avatars or in-
ations of God which usu-
Hindus believe in, none
popular than those of
Krishna. Possibly at
, there might have been
rivalry but conflict bet-
devotees of both. The
"Ramakrishna" is prob-
result of a friendly com-
s in the case of "Hari-
oth are today worshipped by millions upon millions and their temples are found throughout the land. Ramanavami, the birthday of Rama, is celebrated with as much eclat as Krishnashtami, the birthday of Krishna.

Of the two, Rama is the simpler deity and there are practically few controversies about him. He is looked upon as the ideal man, the God-man and the man who stuck to his ideals at the cost of everything



else. He is often called Maryada (with limits) Purushottama, that is, God incarnate who set certain limitations for himself as an incarnation on earth and acted within them. Sri Krishna is called the Purna-avatar, that is, the Perfect Incarnation who manifested himself as man but set no limitations to the manifestation of his own powers.

Sri Krishna's life and character are extremely complex and are subject to many controversies. It is even said that there were more than two or three Sri Krishnas. Devakiputra Krishna of the Upanishads is supposed by some critics to be different from the Sri Krishna of the Gopi cult, who, again, is pointed out to have been different from the preacher of the *Gita*.

My obpect here however, is not to enter into any controversies, much less to try to offer judgment on them. I do not want to discuss the idea of Avatar (incarnation) either. Nor is it possible for me to examine the different views, for instance, that Sri Krishna was not a historical person, that he was a mythical or an allegorical personage, or that, at the most, he was a legendary figure.

Even if it is supposed that Sri Krishna is the creation of the imagination of the great epic poet Sri Vyasa, it does not detract in any way from what I have said in the following lines. To my mind, even this poetic conception of the personality of Krishna is m ficent, unique, and unknow any religion, philosophy or lit ture.

I would like to restrict my c sideration of Sri Krishna in t article to his portrayal by Sri V sa, and that too, in the capa of the preacher of the *Gita*. would, no doubt, be a very f nating study to write about full and mighty personality of Krishna as appearing in the *habharata*, the *Harivamsa*, the *Bhagawata* Purana as well the immortal songs of Jaya Lilashuka and other poets. B for the present, I choose to b satisfied with offering a few id about Sri Krishna of the *Gita*.

Before taking up the subj however, I must clarify a point garding the idea of Avatar. Co monly an Avatar is considered be the descent of Godhead on t human plane. God being omni tent, he is in fact capable achieving anything in any w He could achieve his object mere wishing or willing or by flash of lightning, for insta But if instead he descends as Avatar to establish Dharma, in t form of a human being, those w believe in the Avatar theory h to concede that that phenom is significant and meaningful. I something like the appearance an extraordinary genius. Inci tally, such a manifestation o us, however rare it might be clear proof of the inherent capa city and possibility of human nt and achievement and of est reaches of human consciousness. It is in this background that we have to consider shna of the *Gita*.

at the beginning of the Sri Krishna appears as a charioteer of Arjuna, who known as the greatest warrior among the Kshatriyas of times. But when Arjuna nervous at the impending er of his own kith and kin self, Sri Krishna underto prop him up by appealing duties as a Kshatriya warrior. On the failure of that ap- d on realizing that the ma- Arjuna is deeper, he unthe philosophy of detached dicated action and duty. But he sees that that kind of dry phy also is not enough to Arjuna from the fatal colhe rises to his full height presses him with the gosf the Spirit Immanent which rts is, in fact, doing every- He knocks the bottom off dividual ego of Arjuna and helms him with the idea e is but an instrument in the of the spirit and that his ality has existence only as a ed manifestation, as a wave bosom of the ocean, of the me Person—the Purushot-

here that Sri Krishna far ses and supersedes the role of an adviser or prea- He offers to Arjuna the of the Godhead and appears himself as the Godhead, entirely transcending his role as a charioteer. He experiences in his own consciousness, in fact, he realizes the complete merger of his own personality into the Spirit Immanent. This happens to such an intense degree that he is able to convey that realization to Arjuna and to transfer to him "the vision magnificent." It is no wonder, that at this stage Arjuna is transformed from a doubting and vacillating piteous figure to which he had been reduced, to his former stature of the greatest archer in the world and the hero of Kurukshetra.

It is this phenomenon (not so much the transformation of Arjuna, which was but a result), namely, the rise of the consciousness of Sri Krishna to cosmic heights, the tapering off of his personality into the Supreme Person, the complete suffusion of his consciousness with full God-realization, his merger into the Divine Consciousness to the exclusion of the consciousness of his own self that are highly significant. The power that Sri Krishna seems to have attained at this stage, the capacity to make Arjuna feel the impact of the Divine and to give him Darshan (direct vision) of the Virat Purusha, is highly remarkable and worthy of far deeper study. It is something far more than Savikalpa or Nirvikalpa Samadhi. It is something akin to but far greater than what Sri

Ramakrishna Paramahamsa is said to have done in the case of Vivekananda while giving him by a simple touch a glimpse of Samadhic ecstasy. This is a far more positive realization in one's own person of multi-million Natarajas at one and the same time (*Yugapat Uthhitah*). This is the realization *in excelsis* by human consciousness of the Being—Becoming dyad of Reality.

And there is something further, it is not merely a subjective experience. It is objectified in the eleventh chapter of the *Gita*, and it is that Darshan (vision) that rehabilitates the tottering heart of Arjuna—with a difference, his illusion is shattered once for all, and now, free from all doubts, he takes up his bow and arrow to do the duty of a relentless and yet a selfless warrior.

Certain implications and inferences follow from this grand portrayal of Sri Krishna of the *Gita* by Vyasa.

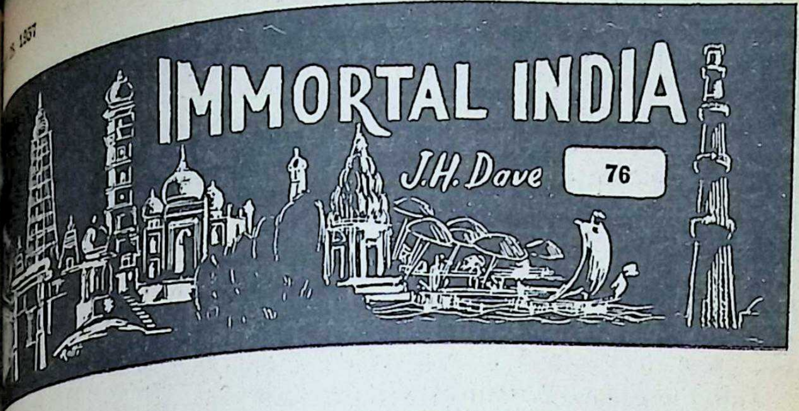
So far as my knowledge goes, no faith in the world and no religion lays store by a direct revelation by the God-head. Often, it is the prophet, the messenger, the poet that conveys to mortals "the Word of God". This conception of the Godhead itself delivering the message in the first person seems something very bold and unique. I have no intention of suggesting any superiority or inferiority but would like to draw the reader's attention to the simple uniquen of the occurrence.

The poise of a Godhead fr which Sri Krishna speaks to Ar na in the *Gita*, shows that it possible to conceive that indi dual consciousness is capable rising to a height of absolute A waita (oneness without otherne not only in the Samadhi state also in a state when the indi dual concerned can carry on soul-stirring conversation. He the shattering of the shell of eg consciousness and active identifi tion with the "becoming" or c mic aspect of universal conscio ness for the time being, is clear indicated.

This rising to supreme heig in consciousness is not merely subjective experience but so thing which is capable of be transferred to and objectiv visualized by an intelligent a highly cultured human being li Arjuna.

Further, this vision led to a finite transformation in the mi of Arjuna, and resulted in wh may be described as "free acti (*Nivritta* or *Mukta Karma*) which all the energies of Arju were employed at their best. may be that more things can inferred on the psychological metaphysical planes. But th may be left to be worked later, provided the proposition self is worth considering worthy of further probing.

[From *Thoughts & Reflections*



# SIDDHAPUR

DDHAPUR in North Gujarat is one of the celebrated places of pilgrimage on the of river Saraswati. It is 64 miles north of Ahmeda- and about 17 miles from Patan hilwad Patan. River Saras- starts from Mt. Abu, from the temple of Koteswara era and goes south-west in lains of Gujarat *via* Siddha- This river disappears in the s of Kutch. As it does not the ocean this river is called rika or Virgin. At present ain population of Siddhapur sts of Audichya Sahasra mins and Bohras.

st as Gaya is famous for the ha of the father, similarly apur is a celebrated place of mage for the performance of Sraddha of the mother on the k of river Saraswati and the sarovar. For this reason Siddhapur is also called Matri Gaya.

The original name of Siddhapur was Sristhala. Legend says that Madhava or Vishnu stayed with Lakshmi or Sri at this place, which was originally a forest and that Viswakarma created a township here, which was known as Sristhala. In this connection it is stated that when Lakshmi came out from the ocean as one of the fourteen *ratnas,* Lord Vishnu accepted her as his wife and that both Madhava and Lakshmi stayed at this Sristhala where there was an ancient image of Madhava from very early times. This place where the image of Madhava was found on the bank of Prachi Saraswati, in Sristhala, became famous as Prachi Madhava.

The waters of river Saraswati are considered so sacred that Bhima, at the end of the Mahabharata war, after he had drunk the blood of Duhsasana, as avowed by him, was recommended this tirtha for a bath and other *prayaschittas* for drinking human blood.

The famous sage Kapila, the author of the Sankhya Darsana, is also stated to have been born here and as Kapila was a *siddha*, or called the best of *siddhas* in *Bhagwad Gita*, this birth place of Kapila, came to be known as Siddhapura. The legend of Kapila is described in *Bhagawata*, *skandha* 3, Chs. 21 to 33. Swayambhuva Manu had a daughter of marriageable age by name Devahuti. This Manu and his wife Satarupa, were therefore, in search of a proper qualified husband for their daughter Devahuti. In the meantime, Brahma had created several *manasaputras* and given them instruction to continue the line by procreation but practically all of them led a life of *sannyasa*. Brahma became anxious and specifically instructed his son Kardama, to lead the life of a householder and continue the line of Brahma; and in order to acquire a good wife, Kardama performed a long penance at Sristhala on the bank of Saraswati and pleased Vishnu. Lord Vishnu was satisfied and recommended to Kardama that he should marry Devahuti, the daughter of Manu and Satarupa. Vishnu was so delighted at the penance of Kardama that tears of joy came out of Vishnu's eyes; the drops of tears fell at the place, which according to legend, is now known as Bindusarovar. A
commended by Vishnu. Karda
married Devahuti, who
brought to his *asrama* by Ma
and Satarupa. Vishnu had
mised Kardama that He Him
would be born as the son of K
dama and Devahuti and as prom
ed Vishnu was born as Kapila
became the author of the Sankh
Darsana.

Kardama had told Devahuti th
after a son was born to her K
dama would take *sannyasa*. De
huti first gave birth to n
daughters and then to Kapil
Before taking *sannyasa*, Karda
gave consolation to Devahuti th
their son Kapila would grow
as a great philosopher, would gi
proper philosophic instructions
Devahuti and would thus rem
the sorrow felt by Devahuti
account of the *sannyasa* of K
dama.

Kapila became a great phil
pher and gave the proper *upade*
to his mother Devahuti. In *Bh*
*wata* the Sankhya Darsana of K
pila is Seswara or theistic. H
describes the various categ
such as Mahat and other *tatt*
as described in the Sankhya. H
also states that *moksha* or lib
tion is possible after the discri
nation or viveka of *purusha*
*prakriti*. He describes the
*tanga yoga* in detail but at
same time he also describes
*Bhagawata* the essence of *bh*
and the importance of *bh*
*marga*.

Siddhapur is called Matri G

connection the legend
Parasurama killed his
uka at the orders of
Jamadagni. As a *prayas-*
this *matrihatya* he had
bath in the Bindusaro-
place and in order to
mother Renuka he
his mother's *sraddha*

stated that the *asrama*
Dadhichi was situated
gend says that gods,
successful fight with
stored all their wea-
the *asrama* of Dadhichi
time. Dadhichi who
here desired to pro-
Himalayas. He, there-
rbed within himself the
the power of these wea-
then proceeded to Hima-
the meantime the gods
ted the weapons. They
content with having the
weapons from which the
absorbed by Dadhichi.
refore, requested him to
bones so that weapons
prepared out of them. In
oblige them Dadhichi did
gave up his body and wea-
re prepared from his
The Dadhichi legend is
ent and is traceable even

undertaking a pilgrimage
pur have a bath in river
visit Kapilasrama.
Vapi, Alpasarovar and Bin-
r. The Matrisraddha is
d on the bank of Saras-
on the Bindusarovar.

Mulraj Solanki, who was a staunch *Saivite*, is stated to have acquired his *gadi* after killing his maternal uncle's family. In old age he was in a penitent mood. He invited learned brahmins from north India and gave them lands to establish at places like Sristhala (Siddhapur), Sihore, Khambhat etc. The brahmins who accepted his gifts were called Audichya Sahasra, but those who came there and did not accept any gifts were stated to be Audichya Tolakia. Mulraj spent his old age at Sristhala in company of learned brahmins. In 944 A.D. he started construction of the famous Rudramahalaya, but before it could be completed he expired in 996 A.D. But from a copper plate inscription of Samvat year 1043 it appears that the idol or linga of Lord Siva was established in this temple in the time of Mulraj, though the Rudramahalaya as a whole was not complete. As after the death of Mulraj proper repairs were not made of the construction already completed, part of it was damaged.

After about 175 years from its first construction, Siddharaj Jayasinha, the famous Emperor of Gujarat renovated the Rudramahalaya. Even at the time of the death of Siddharaj the work of renovation was not completed. This Rudramahalaya was conceived on a very grand scale. From the broken relics of this celebrated temple it is possible to visualise its old majesty. Perhaps it was a temple of about three floors, on a ground floor construction of 300 x 230 feet. The *sabhamandapa* was 50 feet square with four doors in four quarters and having eleven smaller temples round about. This temple was destroyed by Ulugh Khan in 1297-98 A.D. It was destroyed for the second time by Ahmed Shah in 1415 A.D. The present relics have survived in spite of these two severe attempts at destruction.

Colonel Todd had seen two inscriptions, one of Samvat year 1998 when Mulraj started construction of this Rudramahalaya and the other of Samvat Year 1202, Magha-krishna Chaturdasi Monday, when Siddharaj completed its renovation. It is stated that Siddharaj spent fourteen crores of gold mohurs towards this renovation.

The orginal temple had 1,600 pillars and 18,000 idols studded with jewels. There were 30,000 golden *kalasas* and 1,700 flags. There were 7,200 dharmasalas. This Rudramahalaya was compared to Kailasa. There were numerous deepamalas. There were eleven temples of Rudra representing eleven Rudras. It is also stated that this Sristhala became more popularly known as Siddhapura because Siddharaj Jayasinha renovated the Rudramahalaya in such a magnificent way; the name of the ruler was therefore associated with this city. The delicate sculpture on the pillars that still survive give some idea of the hi which was put to servi constructing this temple. P legend says that when M started the construction of R mahalaya he had fixed up the or *Muhurta* after consulting famous Uddhada Joshi. Th indicated by him was such the first nail which was fixed on the head of the Sesha Mulraj doubted this statem Uddhada Joshi. In order t convinced he pulled back th and legend says that blood out of the head of Sesha Mulraj was sorry for this on his part and again requ Uddhada Joshi to find out a good *muhurta*. But this time nail was fixed not on the hea on the tail of Seshanaga and lar legend ascribes the destru of this Rudramahalaya to th cident.

The temple of Govinda Ma in Siddhapur is also very fam is also called Prachi Madhav *asrama* of Dadhichi is situ the west of Siddhapur on Saraswati. The temple of laja Mata near Siddhapur i very old. It is the Kula Kshatriyas. The temple of N kantheswara Mahadeva is sta have been established by the of Siddharaj. Temples of eswara, Bhutanatha, Brahm wara and the *deris* of Sati are other principal shrines.

# SANSKRIT LESSONS

## XX

### *Proverbs*

चक्रं परिभ्रमति । A single wheel cannot move by itself.

Ex: एकाकी योद्धुं न प्रभवति यतः नैकं चक्रं परिभ्रमति । A single man cannot fight an army as a single wheel cannot move by itself.

वृक्षेषु फलन्ति द्राक्षाः । Grapes cannot be had on the bamboos.

Ex: सुमधुरं फलं सुमधुरे वृक्षे एव संभवति यतः न वंशवृक्षेषु फलन्ति द्राक्षाः । Sweet fruits can be had only on fruit-trees as grapes cannot be had on bamboos.

सिञ्चति पुष्पार्थी शुष्कतरुम् । One who desires flowers would not water a dried-up bush.

Ex: रसोपलब्धिः रसस्थान एव संभवति तस्मादुच्यते न सिञ्चति पुष्पार्थी शुष्कतरुमिति । Things can be had only when the source is full as flowers are obtained only from flowering bushes.

तनवतां वृत्तिभयम् । One who is conscious of his ability would not be afraid of his livelihood.

Ex: निपुणः दास्यवृत्तिं नाङ्गीकरोति यतः न चेतनवतां वृत्तिभयम् । Skilled man will not submit to slavery because he is not afraid of his livelihood.

स्ति रत्नमखण्डितम् । No jewel is uncut.

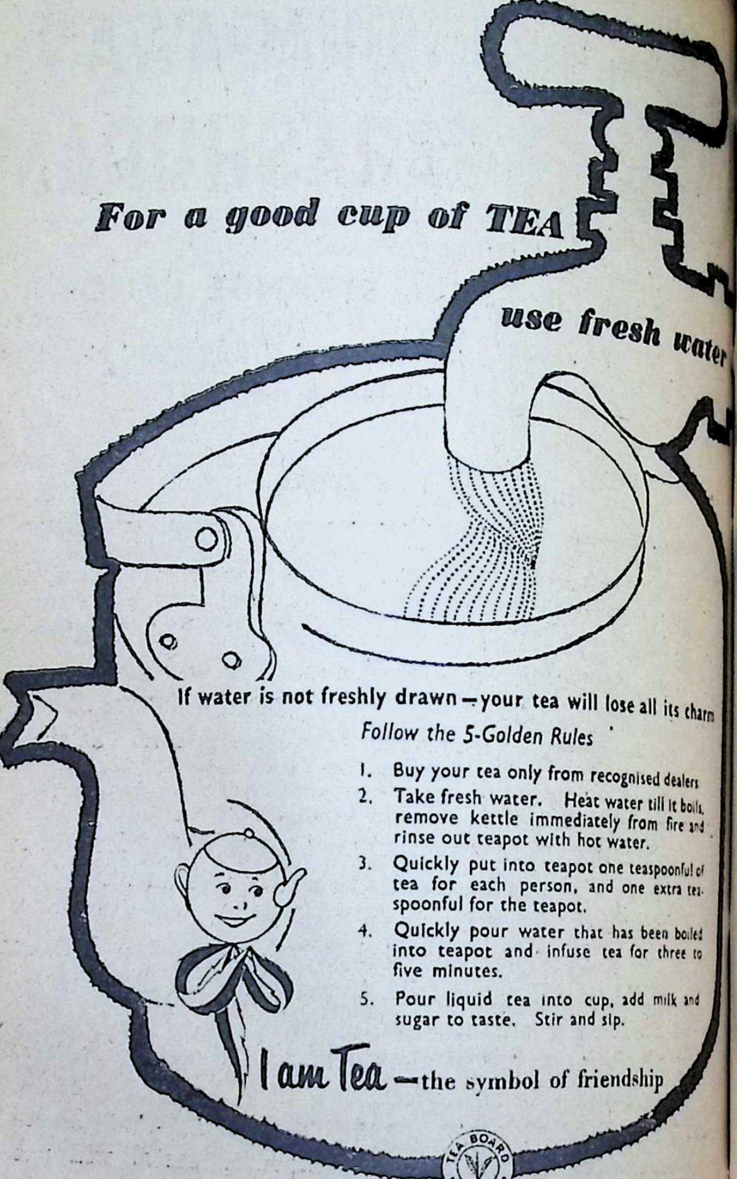
Ex: बाल्ये स विद्वान् भर्त्सनामवाप यतः नास्ति रत्नमखण्डितम् । Even a scholar is discomfited in his youth as no jewel is uncut.

स्त्यग्नेः दौर्बल्यम् । Fire is never weak.

Ex: सिंहः शिशुरपि मत्तगजं हन्ति यतः नास्त्यग्नेः दौर्बल्यम् । Even though a child, the lion-cub kills the elephant as fire is never weak though it is small.

तप्तलोहो लोहेन सन्धीयते । Metal cannot be welded with another metal unless it is heated.

Ex: उभयानुरागः संबन्धनिदानम्, यतः नातप्तलोहो लोहेन सन्धीयते । Love should always be reciprocated as unheated metal will not weld with another metal.


For a good cup of TEA
use fresh water

If water is not freshly drawn—your tea will lose all its charm

Follow the 5-Golden Rules

1. Buy your tea only from recognised dealers
2. Take fresh water. Heat water till it boils, remove kettle immediately from fire and rinse out teapot with hot water.
3. Quickly put into teapot one teaspoonful of tea for each person, and one extra teaspoonful for the teapot.
4. Quickly pour water that has been boiled into teapot and infuse tea for three to five minutes.
5. Pour liquid tea into cup, add milk and sugar to taste. Stir and sip.

I am Tea—the symbol of friendship

TEA BOARD INDIA

PST 103.

# BHAGAWAN PARASHURAMA

## PART III: IN A STRANGE LAND

K. M. Munshi

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's ashrama, Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasya prince Bheda, who runs away with her.*

*Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades his general Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashrenya removes him from the office of general of the Haihayas.*

## 2

## YADAVA GOTRA

AFTER Arjuna of the Thousand Arms, or as he was called Sahasrarjuna, left for Mahishmati, King Bhadrashrenya was heart-broken. He was no longer the general of the allied Haihaya forces; no longer, would he lead the armies to conquest as he did before. He was only the king of the small Yadava clan, upon whom had descended the wrath of King Arjuna.

When Bhadrashrenya started for his settlement at Girnar accompanied by Rama and Loma, Rama, with a perception rare in a boy of his age, caught up with Bhadrashrenya and rode by his side for some time in silent sympathy.

"King, you are no longer the general of Arjuna, I understand. Isn't it true?" asked Rama affectionately,

"Yes, it is true."

"That was because of me, was not it?" asked Rama almost apologetically, for he did not want to wound the susceptibilities of Bhadrashrenya.

The king gave no reply.

"That is all to the good. We shall now be able to spread Dharma," said Rama with his bewitching smile.

These kind words were a balm to Bhadrashrenya's wounded pride, and he felt a little relieved.

"Gurudev, I am only anxio
serve you," he said.

"Yes, we have still to teach D
ma to Sahasrarjuna."

Whenever Rama said somet
of this kind, Bhadrashrenya
lost in admiration. This yo
boy knew neither fear nor m
He could not be deceived. W
sweet or bitter, had no effect
him. His confidence was ne
shaken. He never indulged
idle thinking. He did not swe
from Dharma nor did he al
anybody to do so.

"Our Dharma is to uplift
Yadavas," Rama said slowly.

"My Yadavas are very bra
said Bhadrashrenya.

"They will go about as fearle
as the lions do in the forest," s
Rama.

This confidence was infecti
"I am only anxious about o
thing. Now that I am no lo
the general of the Haihaya ar
what will happen to my Yadav
asked Bhadrashrenya.

"Why do you worry, King. A
I not here?"

Again Bhadrashrenya looke
this boy in wonder. Would t
Bhargava save his Yadavas?

★

It was evening when Rama a
Loma, with their retainers arriv
at the foot of Mount Ujjayant

here the Yadava *gotra*
d for the season.
a travelled from place
according to the needs
cattle. However, in sum-
year, they camped here.
freely available only in
of arid Saurashtra.
the carts of the Yada-
covered with grass mats,
ich women and children
during the hot part of
Near each cart was a
of grass or dried leaves
in which men sat during
and married men slept at
th their wives.
of each cart was a fire
the women of the family
their food.
n was setting. Women
the fires cooking, gos-
shouting. In some open
between the carts, children
ying or quarrelling with
her. Dwarfish and dark
laves of the rich Yadavas,
and fro, their masters
at them at the top of
ice.
Yadavas were returning
forests with their goats,
cows and buffaloes, their
alth. They had some fine
too, whom like all Aryans
shipped, for they were the
of their joy and pride and
ength in war. It was now
feed them and see that
ere well settled for the

a, the headman of the Ya-
was very unhappy. As he climbed down from his cart, after his usual siesta, he looked anxiously at the sky to see if there was any cloud. The Yadavas, he felt, were very unfortunate; for five years now, they had wandered in vain from place to place in search of a home where there was ample water. But the monsoon had failed last year and even this favourite camping ground of theirs, where the rivers ran with water all the year round, were drying up. He wished he could take the *gotra* to some better place, but where was there a bettter place?

To this anxiety was added the shock which the last visit of the dreaded Arjuna to the settlement had produced on him. Arjuna had suddenly descended upon this settlement and called upon him to contribute 400 horsemen to his army. There was no way to deny the king whatever he wanted. He was a wicked man, this Sahasrarjuna cruel and ferocious. If Vijaya had hesitated even a little, he would have taken the horses all the same. With great difficulty, therefore, the old headman had found 350 horsemen for him. But more than the loss of these fine young men and horses, what shattered Vijay's old nerves, was Arjuna's wrath toward his order King. When he enquired about King Bhadrashrenya, Arjuna's face was aflame with anger.

"Bhadrashrenya, your King!, Ha, Ha," he laughed cruelly. "He will come, he will come, but later."

"Isn't he going with you to the war?" asked the headman.

"Your King has become useless for war. Too old. And when he comes, tell him that he should look after my two guests till I call him, and if he does not obey my orders, I will wipe out the whole Yadava clan."

These fearful words still echoed in the ears of Vijaya. Bhadrashrenya, his King, was the maternal uncle of Arjuna. He had taught Arjuna when a boy how to wield arms; he had sat him on the throne; and now he was discarded by the ungrateful nephew. But what could be done? The whole Yadava clan was not as strong as it once was. And there was no water even in the valley of Girnar.

Vijaya shook his old head in despair. The Yadavas appeared to be doomed. Since Maha Atharvan left his land and cursed it, the Gods had been angry with them. What else could happen when Arjuna had installed an imposter like Mrukund as his guru and his son Kukshivan as the High Priest of the Yadavas?

Vijaya proceeded towards the hut of the High Priest. As he threaded his way through the maze of carts and huts and fires, he saw children quarrelling with each other, women fighting for a little water. He heard complaints that cows were dying for want of water. There was only one way to escape this calamity thought the old headman. The King of Anarta had sent an invitation to
bring the *gotra* to the ban
river Sabarmati, where a
water was available. He w
have led his people to the b
of Sabermati long ago had it
been for the news that King B
drashrenya was soon coming t
to Saurashtra. Vijaya wished
had not waited so long. But
Arjuna had ordered him no
leave this place. But surely,
could he allow his people to
for want of water?

The headman went to Kuk
hut. Vijaya hated this fat
heartily. He was no more fi
be high priest than he was fi
run a race with young boys. K
shi was wicked, he lived in lu
he did not care for his Yada
But the Yadavas had to accept
as High Priest for he had b
forced upon them by Arjuna.
fact, he was no better tha
agent and a spy of the king of
Haihayas.

Vijaya went to the hut of K
shi and told him that he had
cided to move the camp from
to the banks of Sabarmati.

Kukshi was, however, f
"You can't go from here. K
Arjuna has commended you
stay here till he returned f
the war."

"But he may not return f
the war for ten years," remon
ed Vijaya with irritation. "I
issues orders like this, why d
he not send a few hundred pots
water? He takes away our you
men, he takes away our horses,
takes away our cows. All that

aken, is our life. Whether king, Bhadrashrenya, not, I am moving my day or to-morrow." be rash. I will send a Mahishmati and get permission for you to move," said

have I to take the permission of any one before I move somewhere else?" asked man.

ly wild shouts of joy ard from a distance. The d given up playing and unning towards the place ere the sound of neighses was heard, shouting ing has come."

ly the air was cloven by p blast of a conch. It ld memories in the heart ya, the headman. It was al blast of the lord of the He had heard it years rs ago, never thereafter. d played the conch in the e Master used to do wonijaya.

a took the help of two ers and hurried to the of the settlement as fast as d legs could carry him. When he reached the spot, the Yadavas had surrounded their king, giving vent to affectionate and joyful cries. But as soon as the king saw the headman he pushed others aside and came and embraced him.

"Uncle," said Bhadrashrenya, "prostrate yourself before the grandson of Maha Atharvan. He is our Master. He is the son of the lord of Bhrigus, Rishi Jamadagni. He has been merciful to us and has come here of himself. He will be saved now."

Vijaya stumbled forward and fell at the feet of Rama.

Rama extended his hands and said, "Yadava, may Agni, Varuna and Indra bless you."

Then Bhadrashrenya introduced Loma who was dressed like a boy, to Vijaya. "Uncle, this is Princess Loma, sister of Sudasa, the great king of Tritsus."

The Yadavas forgetting their miseries celebrated the occasion with feast and merriment, for their king had brought with him the Guru for whom they had waited all these years.

*[To be continued]*

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# KING UPARICHARA VASU

● V. A. K. Ayer ●

**The power of the bhakta (devotee of God) is immense. If he wills, he can save even those whom God has condemned.**

VERY long ago lived a king Uparichara Vasu. He got that name because he always soared in the sky. He was learned in the *sastras*. He ruled the country like Devendra. He was a strict follower of Ahimsa or non-violence.

He performed a *yaga*. Almost all the great *rishis* were present. Lord Brihaspati acted as *hota* (priest-in-chief).

In that *yaga* instead of the animal, cereal was offered as the material for sacrifice. The Lord personally appeared from the fire and received the *havis*, but He was invisible to all except the King.

This made Brihaspati unhappy.

He asked: "How can God make Himself invisible even to my eyes, me—who am the priest-in-chief of the *yaga*?"

Some *rishis* present there who also did not see the Lord explained: "We performed years of ship to the Lord but after great trouble were told that was not pleased with any a of physical or intellectual but only with honest, minded *bhakti* to the exclusi all other thoughts."

At that time, King Upari Vasu was seen gliding along sky. Since the king was f for his *bhakti* and knowled the sacred lore, Brihaspati b ed to him to come down while. The King did so.

Asked Brihaspati: "Upari we have a doubt. In the m of sacrificial material, one s of thought i.e. the Devas say *Aja* or the goat has to be of Another school, the *rishis* that a cereal called *Aja* has t offered. Which is the co one?"

To King Uparichara Vasu t was a difficult question. Howev t the Devas being what e, were superior to the l so said: "The animal e right sacrificial mate-

ing this, Brihaspati and is present became irate d the king: "You, Upari- ll become Adhaschara!" thereby that 'you will Patala-loka or nether

ing being a great devotee Vishnu did not mind it. unconcerned, he dropped nether world where he self busy reciting the ame, constantly thinking

the demons resident in er regions noticed King their midst, they snapped gers in glee because he known partisan of their —the Devas. So they start- ing him in all ways. But g's devotion to Lord stood as protection for the demons could do him

mons finding their efforts us foiled sought the ad- their high-priest Shukra. thought for a moment and replied "Wean him away from Vishnu and your battle is won!"

The demons, thereupon, put on the garb of devout brahmins and made friends with the King. After hearing his tale, they feigned commisseration on his plight and advised: "If we were you, we would no longer care for Vishnu who has not cared to stop you from the curse of the *rishis* or help you out of this sad plight".

King Uparichara who was gifted with divine vision saw through the game of the demons. Instead of getting angry with them, he pitied them for their evil ways.

So he prayed to Lord Vishnu: "My Lord, please show them mercy on these demons and save them!"

The demons on hearing this strange plaint were greatly impressed at the goodness of the King and thenceforth became his real friends.

Soon Lord Vishnu sent his courier Garuda down to the nether world to fetch King Uparichara before Him, and emancipated him from the curse of the *rishis*.

At that time King Uparichara pleaded for the demons too, who were brought to heaven anon.

---

*Service of Hrishiksea (Lord of Senses) through all the senses is called* Bhakti *or devotion, which is free from all obstacles.*

—**Narada Pancharatra.**

## GET TOGETHER—*Contd.*

among them and every nation had a messenger."

All the religions of mankind under the stress of modern thought are moving forward to a realization of the spirit of religion, a reaching forth to the fundamental and lasting verities of truth and love. Many of their followers are slowly realising that exclusiveness is a blight on religion. Any religion which generates pride and a sense of intolerance is not authentic. We must develop a spirit of co-operation among the different religions. Mutual respect helps us to interpret other religions at their best and learn from them. We cannot have respect for another religion when all the time our attempt is to obliterate it. We should not try to undermine faith and allegiance of other peoples. *na buddhi-bhedham janayet ajnanam karmasanginam.* By preaching that we have the only method of social and religious salvation, we separate ourselves from others.

At a time like this when we live in fear of the future on account of the great advances of science and technology, it is essential for all those who have faith in the wisdom and love of God, whatever may be their religious denominations, to get together, form a sacramental brotherhood and work for fellowship in which alone lies the redemption of man.

[From *Occasional Speeches and Writings*, 2nd Series].

---

## PURANIC CHARACTER COMPETITION

**(1) Original contributions a invited from readers of Bhava Journal on "My Favourite Pur Character."**

**(2) The object of the competitio to recapture the spirit of Pur and express it in simple, good Engl**

**(3) While only one character is be delineated, the range of select may cover the entire field of Ind mythology. A reader can sub only one entry.**

**(4) Contributions should be faith to the original and the significa of each character drawn out clearl**

**(5) The length of the article sho be about 2000 words.**

**(6) Quotations should be conf to the barest minimum.**

**(7) The article should be ne typed on one side of the paper a should contain the declaration: " solemnly declare that this article my original writing," with signat**

**(8) Entries should be mar "Puranic Character Competition" a the last date of receiving them August 28, 1957.**

**(9) A cash prize of Rs. 25/- will b awarded to each of the four arti (provided they refer to four differ characters) considered best by t Panel of Judges appointed by t Bharatiya Vidya Bhavan, whose de sion shall be final.**

**(10) Price-winning articles wil published in the Bhavan's Journ**

*Editor* :

**Bhavan's Journal**

# LOTHAL EXCAVATIONS

CAVATIONS at Lothal in e Saragvala Village of lka Taluka in Ahmeda- rict, Bombay, have yielded the entire range of objects t Harappa and Mohenjo-

site—an ancient mound dis- in 1955—has created great among historians and ar- gists as it extends the f the Harappa civilisation south as the Gulf of Cam- is being excavated by the Archaeological Depart- nce January 1956. Consi- the importance of the site her research in Indian his- e excavations will continue ext field season also.

ide range of tools and wea- rsonal ornaments and ob- f art and domestic use, re- t of the Harappa civili- nearthed in the course of cavation suggests that was a prosperous town.

realistic representation of figures such as unicorn, t, elephant and buffalo on s and sealings and the ter- animal figures such as the , rhinoceros and pig show study of the fauna.

gold beads used for a neck- e smaller in size than even a-pin-head, which presupposes the use of very fine tools. The paintings on the earthenwares are very attractive. Naturalistic motifs such as peacock, creeper, palm tree and pipal leaf painted on them are reminiscent of Harappa paintings. In brief, it can be said that the creative artistry of Lothal folk is *par excellence*.

Beautiful figures of a dog and a lady in dancing pose, both made of copper, are an example of the art of metal-casting. The Lothal folk used, as tools and weapons, axes, needles and razors of copper and bronze, ivory and bone pins, stone blades and terracotta sling balls.

They were a great commercial people carrying on trade with the cities of the Indus Valley. Weights of chert and agate found at Lothal conform to the standard that obtained at Harappa and Mohenjo-Daro.

The structures laid bare in the excavations bear testimony to the sense of sanitation of the inhabitants. They had a sound knowledge of town-planning. The houses are found built in a straight line and most of them have a floor of kiln-burnt or sun-dried bricks. Each house has a bath and a drain with a soakage jar. The public

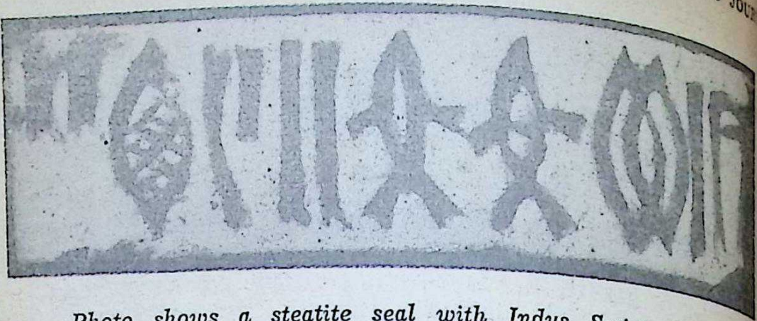

*Photo shows a steatite seal with Indus Script. About seventy-five terracotta sealings bearing Indus Script and animal figures were recovered during the excavations at Lothal.*

drains meant for carrying sullage water have large soakage pits and are connected by smaller drains from private houses.

Lothal was subject to sheet-flooding by the rivers Bhogavo and Sabarmati. As a measure of safety against the submergence of the houses, the Lothal folk built huge platforms of sun-dried bricks to construct houses over them. Between two such major blocks of mud-brick platforms, clay was filled in so as to raise the ground level between these blocks.

Several platforms assignable to different phases of occupation have been laid bare all over the mound. One of them is found to carry fifteen solid cubical blocks of mud-bricks of which twelve are intact. There is a drain at the north end of each channel between the blocks.

About seventy-five terracotta sealings bearing Indus Script and animal figures were recove from the channels last y Apart from platforms, seve drains and houses of kiln-bu bricks have been uncovered t year. Another interesting fac the occurrence of animal rema beads and terracotta bangles rectangular brick structures, t significance of which yet rem to be ascertained.

The pottery of Lothal has s cial significance. The occurre of a distinct ceramic ware, nam the Black and Red Ware, b painted and plain, along with t Indus seals and Harappa pott indicates a knowledge of the i verted firing technique whic the chief feature of the late C colithic cultures of Central I and the Deccan. A direct link now be established between t Harappa civilisation and the C colithic cultures of the first lenium B.C.

Gunston

# aking Rats for Granted

HE horror and disgust at the ery mention of rats is practically universal, but this at- is not maintained when it to dealing sensibly with the present question of infestation. Like several other age-old still regrettably with us, we to take rats very much for d, one of the disadvantages world like bad weather or poor. This is the worst pos- approach to a very serious em.

kinds of rats plague us in Britain, the ubiquitous, evil brown rat, Rattus nor- s, and the smaller, older shed but equally harmful rat, Rattus rattus.

imental naturalists have a of praising the latter, calling noble (sic) Old English Rat, placing it upon an entirely ent pedestal to its larger fel- This is of course rubbish; the rat is, generically speaking, der than any other species; nly happened to arrive here, orne, by returning Crusaders e thirteenth century—nearly hundred years before Rattus egicus (which incidentally did come from Norway).

No rats are noble so far as their relationship with man is concerned, and the black rat owes no affinity to England but originally to the Far East where from the mountain fastnesses of Tibet and Mongolia all rats emerged to threaten the civilized world.

In this country there is little to choose between either species. The larger, coarser, more adaptable brown rats first arrived here about 1730 from Europe, again being shipborne, and soon routed their smaller, longtailed cousins from most of their strongholds.

Brown rats tend to be even more omnivorous, and they do not object to living in wet haunts like sewers, for they swim readily. So now we get the position as it remains today: brown rats everywhere in town and country alike, infesting sewers, cellars, warehouses, and barns with equal avidity; black rats still holding out in a few urban areas, particularly London and other big cities, docks, and ports and suchlike areas, living more in the upper storeys of buildings, eschewing running water, yet still the ship rat throughout the world.

To make confusion worse confounded as far as observation goes at any rate, there are commonly blackish brown rats, and brownish black rats, but the two species keep to their own ways, rarely living in harmony, and they do not interbreed. Black rats still have their stocks increased from time to time by the unwitting importation of foreign blood from ships that are handled carelessly at the quayside.

After seven centuries of infestation by one or both species, then, this country is still in the deadly grip of a vast rat population—some say forty million or more. Certainly we kill off millions every year, but the number shows little sign of dwindling appreciably. We lose some £25 million in food and raw materials destroyed or damaged annually by our unwanted guests. Destroyed or damaged—the distinction is important, for while rats do actually consume vast quantities of grain, fat, flour and other foodstuffs, they damage and render useless anything up to ten times as much.

Almost always rats will attack bale after bale, sack after sack, instead of allaying their hunger from one only. And food spoilt is food wasted. To get a true picture of the rat menace—and how glibly the phrase rolls off countless tongues with hardly any one stopping to think what it really means—it should be remembered that all rats are still shipborne throughout the globe, and still in-
fest to an alarming degree e
civilized country in the world.

In 1947 alone 33 million ton
bread grains and rice were los
rats throughout the world—
own national consumption
four years. In the U.S.A.
cost 300 million dollars in dam
and control measures every ye
But such figures do not lessen
own problem. British rats eat
to 40 lb. of human food annua
and the yearly bill for our
pest army comes to over £400
yet they still talk necessarily
der existing conditions—of rod
control and not of eradication.

All this takes into account
of the diseases which rats spre
abroad from the record variety
lice and bacilli they carry aro
internally and in their filthy
To take the ideal of perfect
health in its broadest sense wo
mean no rats inhabiting the
and carrying disease over
Typhus, equine influenza, dy
try, plague (the notorious Bl
Deaths, periodical plagues, and
Great Plague of 1665 were all c
ed by rats thriving in the te
ble social conditions of the tim
trichinosis, Weil's disease, f
and-mouth disease—the list of
man and animal ills spread
rats is as long as it is morbid
varied. And whatever advan
we have made socially in the
ters of garbage and sewage
posal, so long as rats live
sewers and on rubbish dump
they will always be carriers
infection.

eople cherish the falla- n that rats are confin- e most part to towns. knows that rats live in and underground, but at these vermin are re- just as numerous in the ften fails to be grasped. s partly because rats in y take their place with l creatures and are even seen than in urban d partly because farmers ous for regarding rats f the necessary evils of as much beyond human s unpropitious weather ruin crops. And coun- s of all kinds, from the o the occupier of the big- sion, tend to take their if they even realize their very much for granted, o little or nothing about ss they happen to be- nuisance.

ral rat infestation today ious and deep-seated a o be left entirely to local l methods. For that rea- entral control of the vari- l authorities (on whom a statutory obligation to f rats) by the Ministry nd Agriculture is a good en though it has made d a concern of bureau- l a matter of forms and d regulations.

municipal and county s receive a Government l their work is efficiently d from Whitehall. They have a new scientific approach to the matter, and in the main their pest officers and rodent operators (the modern name for what once used to be called a rat-catcher) have a high sense of the importance of their work, do it thoroughly and efficiently, and would like only just a little less instruction from those whom they consider, perhaps rightly, have never even seen a rat, let alone killed one, and who control from their office arm-chairs.

Where they are seriously hampered is by the public approach—and that includes every one, farmers as well as factory managers. The general apathetic attitude towards rats I mentioned earlier is a grave hampering factor in the existing scheme of state control.

People will not bother about rats unless they make their presence felt in undesirable ways, and often then their reaction is to dabble ineffectively themselves with poisons and traps, thus never wiping out the whole colony. The average farmer would sooner ignore rats or leave it to his dogs and a casual bit of shooting at threshing time than call in the local officials and get the job done properly.

He and his fellows in commerce have to pay for rat destruction, but private householders may call in the local rat men to deal with rats and mice entirely without charge. This fact is surprisingly little known, and so is the law which imposes penalties on any one who knowingly harbours rats on his land or premises.

*Like the all too frequent attitude towards disease, the approach to rat infestation is riddled by ignorance, apathy, and half-hearted attempts at the problem of destruction. A farm or house or factory freed of rats by the latest scientific means—and research, like that into the highly effective new poison "Antu" is constantly going on—may easily become infested just as badly again within a year if individual vigilance is laxed. The thing happens week A large area absolutely clea of rats by systematic poison with selected bait may be infes again from one tiny nucleus of unsuspected or unreported colo which may live in some old lad cellar or some old man's wo shed.

Given complete public supp and more direct action from quarters the prospect of wiping rats from our land begins to pear on the far horizon. View rationally, it is incredible that allow the situation to continue all, and a worthwhile start co be made in the countryside, wh difficulties are faced with ster zeal.

[Courtesy: *World Science Revi*

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* If existing legislation were tightened up and such loopholes removed, we might make a step forward towards getting rid of rats altogether which, after all, is the only sensible aim of all methods of attack. This would be difficult to impose, however, at least until the rat population is well on the downward path.

## RAMA AND KRISHNA LORES—*Contd.*

This description of the child Krishna is so charming that no one can fail to be fascinated by it.

The Krishna lore has established a similar intimate relationship between aesthetic beauty and spiritual devotion even in other spheres of Indian Life, besides literature. Almost the whole of Indian music and quite a part of Indian dancing revolve round the devotion to Krishna. If the Radha-Krishna motif were taken away from Indian music, I believe, much of it would lose its cha It can, therefore, be said that the sphere of art, the Krishna l has brought together persons different regions, different lan ages, different sects and has b them together in a common b which is entirely spiritual in c acter. It has thus played a que historic role in evolving mony and unity among peopl different races and different gions in this country.

[Condensed from his *Speec*

# HAVAN'S JOURNAL

# IRD ANNUAL NUMBER

issue dated **August 11, 1957** will be our **Third Annual Number.** It will mper issue containing besides an attractive cover, illustrations in nd monochrome. A list of the chief contents is given below. *This rtion to our regular features.*

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# ALL ABOUT YOUR HAIR

It is not possible to count the number of hairs growing on your body. Our knowledge about our hair is imperfect; it is either completely untrue or else a misleading mixture of fact and fallacy.

There is, for instance, no basis for the popular notion that frequent wearing of a turban or hat causes baldness. On the contrary, studies conducted by leading dermatologists show that the practice of going bareheaded often does harm by causing the hair to become so dry and brittle that it breaks off.

The belief that exposing the hair to sunlight has any beneficial effect on its growth has been completely exploded by scientific tests conducted at the Washington School of Medicine. Before and after spending a sunny summer on the beach, the hairs of scores of people were subjected to microscopic examination. And prolonged exposure to the summer sun was found to have absolutely no effect on the hair growth.

Another baseless fallacy is the widespread notion that shaving the hair will make it grow faster or make it coarser in texture. Exhaustive laboratory studies conducted at the same University and elsewhere have shown that shaving the hair has not the slightest effect either on its texture or on its rate of growth.

Your hair grows from a network of minute tube-like depressions in the skin, called follicles. As long as these follicles remain in tact, and continue to receive an adequate supply of blood from the body, nothing can interfere with your hair growth. Pull a hair out,

Sri Sahib Singh Ahuja

new one sprouts from the
llicle.

s conducted at Colgate
sity showed that though the
your scalp takes twice as
reproduce itself as the hair
eyebrows, it grows more
ice as rapidly—once it gets
Generally speaking, the
the natural length of the
speedier its rate of growth.
r on your legs, for exam-
rows only half as fast as
iskers.. Hair on your head
astest just after it emerges
e scalp. It averages about
an inch per month for the
days or so—then it slows
The average hair's life-
approximately two years;
dies and falls out, and a
e grows in the same place.
udies show, incidentally,
woman's hair grows appre-
ster than a man's does.

hair derives its colour
pigment called melanin,
is generated in the body
lied to the hair roots. As
older, less melanin is
by the body. Consequen-
hair gradually loses its co-
oming first gray and fin-
te.

hair loses its colour pre-
y it may be due to any fac-
h disturbs the body's abi-
produce melanin. It may
om

reditary constitutional de-

(2) acute emotional disturbances, extreme shock, worry and anxiety.

(3) prolonged illness of certain types.

So far no medical therapy or vitamin has been discovered which will actually prevent hair from turning gray or white. Studies of leading dermatologists show that dyeing the hair tends not only to make it brittle and lacking in tensile strength, but can result in serious hair loss. Though vegetable dyes are less harmful than others, authorities have found that all methods of dyeing cause the hair to deteriorate to some extent, and rob it of its natural sheen and lustre. Laboratory tests show that singeing the hair dehydrates the hair shaft, and may induce such brittleness as to cause the hair to split.

Science has discovered a number of causes of baldness. Some of these are physical, some are emotional—and some are a combination thereof. Any bodily condition which materially affects the supply of blood to the hair-roots can cause hair loss. Research at the University of Illinois Medical School shows that one condition frequently responsible for baldness is excessive calcification (growth of bone structure) of the skull area. This finding has been confirmed by post-mortem examination of a number of bald persons.

And investigators point out that since calcification is generally greater in males than females, this would appear to explain why men are more subject to baldness than women are. But science is yet to define precisely what physiological processes may be primarily responsible for this excessive growth of bone structure.

In several parts of our country baldness is often taken as a sign of richness but actually it is not so. In addition to baldness, there are a number of diseases and infections of the scalp which result in hair loss. Baldness may also be caused by wasting disease, blows on the head, or by hereditary factors.

So far as common baldness is concerned, though science has been able to throw considerable light on its causes, projected cu for it remain strictly in the e perimental stage. As it stand the baldheaded must face the fa that an effective or scientifical tested method for repopulating t hair on his shiny dome has yet be evolved.

To keep your hair as long possible, leading authorities ha made the following recommend tions:—

Stimulate circulation of blood the hair-roots by frequent and vi orous brushing. Don't negle washing the hair. Keeping t scalp clean minimizes the possi lity of infection. Do everythi possible to avoid worry, anxie and other destructive emotions, f scientific studies indicate th what goes on inside your head h a very definite effect on wh grows on top.

---

*The moral urge is the most valuable traditional endowment of humanity.*

—Einstein.

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BOX

# ANSWERS by K. M. Munshi

**Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.**

299

D. Prasada Rao, Vijaya-

*is philosophy and what*
*nta?*
phy is the effort of the
mind to understand and
the problems and myste-
f the creation. Vedanta
branch of Indian Philo-
which is based on the
hads. In its narrower
it means the branch of
phy developed by Sri
racharya.

300

K. N. Rao, Basavangudi,
—4.

*is the exact difference*
*n "Philosophy" and*
*ophy"?*
philosophy, see reply to
ion No. 299. Theosophy
ly means the wisdom of
It is largely an effort
by Madame Blavatsky
er followers to probe in-
mysteries of the Universe by a comparative study of the mystic processes prevalent throughout the world.

301

Sri M. Suryanarayanappa, Chikabanavar.

Q: *What may be the reason for the spread of Atheism in a majority of the people?*

A: There are four causes: (1) Influence of Western thought and life which is primarily occupied with the pursuit of pleasure to the neglect of Fundamental Aspirations; (2) a disregard of the moral values likely to interfere with such pursuit of pleasure; (3) a conceit born of the triumphs of science that nothing that cannot be tested by laboratory methods exists or matters; (4) the world-wide propaganda sponsored by International Communism that all things could be satisfactorily explained by materialistic interpretation, of which immature minds become easy victims.

302

Sri D. Bhujanga Rao, Moka (Bellary Dt.)

Q: *Will you please tell me why our Government is not anxious to make Sanskrit a compulsory subject in high schools, Sanskrit being the mother of all our Indian languages?*

A: Most people who are in charge of our Governments, particularly in the Departments of Education, do not seem to realise the patent truth that, if India happens to lose the inspiration of Sanskrit, the unity of the country will be sapped and the moral and spiritual foundations of our people will be in danger.

303

Sri K. Ramaswamy Iyengar, Mysore.

Q: *What might have been the purpose of Creator in creating this world?*

A: Some of our scriptures say that God created the world out of sport. My view is that creation is a timeless process of transformation which pervades the whole of the universe, the purpose being the progressive realisation of the Absolute or God in consciousness.

304

Sri K. G. Venkatesha Murthy, Kanakapura.

Q: *Why do tragic pictures le*
*lasting impressions on the*
*man mind?*

A: Because they appeal to
emotions more strongly th
the others.

305

Sri K. G. Venkatesha Murt
Kanakapura.

Q: *What is the difference betw*
*truth and God?*

A: There is no difference betw
God and Absolute Truth. B
what we generally call tru
is, in most cases, a partial
perverted truth. It partak
of Absolute Truth only wh
it is sought humbly and wi
out being deflected by atta
ment, fear and wrath.

306

Sri L. Sreedhara Kilikar, C
chin-2.

Q: *If there is morality, is re*
*gion necessary?*

A: Morality without religion,
without a living sense of t
presence of God, has no ba
bone and cannot, therefore,
a creative force.

307

Sri L. Sreedhara Kilikar, C
chin-2.

Q: *Is there any relationship b*
*ween philosophy and religio*

A: Philosophy is a matter
thought; religion is a matt
of faith and is, therefo
creative and possessed o
power to move the world.

308

Sitaram Bijoor, Mangalore.

*there ghosts and spirits in*
*world? If so, of what*
*ture? How to get rid of*
*m?*

) In most cases, what people
as ghosts and spirits are
hing but unfamiliar pheno-
na; on proper scrutiny
y can be explained in a nor-
l way. With some people,
sts or spirits are nothing
the figments of their weak
d. (2) There is also the
iliar phenomenon of 'call-
the spirit' by automatic
ting or table-thumping.
it is not such an uncom-
n affair as is generally
ught of. Any two persons,
a little practice, can call a
rit. I have called such
rits for years. They are
disembodied human beings,
are they more intelligent
n those who call such
spirits. (3) At the same time, if there is a powerful medium, it is possible to "call or bring into existence" a disembodied spirit, which not only carries on conversation with you, but can present you with material things. The most extraordinary case I have come across is of the spirit of a *sadhu* who not only asks and answers questions, but carries on correspondence with you, who writes without the aid of a visible agency and even gives you material gifts out of almost nothing. The spirit is so articulate that you almost feel that a living *sadhu* has come into your life.

So far as ghosts are concerned, a little courage to investigate the phenomenon will make them disappear. It is dangerous to indulge in the hobby of calling or consulting spirits.

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### Our Fortnightly Profile—76

# Mr. Diefenbaker

AMONG the statesmen who attended the Commonwealth Prime Ministers' Conference last month for the first time, was Mr. John George Diefenbaker, Prime Minister of Canada. He is the thirteenth Prime Minister of Canada after the Confederation of 1867. It has been said that he made a profound impression on his colleagues alike by his contribution to the discussions, despite his maiden appearance, and per sonal charm.

Tall, handsome though stern, blue-eyed, he has a vigorous ap proach to problems. Born in 189 of teacher-farmer-civil servant par ent, he had the unique advantage o an agricultural background—break ing earth and giving a helping hand in the barn. That did no prevent him later, however, from securing degrees in Law and Poli tical Science from the Universit of Saskatchewan. He rounded u his experience by soldiery for year in World War I.

In the first flush of his exper ence in the ways of the world, h started championing the underdo in which he won a name for himself. Like many others, he soon started changing his loyalties from the Liberal fold to Tory ideals. I must be said to his credit, how ever, that he had the perseveranc to stick to the new label, althoug he lost as many as four election as a Tory candidate. One of hi losses is historic, being again Mackenzie King. At last in 19 he got elected as a Tory M.P. in predominantly liberal constituenc which only shows his person popularity. He succeeded M

Drew last year as Leader
Conservatives.
remarkable of the lawyer-
n to know that imme-
after being called upon by
r-General Vincent Mas-
, form the Government,
red to send a member of
vious Government, presum-
r. Lester Pearson, (himself
ew to the job) to represent
ernment in the Common-
Conference, if that would
is country's cause! But
uis St. Laurent sternly
down the proposal.

what Mr. Diefenbaker has
lling since assuming office,
nnot be any major differ-
n the policies of the two
nents, although the pre-
vernment calls itself Pro-
e Conservative. But from
statements made by him in
it would appear that he
o enlarge trade-relations
itain. This is but natural,
sore point with U.S.

is a natural tendency on
of U.S. to look with sus-
n the acts of Mr. Diefen-
view of his past role. In
rties, the U.S. Senate
Mr. Herbert Norman,
n Ambassador to Egypt,
mmunist sympathies, as
of which the latter com-
uicide. The then Liberal Government tried to cover up the facts of the case when a wave of anti-U.S. feeling swept Canada with Diefenbaker in the lead. But conditions have vastly changed since then and there appears to be little cause for continued U.S. apprehension about Mr. Diefenbaker's policy.

World commentary on the recent Canadian elections would lead one to believe that it was a case of the tortoise winning the race against the hare. The causes commonly attributed to the landslide (from 168 vs. 50) are (1) over-confidence of the Liberals (2) sheer ennui caused by the boredom of an unchanging 22-year rule (3) personal popularity of Mr. Diefenbaker. Indeed it is claimed as a one-man win! Although his party now holds 109 seats against the Liberal 104, Mr. Diefenbaker hopes to muster the sympathies of splinter-groups holding 44 seats in the balance, in his favour.

Sober in habits—he prefers milk to martinis—Mr. Diefenbaker is a fire-eating orator with an evangelical zeal. He used to address election-meetings of even a dozen persons. He will undoubtedly address himself to his new task with fervour.

Mr. Diefenbaker is twice married. He is married to beautiful Clive Freeman Palmer after the death of his first wife in 1951.

---

*True goodness is not the negation of badness, but is mastery over it. Goodness is the miracle which turns the tumult of chaos into a dance of Beauty.*

—Tagore.

**Simhasana Dwatrimsika—49**

# MAHA SURA IN DEVALOKA

*Maha Sura, the youngest prince, succeeds in getting the youngest of the three Apsaras whom he loved. With the aid of the divine* veena, *he is able to summon her to his abode at nights. He meets three adventurers as a result of which he comes into possession of a magic sword, magic cane and a pair of magic sandals. While he lives in a rest-house at his home-town, his sister Amrita inadvertently handles his magic possessions as a result of which she is in a mess.*

IT has been said that a hundred men can live together, but not two women for a day. Jealousy or intolerance, it would appear, is the hall-mark of the feminine of the species. The Apsara was not an exception. So she asked the princess in a fierce tone, "Who are you? Why are you here?"

"I am Amrita, the prince's sister!" she replied in a tone which betrayed her fright.

On hearing that, the Apsara appeared to cool down for a while but she worked herself up again to high tension, and demanded: "Did your brother ask you to play on that *veena?*"

"No," replied the princess.

"Where is your brother?" asked the Apsara.

"He is somewhere in the garden," replied Amrita.

"Does he know that you are here?" again the Apsara demanded.

"No," replied Amrita meekly.

"Give me that *veena*;" sayi this the Apsara wrested the *vee* from Amrita and grinding h teeth, broke the *veena* to piec and threw it out of the door. Lool ing at Amrita fiercely she exclair ed: "Tell your brother that he h lost his love!" and slamming t door walked out of the house o her way to Deva Loka which sh reached instantaneously.

Amrita who was dumbfounde by the altogether unexpected d nouement, quietly walked hom without informing anything t anybody.

When the prince returned to th rest-house, he looked at the wa things were lying strewn abou in his room and, worst of all, th *veena* broken into pieces. H head reeled and he fell down o the floor with a thud.

It took some time before he r covered his senses, and when h did so, he felt he had lost his hear ved the scene before him ater calmness and could the life of him think of who could have done him al harm.

he bestirred himself and home holding his aching both his hands. The usehold when they saw e in that condition, was All sorts of persons ran sorts of help. But the d not care for any and ectly to his bed in his

others sat around him ed him. In the end the nce related to them what t him. He asked: "Do or have you seen any- ring my rest-house and the divine *veena?"*

thers shook their heads gative.

who was a patient this story felt like the g by the scorpion.

nce then turned towards sked: "Amrita, dear, do anything about what ned at my rest-house?"

who had been feeling l the while, broke into said "I did it all!" amidst

How did you happen e?" asked the others in

al mother went round l Amrita in an effort to She did so and then the l her adventure in full ending with her encounter with the Apsara.

No sooner had the narration ended when the prince rose and announced: "I am going straight to heaven in search of my Apsara. If I gain her, I shall return; if I don't, this is the last you see of me."

On hearing it, the eldest brother said: "You forget that she lives in Deva Loka where an altogether a different order of life prevails. If I were you, I will forget the past and get married to a beautiful girl from our own class here!"

Others also spoke more or less on the above lines. But the young prince would not listen. So bidding them all good-bye, he collected his magic sword, cane and other things he could, and stepped on to the magic sandals on his way to Deva Loka. All of them watched him proceeding to Deva Loka tearing through space at breakneck speed.

★

In a short time the prince stood at the gate of Devendra's palace where a dance programme on a mass-scale was in progress. Dumbfounded by the glamour of Devendra's court, the prince stood at the gate eagerly watching the celestial damsels gracefully portraying the great art.

While everyone was busy watching the performance, the *darwans* who happened to notice the prince from afar, first out of curiosity and later with suspicion, tried to drive him out.

Remonstrated the prince: "What makes you prevent me from seeing the dance?"

*Darwans:* "You are a mortal and you have no business to be here."

*Prince:* "What? Do you know how many times your Indra has been saved by mortals?"

*Darwans:* "Oh, man! Watch your words. This is Deva Loka. If you don't restrain your tongue, we shall produce you before our Master for punishment."

*Prince:* "Do, if you can."

Thereupon the servants lodged a complaint with Devendra against the prince for speaking ill of their Master. Devendra, in a fit of anger, ordered a number of rakshasas to go and kill the prince. They came in high glee. In this melee, the Apsara, sweetheart of the prince, caught a glimpse of him from afar and became genuinely afraid of his life. But she calmed herself subsequently on seeing him come prepared with his magic sword and the rest of them.

The rakshasas came roaring like a sea in an effort to smash the prince out of all recognition. On seeing them all, the prince did not lose heart even for a second, but put out his hands asking them to listen to him for a minute.

"It is meaningless," he said "for you and Indra to attempt to kill me. Why should not a mortal, if he ever can, pay a visit to Deva Loka? I have not been disrespectful to you or your master. Plea go and advise him to be reas able."

But the rakshasa horde hoo at him and started its onslaug With no other alternative bef him, the prince drew out his ma sword and ordered it to kill entire rakshasa horde which it in the twinkling of an eye. Bl flowed like river and the car of their bodies constituted a sm hillock.

Those who escaped from sword ran in mortal fright and ported to Indra: "My Lord, mortal whom you ordered us kill does not appear to be an o nary man. He has killed th sands of us and even now chall ges that any more of us can co What shall we do?"

Devendra who was astounded hear that, thought for a mom and became genuinely interes in seeing such a man. So he ca down and walked towards prince. The latter, on see Indra and his senior officials, f ed his hands in obeisance bef them.

"Who are you, young man, a why have you come here?" as Devendra.

"Maha Sura is my name. I the third son of King Dharma and I have come here to see y Majesty on some urgent purpo replied the prince.

"What can that be?" as Indra.

Whereupon the prince rel his story with reference to psaras and ended: "I want ngest Apsara for myself." e are fifty lakhs of Apsaras ut if you can identify your art, I have no objection to our request," replied Indra. then took him around the where all the Apsaras were d in dance. Soon the prince ed the three sisters dancing r.

called the three Apsaras id: "You three have proved ves unfit to be in my ser- er having loved human be- I order you therefore to fol- s young man to the Earth e as he commands!"

gave the women plenty els and costly dresses to ith them to the earth.

ing to the prince, Indra pologetically: "I am sorry I t reckon your ability when ed your killing. I wish you t me earlier so that the killings could have been l."

endra!" said the prince, "you need not feel sorry about these, because I shall revive them all now!" So saying the prince touched the dead bodies of all the rakshasas with his magic cane at which all of them came back to life hale and hearty.

Devendra was greatly pleased by the exploits of the prince whom, therefore, he honoured by presenting with valuable things from Deva Loka.

Followed by the three Apsaras, the prince was returning to Vishnupuri.

But the youngest Apsara was anything but happy, for she thought: "I have broken the *veena* which I had given the prince in a frenzy. I don't know what punishments are in store for me!"

The other two girls, equally worried, were thinking: "Now that we are under the prince, we don't know what punishment he is going to mete out to us for murdering our sister—his sweetheart —out of suspicion."

[*To be continued*]

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*SARVASANGRAHAKA GITA.* (In Marathi) By Sripada Dattatraya Kulkarni. Published by Sau. Neela Kulkarni, 431/57, Purandare Baug, Poona-2. pp. 208 + viii. Price Rs. 2/-.

In the matter of translation the author has tried to be faithful to the original without being guided by one commentator or another or even his individual taste. His translation of the couplet "Yavnartha Udphane" may very well illustrate the point. The style is pointed, facile and fresh.

Where he becomes controversial is in his thought-provoking introduction to the book. His views on God are unorthodox, for, he identifies God with the Universe. He also holds that the Theory of Rebirth is absurd and irrational; but nevertheless the book is well written.

*THE UPANISHADS: BREATH OF THE ETERNAL.* Translated by Swami Prabhavananda and Frederick Manchester. Copies available from India Book House, Bombay-1. Pp. 128. Price 35 Cents.

This is a handy volume of translations of the twelve principal Upanishads—Katha, Isha, Kena, Prasna, Mundaka, Mandukya, Taittiriya, Aitareya, Chandogya, Brihadaranyaka, Kaivalya and Svetasvatara. The translation while not being literal, nevertheless moves easily and succeeds in conveying the spirit of the text, if not in its entirety. That of course is not the fault of the translators, rather it is of the language. Except in three Upanishads the entire text has been translated. Let us hope that by a reading of this translation, readers are driven to read the original and their mighty commentaries. Need one say that the Upanishads contain the loftiest thoughts that mankind has ever attempted?

## BOOKS RECEIVED

*ISAVASYA UPANISHAD* (Sri Shankara's Commentary). Text in Devanagari and Roman, with Introduction, Translation and Notes. By Dr. T.M.P. Mahadevan. Published by the Upanishad Vihar, 70, First Cross Road Ayanavaram, Madras-23. 32 pages. Price not mentioned.

*CE FROM THE DESERT.* T. L. Vaswani. Published by Gita Publishing House, a-1. 48 pages. Price As. 8/-.

*AKUMBA* (In Kannada). Prabhudasi Nivedita. Ren- into Kannada from the nal Marathi by Sri V. Rama- dra Rao. Published by Sri machandra Rao, Udaya Mu- alaya, Dharwar. Pages 150. Re. 1/-.

*UDARSANA STOTRAMA-* Price Rs. 1.25.

*SRI VISHNU SAHASRANAMAM, ETC.*, with Namavali. Price As. 6.

*SRI MAHALAKSHMI STOTRAMALA.* 17 Subjects with Namavalis. Price As. 12.

*SRI RAMAYANA SARAMRUTAM* (New Edition, Revised and Enlarged). Price As. 10.

*SRI BHAGAWATHA SARAMRUTAM* (Text only). Price As. 14.

The above books are published by Sri Vilasam Press, East Chitra Street, Srirangam, Trichy 6.

*Gems lie littered at the feet of the Lord and glass adorns a crown. The ignorant confound the two and think the glass to be a gem and the gems, glass. To a wise person glass will always be glass and gems always gems.*

Anon.

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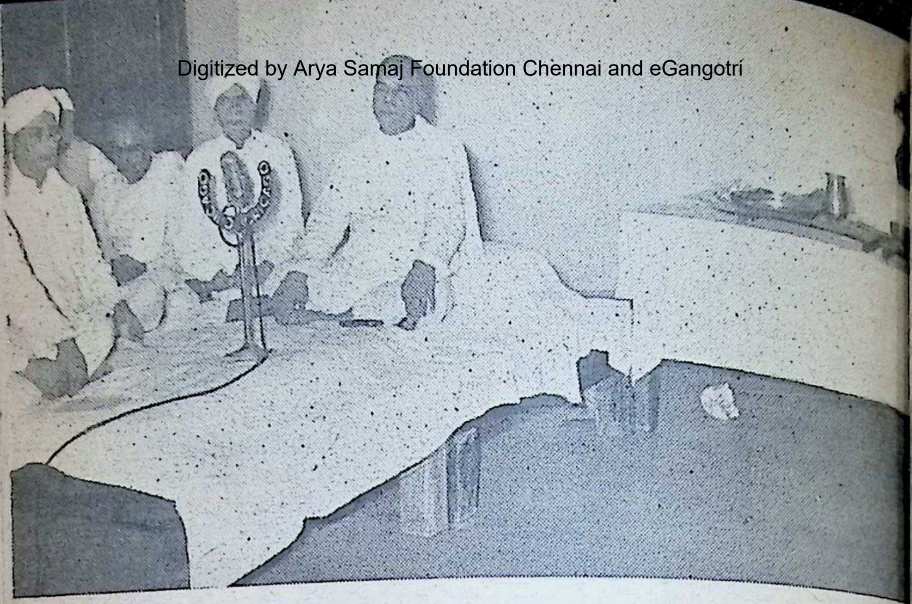

*(Left) Some of the Pandits who participated in the Shastrartha. (Right) A ve old edition of 'Mahabharata' which was offered 'pooja'.*

# *Bhavan's News*

## *VYASA JAYANTI*

Bhagawan Sri Veda Vyasa Jayanti celebrations were conducted in the Gita Mandir of the Bhavan on the 11th July 1957 at 6-30 P.M. Sri Munshiji presided.

The celebrations began with *Shantipath* by the students of the Mumbadevi Sanskrit Vidyalaya. Sri Gautamlal Shastri and Sri J. H. Dave then performed *pooja*.

There was chanting of Vedic Hymns by eminent scholars.

Acharya Prabhakar Mishra recited a short poem on Veda Vyasa composed by him for the occasion.

Acharya T.A.V. Dikshitar spoke in Sanskrit briefly outlining the sanctity of the celebration and opened the *shastrartha* in which four scholars took part. The subject matter of the discussion was "Whether the main emphasis in *Bhagavad Gita* is on Gnana, Bhakti or Karma?" The discussion was in Sanskrit.

Sri Daivarat Sharma of Gokarna (Karnatak), in the course of his short but inspiring speech in Hindi, dwelt on the ancestry of Sri Veda Vyasa; about the incarnation of the Lord in the form of Veda Vyasa. He brilliantly portrayed the *summum bonum* of the *Mahabharata* which leads to the

n of the "Atman" and
one with the Lord.
unshiji, in the course of
idential speech, thanked
e present for their keen in-
the activities of the Bha-
said that festivals like
and those of Sri Rama Na-
okula Ashtami, the Nava-
e all meant to kindle in
ire for a higher plane of
which elevate man from
h of mundane affairs. He said that the triumph of evil over good has been picturised by Sage Vyasa in such a manner that it had entered the hearts of not only Indians but foreigners as well. He referred to the philosophy of Jesus, the Prophet, which lead to the same goal. He said that we should take courage from the teachings of the great sage and make our lives sublime. The celebrations came to a close with the distribution of *prasad.*

CHICAGO
CHICAGO

*Sri Daivarat Sharma of Gokarna addressing the gathering.*

## VANA MAHOTSAVA

Sri Munshiji, the President of the Bharatiya Vidya Bhavan, inaugurated the *Vanamahotsava* of Bhavan's College by planting a cocoanut sapling at Nav Gujarat Campus, Andheri, on Sunday the 14th instant. Sri C. V. Bhatt, Collector of Bombay, and Sri R. S. Bhandarkar, Director of the Department of Technical Education, Government of India, were also present on the occasion. Principal R. D. Adatia welcomed the distinguished guests.

Sri C. V. Bhatt, Collector of Bombay, who associated himself with the celebrations enlightened the audience with a mass of interesting information concerning the progress of tree planting in the different districts of the State of Bombay.

Sri Munshiji referred to the momentum gathered by the idea not only in India but in other parts of the world during the last seven years. Even the F.A.O., of the U.N.O. had blessed it. He was indeed very happy and satisfied that his own college was planting trees every year and he visualised the day when the college campus would look more beautiful with the grown-up trees that were being planted.

Prof. B. M. Naik proposed a vote of thanks.

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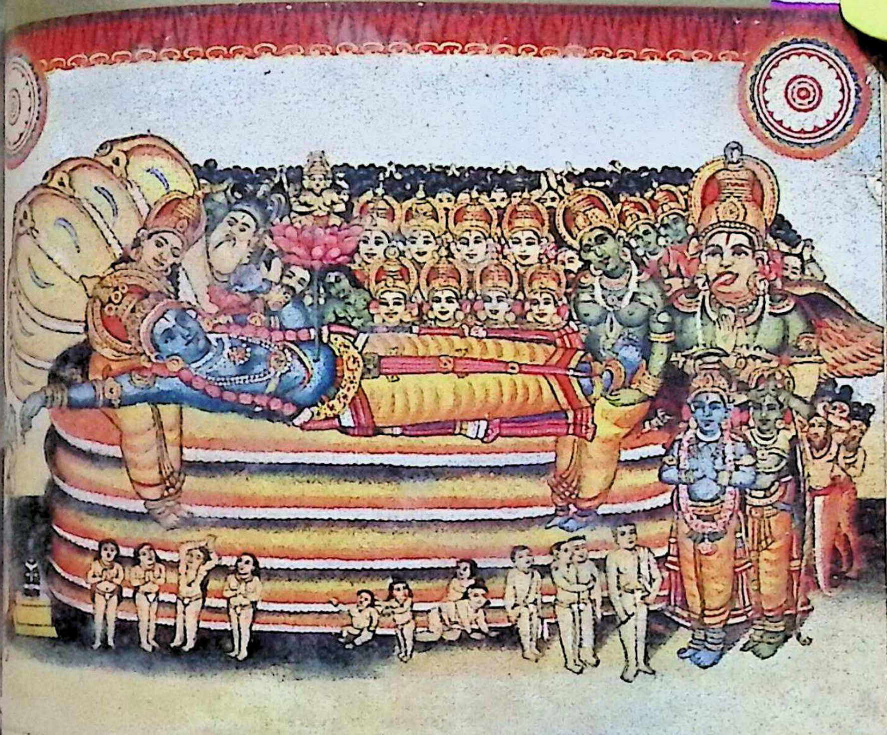

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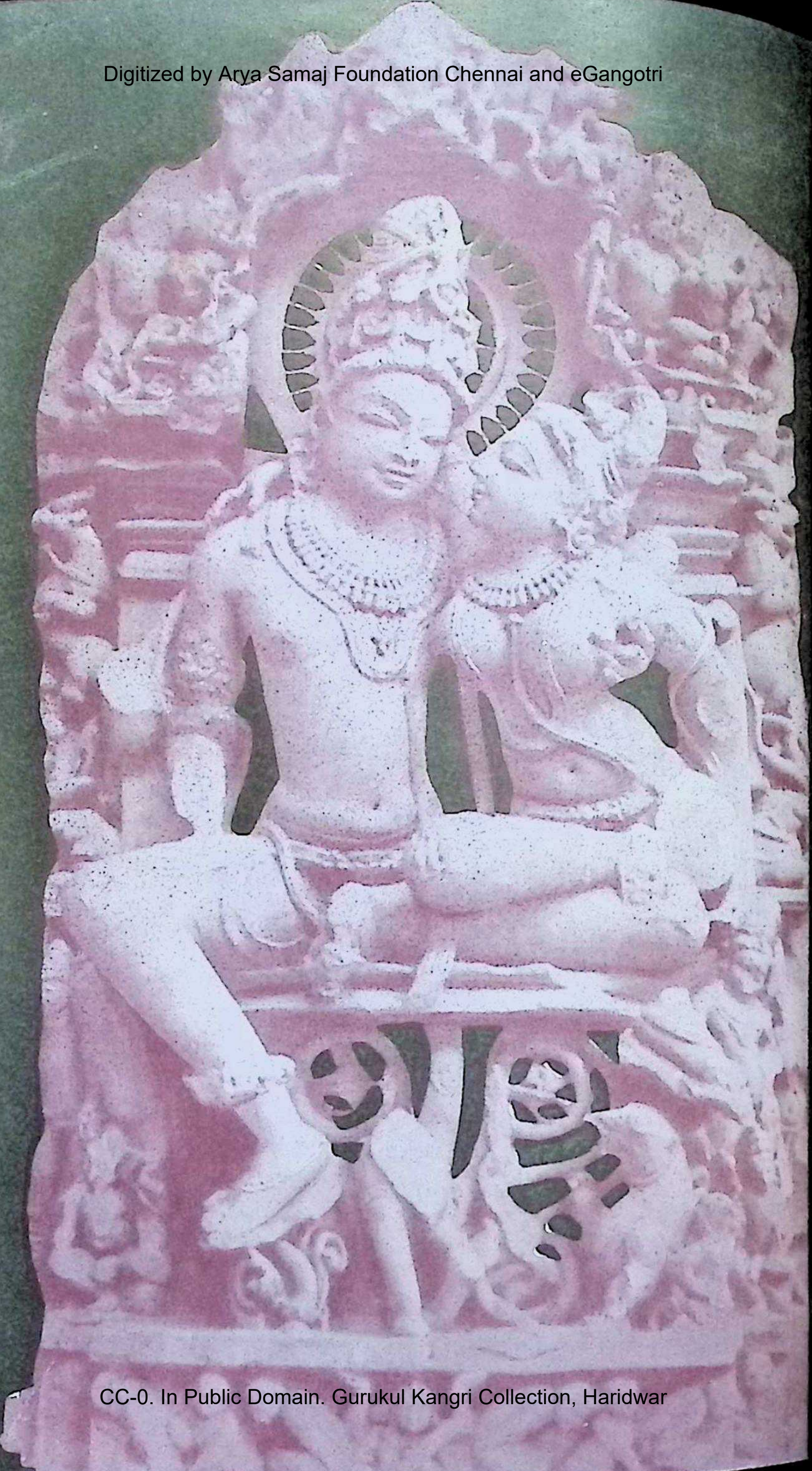

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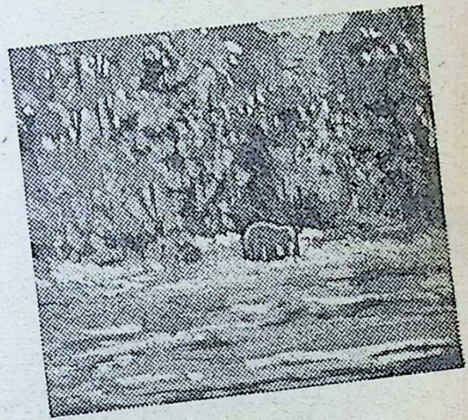

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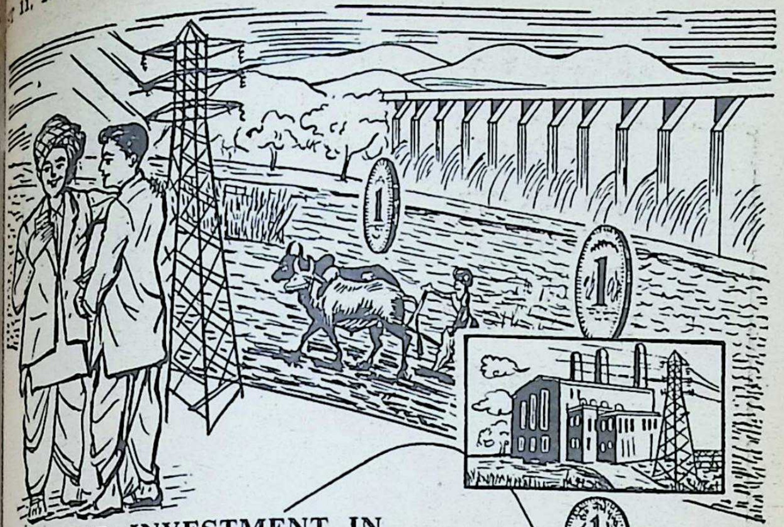

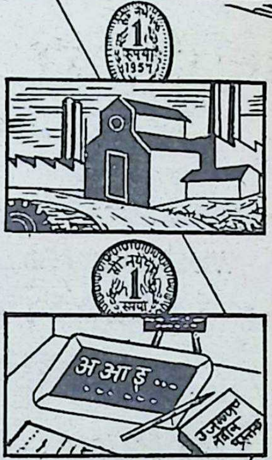

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* Due to certain technical reasons, he could not even raise a loan on his Policy.

★ *To protect the sentiments of the persons involved, the names in this episode are fictitious. But the story is a true one.*

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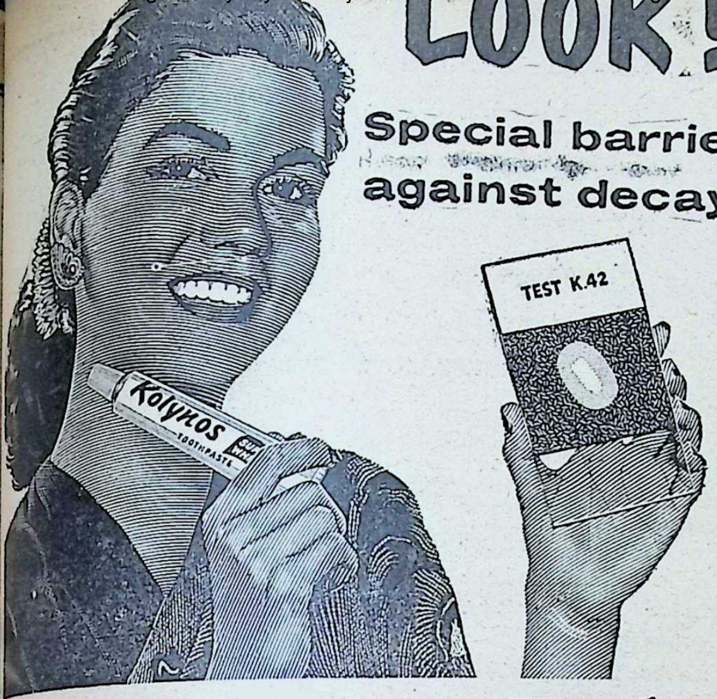
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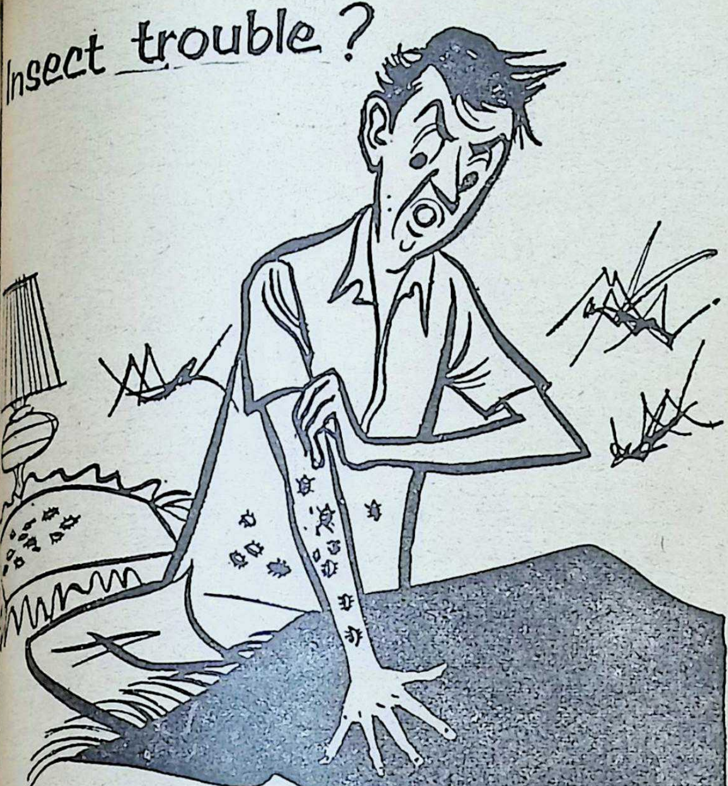
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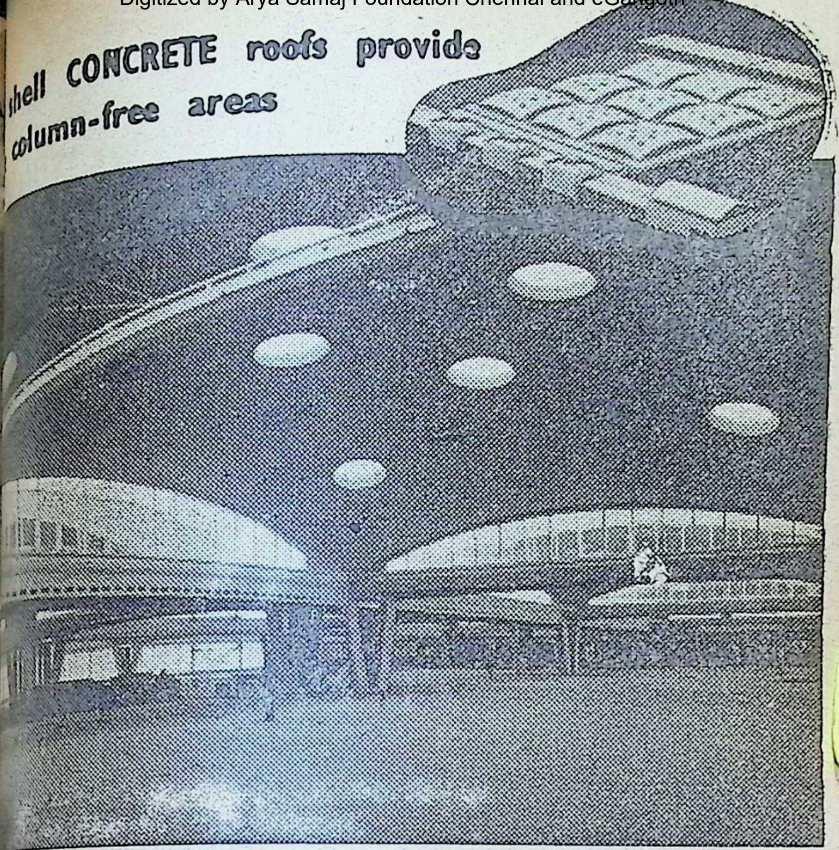
shell CONCRETE roofs provide column-free areas



MODERN industrial processes demand large floor spaces uninterrupted by columns. That is why today's factories are built with thin shell concrete roofs. The other advantages of this type of construction are:

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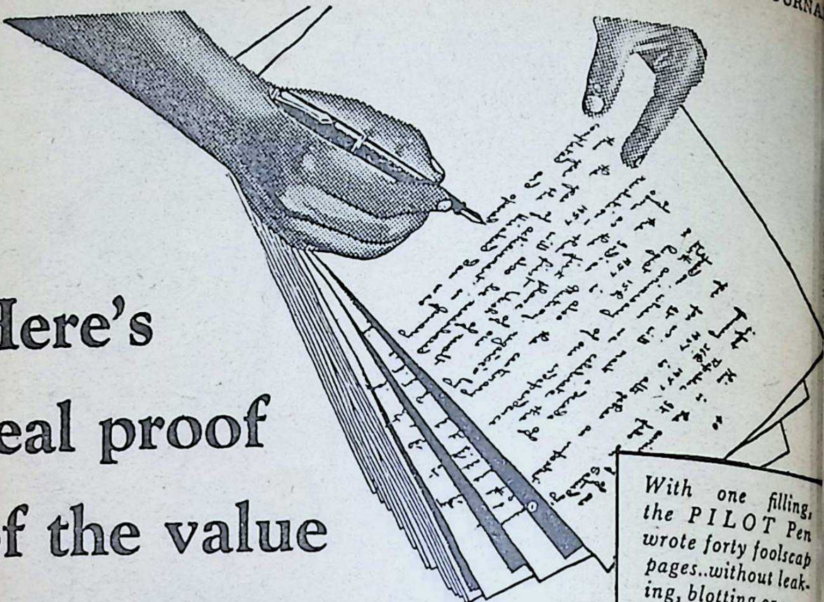

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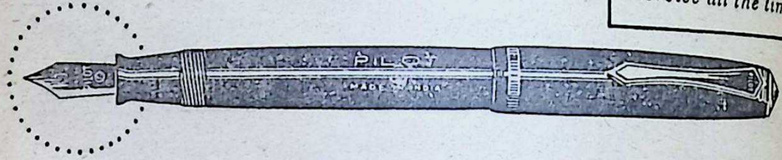

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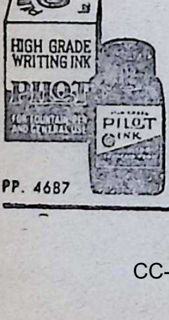

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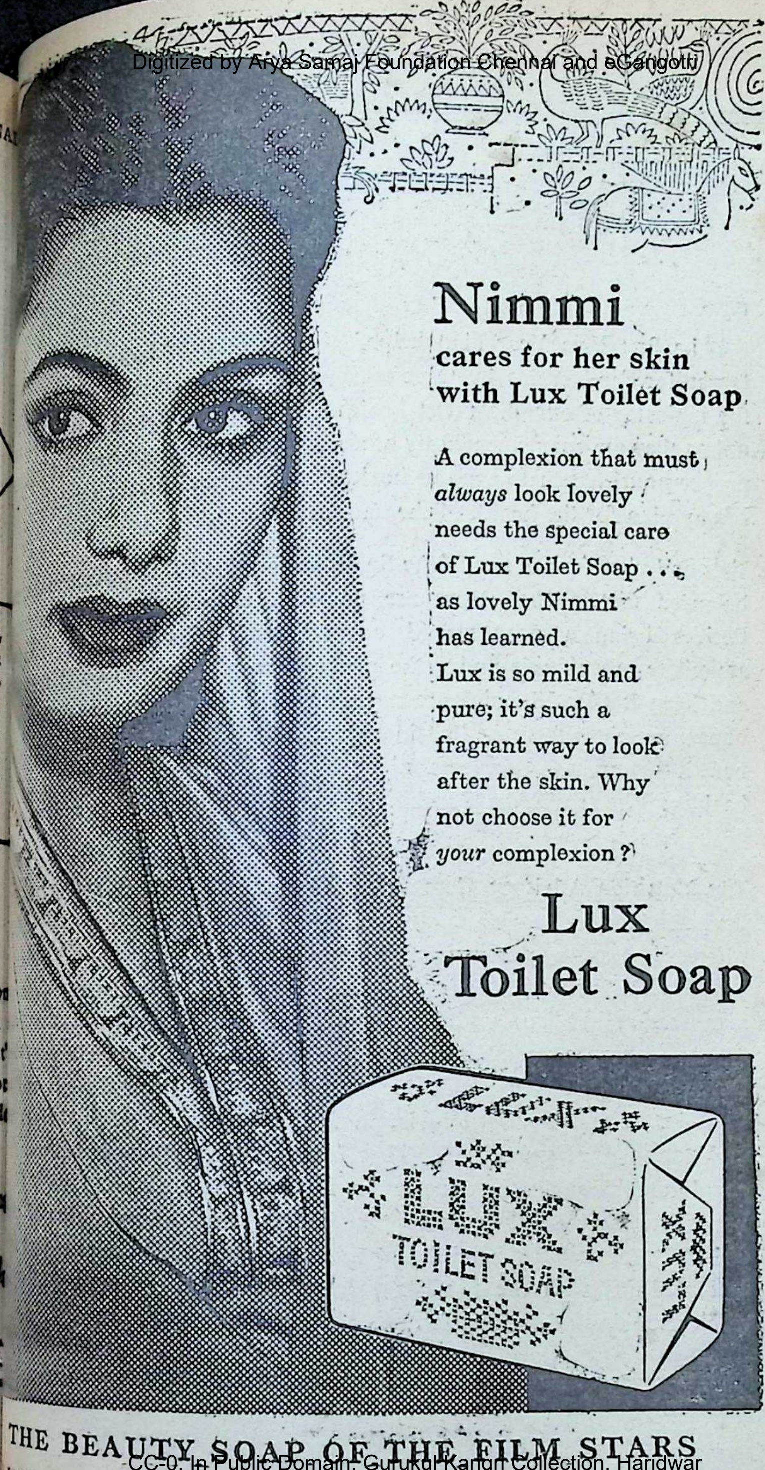

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542-50

# A plan for your health

The first Five Year Plan helped the farmers of India to exceed the target for food grains by three million tons. Foodgrains are, of course, the mainstay of our diet; but health and dietary experts point out that unless they are supplemented by other essential nutrients, our diet lacks the proper nourishment to keep us healthy. A *balanced diet* is a necessary part of any plan for the health of the nation.

Fats and vitamins are two of the five essential food factors that make up a balanced diet. The others are proteins, carbohydrates and minerals. Besides being a concentrated energy food, fats help the body to assimilate other foods and make proper use of them to build the body and keep it fit. Vitamins are necessary for the sound development of bones, muscles, nerve and brain tissue. Each vitamin imparts its special benefit—Vitamin A prevents night blindness, keeps the eyes and skin healthy; Vitamin D (the 'Sunshine' vitamin) prevents rickets and softening of the bones.

The Nutrition Advisory Committee of the Indian Council of Medical Research recommends at least 2 ozs. of fat per day for adults, whereas the average consumption of fat per adult per day is only about ½ oz. in this country. It is therefore heartening to note that Vanaspati manufacture has increased by about 1 lakh tons between 1950 and 1955 —thus making a valuable contribution to the total production of fats. Dalda Vanaspati is a nourishing fat made from vegetable oils and has Vitamins A and D added to it; in fact, every ounce of Dalda is as rich in Vitamin A as pure ghee. That is why more and more diet-conscious people are planning their meals to include dishes cooked with Dalda Vanaspati, because they know that it adds to the food value of every dish. Untouched by hand during manufacture, Dalda comes to you fresh in sealed tins with the familiar palm tree emblem—your guarantee of a wholesome and nourishing fat.

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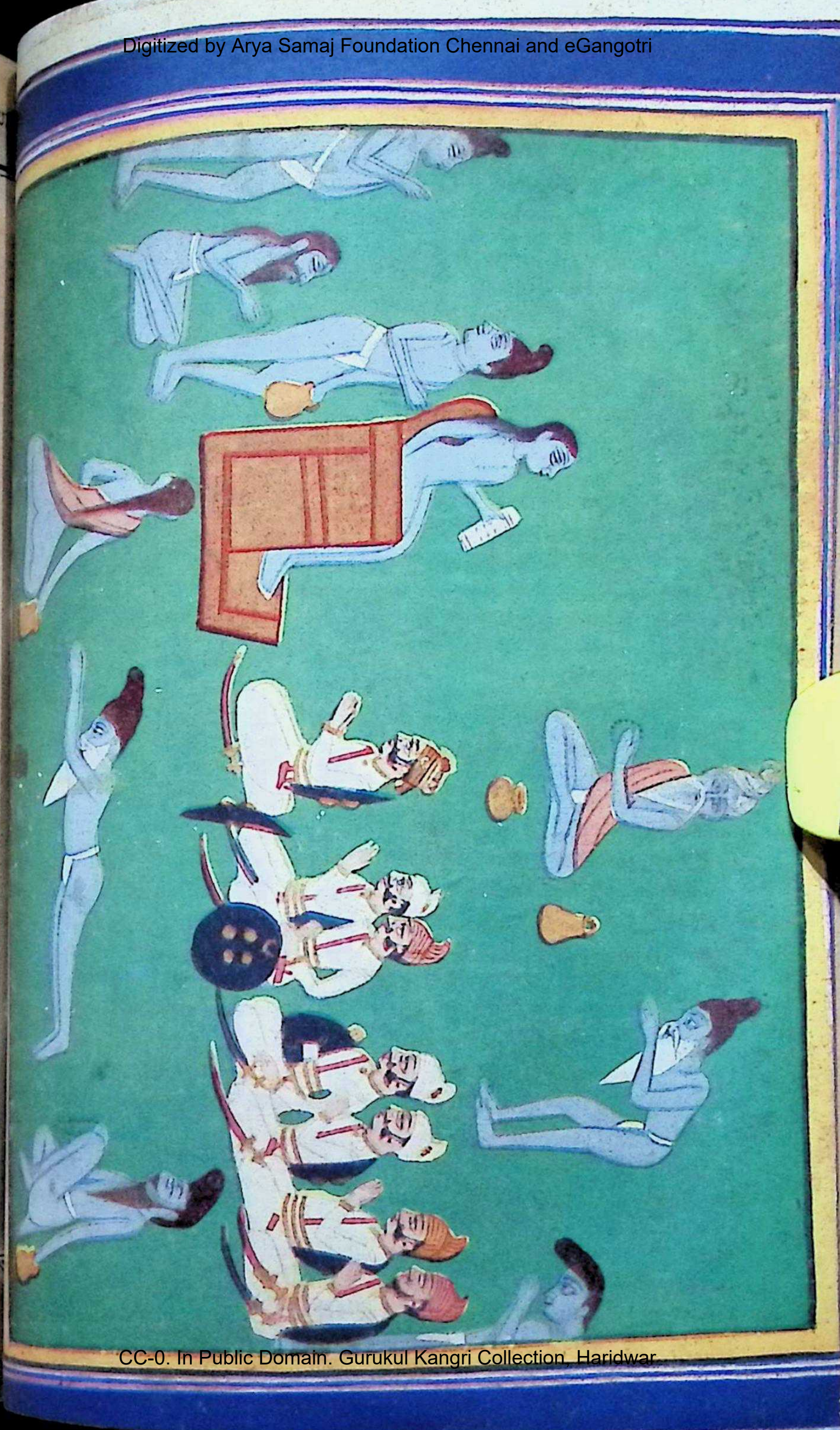

Vol. IV No. 1
August 11, 1957

आ नो भद्राः क्रतवो यन्तु विश्वतः ।

*Let noble thoughts come to us from every side*

*—Rigveda, I-89-i*

# BHAVAN'S JOURNAL

## UNITY OF PURPOSE

ॐ सह नाववतु सह नौ भुनक्तु
सह वीर्यं करवावहै ।
तेजस्विनावधीतमस्तु
मा विद्विषावहै ।
ॐ शान्तिः शान्तिः शान्तिः

May He protect us both.
May He be pleased with us both.
May we work together with vigour;
May our study make us illumined.
May there be no dislike between us.
Aum, peace, peace, peace.

—Taittiriya Upanishad

# Kulapati's Message

I offer my congratulations to the *Bhavan's Journal* on its fourth birth-day.

When the Journal was started, the Bhavan never expected that the public will welcome it in the manner in which they have done. With a circulation of about 30,000 copies, possibly the audience to which the message of the Bhavan reaches every fortnight now will be over 100,000 throughout India as well as in some foreign lands.

The Bhavan owes a deep debt of gratitude to all the workers, advertisers, agents and readers but for whose cordiality and warmth, this Journal would not have had such an audience.

The Bhavan, as you know, stands for the re-integration of Indian Culture with modern conditions so as to meet our present-day needs and if this Jou nal has done even a little to pr sent this point of view befor the readers, it will have justifie its existence.

To the Bhavan, 1957 has bee an eventful year. During th year, we had our Bi-Decenni celebrations. The spontaneou enthusiasm which readers a lovers of this Journal evinced i the celebrations was ove whelming as well as touching

As readers know, the Bhava has now centres at Allahaba Kanpur and New Delhi, as als in Stuttgart in Germany a California in the U.S.A. Th Delhi centre was recently ope ed by the Prime Minister, Sh Jawaharlal Nehru. It is a lin —and an important one— in ou chain of centres in India a abroad for carrying forward t ge of India's culture. One e earliest activities planned e Delhi Centre is a series of res on *Gita*, which will be urated on August 18, 1957, r. S. Radhakrishnan, Vice- dent of India.

ia is the land of an ancient, ishable culture, which has us ageless vitality. If to- ndia is recognised as representing certain moral and spiri- values in the affairs of the , it is because of it.

me cherish the hope that eaders and lovers of the n's *Journal* will form a unity of faith based on is beautifully epitomised tyam, *Shivam, Sundaram.*

modern life, with its cares uncertainties, there are who have neither the ce nor the humility to acquire this faith. Perhaps to them the *Bhavan's Journal* might bring some strength and hope.

One thing, however, is clear: The Bhavan and with it we, who work, read or love this Journal, will not be apologetic about their faith in Indian culture and its fundamental values: India, the motherland of moral and spiritual values; the dignity of man which arises from the Divine essence with which he alone can transform creation; the supremacy of the Moral Order in individual and collective life; the living faith in God which seeks its highest consummation not only in man living in God but finding Him in All and All in Him.

*K. M. MUNSHI.*

# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 133

## ★ DEMOCRACY IN INDIA ★ ITS SUCCESS ★ ITS WEAKNESSES

Bharatiya Vidya Bhavan
Bombay.
AUGUST 11, 1957

MY YOUNG FRIEND,

I PROPOSE to write to you about "Indian Democracy in Action." But the subject is vast and I can only deal with a few aspects of it.

We are one of the most important democracies in the world, and the most populous. The future of democratic institutions, at any rate in Asia, depends upon the success we attain in our experiment.

The study of our democracy in action is, therefore, as important for us as it is for the freedom of the human race. What with totalitarian methods being widely advertised as a panacea for all evils it is necessary to see that tendencies are not developed which undermine democracy and inevitably lead to totalitarianism.

● ●

There are three broad aspects from which to judge whether democracy is successful in action They are: First, the Rule of Law second, Parliamentary Government; lastly, Democratic Decentralisation.

Our Constitution is one of th most outstanding democratic constitutions in the world. It established an integrated judiciary an fundamental rights, and, if th success of a democracy were measured in terms of the way in whic the rule of law is maintained, Indian democracy has been very successful. The Constitution ha been honoured; the fundamenta rights have been upheld; th courts have not been slow to asser their independence; and, on th whole, the people have submitte cheerfully to the decisions of th courts.

Attempts to establish administrative tribunals outside t

re of our integrated judiciary
not been made so far, but
are likely to catch the ima-
ion of impatient people. But
ey are set up outside the
rvisory jurisdiction of the
Courts and the Supreme
t, it will be a decisive step
from democracy.

r Parliament and State legis-
es have functioned with effect
with dignity. However, there
been too many attempts
forging extra-constitutional
ions through coercive demon-
ions, hunger-strikes and so-
l Satyagraha, which have
er truth nor non-violence as
basis. The only relieving
re has been that people on
whole have kept away from
attempts to sabotage parlia-
ary democracy.

ring the last General Elec-
all of us had an opportunity
see democracy in action
ghout the country. About 19
s of Indians had the fran-
of them, 12 crores went to
olling booth. The elections,
largest in recorded history,
l off peacefully. The arrange-
s were above suspicion.
party had a fair chance of
g its strength.

man-power of the country
mobilised by an urge to ex-
the franchise as never be-
Illiterate women, with or
ut the *purdah*, left their
en and carrying their child-
with them, came to vote. So
ld men, on the shoulders of
their kinsmen; and the beggars too, though their anxiety to exercise the franchise, I am sure, was inspired more by the arts of the election agent than by the democratic impulse. This was a great event. It showed that the people are on the move in this ancient land.

The most notable feature in the elections was that the voter, in most cases, exercised his franchise with intelligence and freedom. Some very powerful people fell off the wall, like Humpty-Dumpty; others were chastened; most people were driven to self-introspection. The 'lamp post' theory was exploded; for the ballot box on the whole reflected the unexpressed preferences of the voters. The results provided a free and popular verdict on even very tall persons in the country. The vote thus became the symbol of the dignity of a free Indian citizen.

The elections, however, threw into relief some of our national weaknesses. Casteism, for instance, dominated the vote at many places. Communalism was used at several places as a lever to gain the voters' support; it ended by rousing counter-communalistic tendencies. At places, "linguistic nationalism,"—so unabashedly advocated by Communist leaders swept voters off their feet —a feature completely destructive of nationalism and, in so far as it divides the nation into language groups, also destructive of democracy. All this indicated that

*Sri K. M. Munshi*

there has been a retreat from the democratic attitude which the people had during the previous General Elections.

* * *

The third aspect, which I call "democratic decentralisation", requires a little elucidation. It implies, First, that in a democracy the administrative machinery has to help, and not hinder, the growth of the popular initiative; nor should it leave the people grievance-conscious.

During the last General Elections, if there was one phenomenon more clearly perceived than any other, it was the critical reaction of the ordinary man to the inadequacy of our administrative machinery. Only where the development projects were successful, did the people cheerfully go and vote for the Congress.

I will give you two typical instances how the people reacted to this administrative inadequacy.

In one village, farmers whose fields had been acquired for erecting a bund were dissatisfied with the Congress, for, not only was their compensation remained unpaid for a considerable time, but during the interval they had been made to pay land revenue for the land acquired. The fault was not with the Congress Government; it was the red-tape which was responsible for this.

In another case, a village was dissatisfied with the Congress because of the failure of a Congress worker to procure cement for some poor man, as promised. When the worker went again and again to the Mamlatdar, but could not get the cement, he never showed his face to the village. On the other hand, the rich man of the village, who was building his house, never lacked cement; he had his way of getting it. Naturally the people blamed the Congress.

I could multiply such instances: so can you, I am sure. But I equally realise that it is no use blaming this machinery. It is doing its best; it can do no better. Raw officers, not steeped in the tradition, have been given opportunities to exercise immense powers the face of temptations. Our ods of tracing and penalising uption are halting, out-of-date ineffective. Above all, we the bureaucracy to do too y things, in too short a time with too little training and urces.

t us be frank about it. During the last 11 years, over a dozen latures have been pouring a flood of hasty legislations cted to change, regulate or ict more and more aspects of life. Each legislation arms officer or the other with er to do something which interes with the normal functionof life. As a result, the adstrative machinery, evering in vastness and power, been penetrating every nook corner of life.

live democracy that we want e functioning in the country, nds that not only the goal, the machinery through which s to be reached, should be uate; that it is smooth-runefficient and honest. It should creak and it should not be ed. Our anxiety to reach the in a hurry is no excuse why means by which we hope to h it, should be left inadequate mperfect. The voter has adly reacted to the administramachinery. It has not earnis confidence; it has not helphim to develop initiative; it not been above suspicion; and re and more powers are given ch a machinery, we will raise a Frankenstein that will ultimately put democracy in jeopardy.

●●

The second aspect of democratic decentralisation is that the opinions and the decisions of the party should not be imposed from above. In the affairs of men, leaders have to give a lead, but a democratic party can only function successfully and resist totalitarian tendencies if from the lowest party group upwards, important problems are freely discussed, debated upon and views and opinions formed, so that in the course of time every democrat feels that he has been a participant in the framing of the policy.

Against this we have the 'democratic centralism' of the Communist variety, where the word "democratic" is no better than a verbal subterfuge. What it means in ordinary language is that views are formulated and decisions are taken at the topmost level and sent down to lower level organisations, which are all supposed, after a show of discussion, to endorse it wholeheartedly.

Our political parties—except of course the Communists who swear by centralism—have to guard against any tendency to drift towards it. In many cases the voters found the Congress candidate devoid of a sense of mission and with too meagre a record of removing the grievances of the constituency. But is he to blame? Instead, is it not a result of the unconscious process of centralism; of his having been made, in the name of discipline, a mere instrument of the party when he should be such an instrument as well as a representative of the people?

I realise that a member of a political party in power cannot act as a member of the opposition, nor play the part of an irresponsible critic. It is his duty to help his government; to increase its prestige; to help his ministers to remain in power and function effectively; to defend the measures of the government and maintain the solidarity of the party. But his primary duty is to help his party to thrash out the policies; to build up public opinion in his constituency in their support. This he can only do if he is encouraged to think on the problems of the day, to express his views frankly and to fight for their acceptance within his party.

Take, for instance, the Congress. What is the major decision taken by the Working Committee or the A.I.C.C., which has been freely discussed by the lower level Committees? Which Pradesh Congress Committee has freely discussed the merits of our External Policy or even the Plan, before or even after they have been adopted? Such discussions are not encouraged, as they should be. More, the partyman knows or fears that any criticism of the policies of the government or any vocal expression of local grievances against the Government or any difference of opinion with the views of the High Command even in party meetings are likely to be frowned upon and to bring down upon him, directly or indirectly, the guillotine which will destroy his political career or his prospects.

Luckily for us, so far as the Congress is concerned, we have wise leaders who are responsive to the unspoken attitudes of the people; generally they express views which find an echo in the people's heart. But it may not be so in all cases.

If a politician is denied the opportunity to think for himself, to express his views freely and frankly in his party meetings or if he stands in fear of having to pay the price should he criticise the measures and policies of Government even in a domestic forum, you introduce a 'centralism' which will destroy democracy in the end.

* * *

The third and vital aspect of democratic decentralisation is the growth of spontaneous movements in the society, independent of the State. If democratic freedom is not to be sacrificed to a hunger for swift changes with the aid of totalitarian methods, the changes have to be achieved without the cost of human personality.

In the era that is fast disappearing, there were several such autonomous movements in which the initiative, inspiration and direction came from outside the govern-

: But the autonomy or quasi- omy of these bodies is fast pearing under the all-embrac- influence and control of the .

en I cast my glance at the ten years of our life, I find we have thrown up only two powerful movements in the initiative has been with eople and which are not ted or guided by official ies. One has been the great nal press of India which a formidable, yet an independent, and often critical, ally of State; though how far it will e as such is a problem. The is the Bhoodan movement.

I cannot help noting the sad hat a situation is being created which no institution, orga- on or movement can exist in- dently of Government, whe- be a school or a college or a sity, whether it be the Bha- evak Samaj or even the Sa- ampradaya, which for over a of thousand years, has the most autonomous move- in India. The private sour- hich support such move- are all being absorbed by ate. And most Government comes with a good-beha- emand requiring supervi- nd control.

t we want more and more emocracy, are movements of ople, by the people and for the people, supplementing the activities of official agencies, yet having their own initiative, tradition and direction.

We may have a democratic constitution and, for the moment, democratic institutions. We may lay the flattering function to our soul that we are a democracy. But these are not enough. Our democratic way of life is of far too short a duration, and if the ordinary citizen fails to appreciate and safeguard all the three aspects of democracy in action, totalitarianism will, if it has not, enter with padded feet.

I am not saying this in the spirit of carping criticism. I say it as a Congressman, because I consider the Congress to be the National Instrument of Destiny. It can only fulfil its destiny if it keeps before it the ideal which the Prime Minister has defined in the following words: "We want to produce material goods of the world and to have a high standard of living but not at the expense of the spirit of man, not at the expense of his adventurous spirit, not at the expense of all those fine things of life which have ennobled man throughout the ages."

Yours sincerely,

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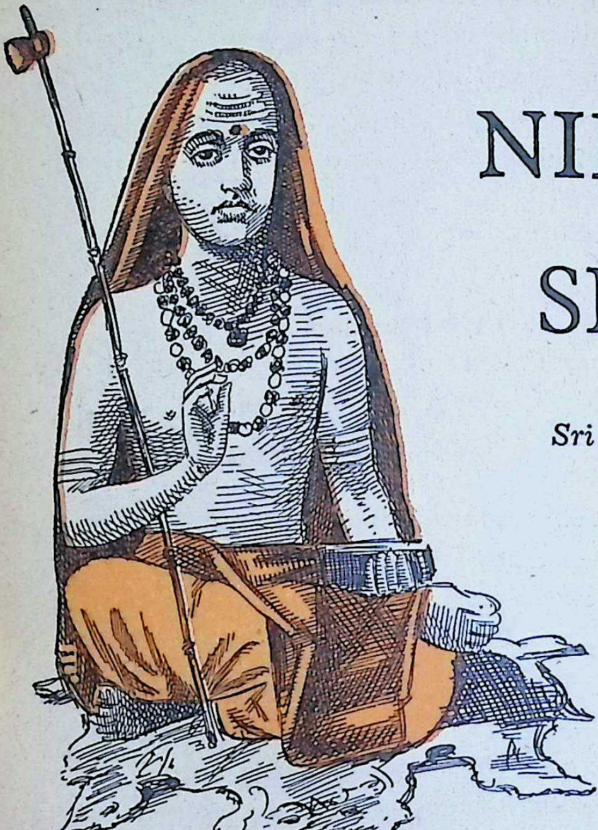
**I do not agree with a word that you say, but I will defend to the death your right to say it.**

**—Voltaire to Rousseau.**

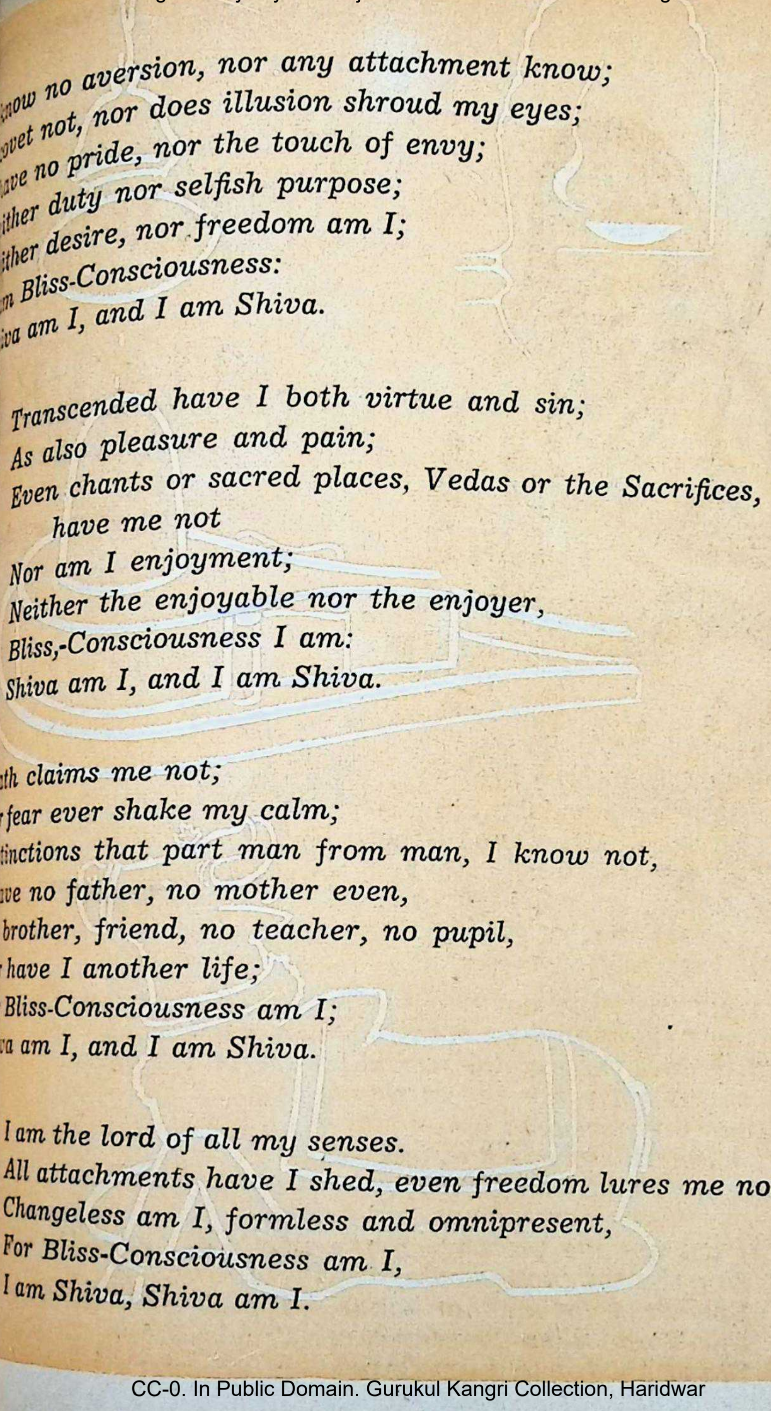


# NIRVANA SHATKA

*Sri Adya Shankaracharya*

*I am not the mind nor the intellect,*
*Nor am I the thought nor the cognising ego;*
*Neither am I the ear, the tongue, the nose, the eyes;*
*The sky is not I, nor the earth;*
*Neither fire nor wind am I;*
*For, I am Bliss-Consciousness:*
*Shiva am I and I am Shiva.*

*I am not the breath, nor the five-fold vital oars,*
*Nor the seven elements, nor the five organs;*
*Speech is not me, nor hands, nor feet am I;*
*For I am Bliss-Consciousness:*
*Shiva am I and I am Shiva.*



*now no aversion, nor any attachment know;*
*vet not, nor does illusion shroud my eyes;*
*ave no pride, nor the touch of envy;*
*ither duty nor selfish purpose;*
*ither desire, nor freedom am I;*
*n Bliss-Consciousness:*
*va am I, and I am Shiva.*

*Transcended have I both virtue and sin;*
*As also pleasure and pain;*
*Even chants or sacred places, Vedas or the Sacrifices,*
*have me not*
*Nor am I enjoyment;*
*Neither the enjoyable nor the enjoyer,*
*Bliss,-Consciousness I am:*
*Shiva am I, and I am Shiva.*

*th claims me not;*
*fear ever shake my calm;*
*tinctions that part man from man, I know not,*
*ave no father, no mother even,*
*brother, friend, no teacher, no pupil,*
*have I another life;*
*Bliss-Consciousness am I;*
*a am I, and I am Shiva.*

*I am the lord of all my senses.*
*All attachments have I shed, even freedom lures me not,*
*Changeless am I, formless and omnipresent,*
*For Bliss-Consciousness am I,*
*I am Shiva, Shiva am I.*

**This gives the essence of the last teaching of the great South Indian saint just before his Mahasamadhi on January 15, 1742.**

# BE AS YOU ARE

Saint Thayumanar

WITHDRAW the mind from the senses and fix it in meditation. Control the thought-current. Find out the thought-centre; be quiet there. Then you will be conscious of the Divine Self; you will see it dancing in ecstasy. Live in that delight. That high Delight, Consciousness, is the God in you. He is the unique One. He is in every heart.

You need not go anywhere to find Him. Find your own core and feel Him there. Peace, bliss, felicity, health, everything is in you. Trust in the Divine in you. Entrust yourself to His Grace. *Be as you are.* Off with strange thoughts and past impressions. He who lives from within an in-gathered Soul-life is a real saint though he may be a house-holder. He who allows his mind to wander with the senses is an ignoramus, though he pretends to be a sage.

See as a witness, without the burden of seeing. See the world just as a drama. See without attachment. Look within. Look at the inner Light, unshaken by mental impressions. Then, floods of conscious bliss shall come pouring in and around you from all directions. This is the supreme Knowledge; realise. *Om Om!*

[*Translated from Tamil original Yogi Shuddhananda Bharati*]

# Significance OF Janmashtami

His Holiness Jagadguru
Sri Shankaracharya
of Kanchi

HE month of August comes within the sacred Chaturmasya period, Ashada to Kar- "The august Janmashtami" in this month of August.

Krishna says in the *Gita*, n it is night for the whole erse, when all beings are ng, then is the enlightened fully awake."

शा सर्वभूतानां तस्यां जागर्ति संयमी ।

ht seen in the midst of dark- shines in great relief; an in the midst of a desert is of imable value. The Light of ing appearing in the midst ack clouds is unequalled in ance.

"Janmashtami," we know, is the sacred Tithi on which Sri Krishna was born, the eighth in the dark fortnight or Krishnapaksha of the month which falls in the middle of Dakshinayana. Krishnapaksha is *night* for *Pitrs* while Suklapaksha is day for them. Dakshinayana is the night for Devaloka while Uttarayana is their day time. Thus Sri Krishna was born when it was exact midnight not only in the Manushyaloka but also in the Pitrloka and Swargaloka.

H. H. Sri Sankaracharya of Kanch

Further, Sri Krishna was born in jail where also there was utter darkness, with the darkness of death waiting for Him at Kamsa's hands. Not only was His name Krishna, but everything at that time was darkness synchronising with the name Krishna—Black. His colour also was black.

It is only when there is complete darkness around that the presence of light can be fully appreciated. Sri Krishna being Gnanaswarupa, embodiment of enlightenment, shines in the background of the uttar darkness of the worlds and that is why the teaching imparted by Him—The *Gita*—is regarded as the most brilliant light, guiding the Universe.

It is because Sri Krishna in one *avatar* acted multifarious parts—a mischievous child whose hilarious pranks, which ended with his boyhood, attracted every heart, a cowherd boy, a flute player, a boxing champion, a bull-fighter, a statesman, a protector of those in the extreme of helplessness (Draupadi and Kuchela), a royal messenger, a groom and charioteer, a teacher of the highest knowledge, a bestower of *Mukti* not only on Bhishma and other majestic personages, but also on the hunter who was the cause of the end of Bhagavan's *avatar* in this world, He served as a beacon light to the whole world and is described in *Sri Bhagavata* as the full incarnation of God. However dark our character may be, if only we are drawn to Sri Krishna through His *avatara-leelas* which is a way to think of Him, He gives us the highest enlightenment which is the only way to liberation.

The Chaturmasya or the present holy season which is referred to in the opening portion of *Sri Bhagavata*—Skanda I, Adhyaya 5, and also in Asoka's Pillar Edict No. 5, has become holier by the Avatar of Krishna in the middle of that period.

We pray to Bhagavan, Lord Sri Krishna to shed light on all who are connected with the bringing out of the Annual Number of this *Bhavan's Journal* in this doubly August month.

॥ तमसो मा ज्योतिर्गमय ॥

"FROM DARKNESS LEAD ME TO LIGHT."

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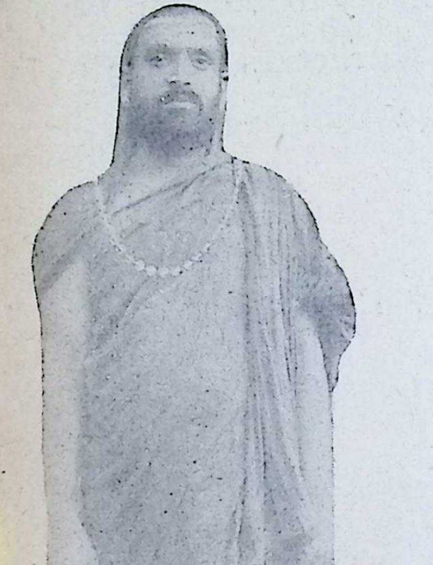
# ... PATHS O

**His Holiness**
**Jagadguru**
**Sri Shankaracharya of Sringeri**



THAT by which the world is sustained and which is the transcendental cause of its well-being is what we call Dharma. The derivation is धारणात् धर्मः; because it sustains, it is called Dharma. Just as nothing can exist without a support in the void, so too, this world cannot exist without a moral law. The answer to the question "What is Dharma?" is beyond the ken of mere reason. The basis of all Dharma is the Vēda ( वेदः ) and the source of the Vēda is God.

वेदस्य पुरुषः कर्ता न हि यादृशतादृशः ।
किन्तु त्रैलोक्यनिर्माणनिपुणः परमेश्वरः ॥

We place implicit faith in the advice of a true and devoted friend. How much more, then, should be our faith in the injunctions of the Veda which is the utterance of the Lord—the Supreme Friend?

By the cruelty of the time-process, the faith of mankind in the Veda declined and people began to doubt whether the Vedic Dharma was after all true and invoilable. This doubt in turn led the people to transgress the sacred precepts of the Veda with impunity. The world was fast moving towards ruin and chaos. It was then that Lord Subrahmanya—as desired by Lord Siva—incarnated Himself as Kumārila Bhatta and restored to its rightful place, the Karma-kānda

# O REALISATION . . .

e Veda. People who had been stray, once again returned to ath of Dharma.

n thus Dharma was re-estab- the Lord Himself incarnat- Sri Shankarāchārya and, by achings, proclaimed the pri- of the path of knowledge.

attainment of Supreme Bliss e routing out of all misery is we call Moksha or Release. nowldege of the Self and that knowledge destroys ig- e. तमेव विदित्वातिमृत्युमेति नान्यः द्यतेऽयनाय। says the Upanishad.

e rivers directly flow into a; others find their way to ea by first joining bigger In a similar way, the path otion or meditation, the path k and the other paths lead ges to the ultimate realisa- f the God-Head. The path of dge is the direct instrument lisation of the Ultimate Rea- But it is a difficult path and er to be fit to tread this path, irant must have in full mea- our qualifications, which are Sādhana Chatushtaya (साधन ).

four qualifications are: (1) x qualities of *Śama* (calm- *Dama* (Self-control), *Upa-* Self-repose) *Titiksha* (For- ce), *Sraddhā* (faith) and *āna* (Concentration); (2) *ya Vastu Viveka*—the discrimination between the Eternal and the transient; (3) *Ihāmutra Phala Bhōga Virāga*—the renunciation of this worldly and the other worldly pleasures; (4) *Mumukshutva*—an intense longing for release from the bondage of the cycle of births and deaths.

Without the attainment of the above qualifications, the path of knowledge cannot even be thought of. When a man is on a journey from one place to another, he passes through many places of interest

**This body is the holy place of Kashi and here flows the all-pervasive Ganga of wisdom, the mother of three worlds; this devotion and this faith are Gaya; this contemplation of the feet of my own preceptor is Prayaga; this inner self, the Brahman, the witness of the mind of all people, is the God, the Lord of the Universe; if everything thus abides in myself, is there any other shrine besides it?**

**—Kashipanchaka.**

and though he may look at them with some pleasure, they do not hold his attention permanently. He rests contented only when he reaches his destination, because that is the main objective of his journey. In a similar way, the spiritual aspirant makes nought of the fleeting pleasures of the world and with a singleness and steadfastness of purpose concentrates all his efforts at attaining release from bondage. Since the four disciplines explained above are very difficult of achievement, only the highest type of aspirant can tread with success the path of knowledge.

Though the man who has prefected the *Sādhana Chatushtaya* is completely free from attachment to the things and affairs of the world and is truly wise, final emancipation can be his, only on the dawn of the knowledge of the Self. Mere intellectual eminence or reasoning ability is of no avail in the Realm of the Self. Initiation by a competent teacher and repeated and continued meditation on his teachings fit one for the Blessed state of Salvation. Padmapādācārya is an example of this rare type of aspirant.

Repeated enquiry is necessary for the realisation of the nature of the Self. Observes Sri Bhagavatpāda: "The real nature of an object can be arrived at only by enquiry and not by a crore of meritorious deeds." In order, however, to develop in the mind a condition of fitness for enquiry, one must first rid it of all impuritie which enshroud it. This can b done only by proper observanc and performance of one's *Karma* Only by proper observance of one' *Swadharma*—one's duty accordin to one's state in society—for a lon time does one become entitled t tread the path of knowledge. Mandana Misra, one of the disciples o Sri Bhagavat-Pāda, is a shining example of this type of spiritual aspirant. He later came to be know as Sureshwaracharya.

If one does not become fit t tread the path of knowledge on can first start along the path of Devotion. By strength of his devotion, the disciple will get the Grac of his Guru and finally of the Lord which will bless him with th knowledge of the Self. This i turn will lead to Salvation. As th *Kathopanishad* unequivocally declares in this context यमैवैष वृणुते तेन लभ्य: "Only he who has th grace of the Lord will know Him." Devotion to the teacher is as important as devotion to the Lord

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ।
तस्य तेऽकथिता ह्यर्थाः प्रकाशन्ते महात्मनः॥

says the Upanishad. To him, who is absolute in his devotion to th Lord and who is equally devote to the teacher, knowledge of th Self, though untaught, comes of its own accord. Sri Totakāchārya illustrates this type of disciple.

Once at Sringeri, Sri Bhagavat-pāda was giving his disciples lessons in the Bhāshya. On one occasion there was a little delay in th g of lessons. The ardent päda prayed to the Achārya ey might start the class for y. Sri Bhagavatpāda replied e would start as soon as (as Totakacharya was call- ined them. Padmapādācārya emarked that Giri had about ch intelligence as the wall r house and nothing would t by his not attending the Sri Bhagavatpāda wanted rogant Padmapāda to know l value of true devotion and s also he wanted to show tent of his infinite Grace. By ace came to Giri all at once astery in all the fourteen es of knowldege! He who itherto entrusted with the g of the *Kāshāya* of his mas- w composed in the *Totaka* a sublime philosophical poem ying the essence of the a doctrine, and as he came e room, singing the stanzas e poem, all the disciples were completely by surprise. cannot true devotion do?

gh a man be unable to have ility in this birth, for the ent of true konwledge, be- of the strength of his un- l efforts at attainment of dge and his spiritual prac- in the past birth, he very becomes a realised soul. eva was blessed with the dge of Self while yet he was womb of his mother.

गर्भस्थ एव वामदेवः प्रतिपेदे-
अहं मनुरभवं सूर्यश्च ।

Sri Hastāmalaka is another instance. His father, who was a strict and devout adherent of the *Karmamārga* (the path of work) lamented his son's stupidity. Once when Sri Bhagavatpāda came to his village he took the boy to the Āchārya for his blessings. To a question from Sri Bhagavatpāda "Why art thou stupid, Oh! boy?" he gave his reply in verses which are truly celebrated for the ease and clarity with which they expound the tenets of Advaita and which have achieved the rare distinction of being commented upon by Sri Bhagavatpāda Himself. Sri Bhagavatpāda wondering at the force of the past Samskāra which enabled an untutored boy to expound the greatest truths of philosophy difficult of realization even after years of endeavour and learning at the feet of the Guru, informed the father that the boy's place was with Him and took him over as His disciple.

Traversing the country from Cape Comorin to the Himālayas, Sri Saṅkara, with His four disciples, illustrated by precept and examples the value and significance of the paths of work, devotion and knowledge, and of the past Samskāra. May the world follow the teachings of Sri Bhagavatpāda and be blessed! May His boundless grace be vouchsafed to all mankind!

# axiomatic character OF Advaita Philosophy

THE superiority of the Advaita Vedanta Philosophy or the Philosophy of Spiritual Monism of the Upanishads arises from these characteristics which are its own:

(1) It announces the Reality of the first and final Irreducible Minimum—the *Paramatman* which is unaffected by Time, Space and Substance and is still positive as life, light and joy. It rises above the *Shoonyavada*, absolute Negativism, which is the resultant analysis of the present visible, illusive phantasmagoria. The seen Universe is liable to disappear but the Seer never sees his own non-existence. He is the First and Final of All Experience.

(2) The value of philosophy lies in its reliability; otherwise it is mere speculation, which may appear, disappear or change with the speculator. The Advaita philosophy of the Upanishads is b lieved and reputed, from time immemorial, to be derived fro the Omniscient Creator; is in th wonderfully formed and frame Sanskrit Language (known as th language of the Gods) and ha maintained its premier characte through thousands of years b the testimony of the experience o saints and sages. It cannot b compared either with the ma made intellectual speculative exe cises or scrappy intuitive revela tions and effusions of later saints

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**His Holiness Jagadgur**
**Sri Shankarachary**
**of Dwarak**

ilosophy's teachings have o very ancient, so much reand so carefully and sysally preserved as the Vedic shads. They bear the testiof a long time of saintly such as Vasishtha, Vyasa nkara.

The Advaita Vedanta philois not merely a talking phi- it has been the philosohich has been lived in, by nds of *sannyasis* and *tyagis* h ages and ages and it is ilosophy of actual life of ds of *yogis* and ascetics day in India. It is a philowhich has given the deepest consolation to millions of unlearned villagers in India as well as to the learned savants like Schopenhauer and Emerson in the world, even today. It is both the philosophy of living and a living philosophy. It says to its faithful audience, impatient for inspiration: एकमेवाद्वितीयं ब्रह्म नानाऽस्ति किंचन। "The Brahman is One and unparalleled. Nothing of this variety exists really." The Brahman is Reality, the Universe is nought, the Soul (Jeeva) is identical with the Brahman, verily: ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः।

---

*Sri Krishna says:—*

*That man is a fool not knowing his own welfare, which consists in taking unconditional and absolute shelter at my lotus feet. No doubt he serves Me; but discarding My Nectarine Lotus Feet, he asks for chaff—fulfilment of his worldly desires. How can I allow him to do so? After all he is a child; he knows not his interest; but I am Omniscient. So how can I give him what he asks of Me, like a child that asks of its father to give it some cheap eatables that will upset its health? Hence I certainly give him my Nectarine Lotus Feet, and make him forget his covetousness to drink the poison of worldliness.*

—Chaitanya Charitra Mahakavya.

# GOD IS

Mahatma Gand

GOD is smaller than an atom, and bigger than the Himalayas. He is contained even in a drop of the ocean, and yet not even the seven seas can compass Him. Reason is powerless to know Him. He is beyond the reach or grasp of reason. But I need not labour the point. Faith is essential in this matter. My logic can make and unmake innumerable hypotheses. An atheist might floor me in a debate. But my faith runs so very much faster than my reason that I can challenge the whole world and say: *'God is, was and ever shall be.'*

But those who want to deny His existence are at liberty to do so. He is merciful, and compassionate. He is not an earthly king needing an army to make us accept His sway. He allows us freedom, and yet His compassion commands obedience to His will. But if any one of us disdain to bow to His will, He says: 'So be it. My sun will shine no less for thee, my clouds will rain no less for thee. I need not force thee to accept my sway.' Of such a God, let the ignorant dispute the existence. I am one of the millions of wise men who believe in Him and am never tired of bowing to Him and singing His glory.

I claim to be a man of faith an prayer, and even if I were to b cut to pieces, I trust God woul give me the strength not to den Him, but to assert that He is.

How can we, little crawlin creatures, possibly measure H greatness, His boundless love, H infinite compassion?

**[Courtesy:** *Navajivan Trus*

*"We do not belong to the past dawns but to the noons of the future. A great past must be followed by a greater future."*

# INDIA AND HER MISSION

**Sri AUROBINDO**

OTHER India is not a piece f earth; she is a Power, a Godhead.

is the Bharata Shakti, the nergy of a great spiritual ion, and fidelity to it is the inciple of her existence.

lways keeps for himself a country in which the knowledge is through all and dangers, by the few many, continually preserv- l for the present, in this yug at least, that country is

though its urge is towards rnal, since that is always hest, the entirely real, still s in her own culture and n philosophy a supreme re- tion of the eternal and the l and she need not seek it utside.

is the eternal land, the eter- ple, the eternal religion, strength, greatness, holiness e overclouded but never, r a moment, utterly cease. o, the Rishi, the saint, are tural fruits of our Indian d there has been no age in they have not been born.

amid the disasters of the ore and more eyes are turn- ards her (India) with hope ere is even an increasing resort not only to her teachings, but to her psychic and spiritual practice.

It would be a tragic irony of fate if India were to throw away her spiritual heritage at the very

> **The Indian nation is not a new race raw from the workshop of Nature or created by modern circumstances. One of the oldest races and greatest civilisations on this earth, the most indomitable in vitality, the most fecund in greatness, the deepest in life, the most wonderful in potentiality, after taking into itself numerous sources of strength from foreign strains of blood and other types of human civilisation, is now seeking to lift itself for good into an organised national unity.**
>
> —Sri Aurobindo.

moment when in the rest of the world there is more and more a turning towards her for spiritual help and a saving Light.

No doubt we will win through, but we must not disguise from ourselves the fact that after these long years of subjection and its cramping and impairing effects a greater inner as well as outer liberation and change, a vast inner and outer progress is needed if we are to fulfill India's true destiny.

It is because God has chosen to manifest himself and has entered into the hearts of his people that we are rising again as a nation.

The renascence of India is as inevitable as the rising of tomorrow's sun, and the renascence of a great nation of three hundr millions with so peculiar a te perament, such unique traditio and ideas of life, so powerful an i telligence and so great a ma of potential energies cannot b be one of the most formidable ph nomena of the modern world.

I have always held and said th India was arising, not to serve h own material interests only achieve expansion, greatne power and prosperity,—thoug these too she must not neglect, and certainly not like others to a quire domination of other people but to live also for God and th world as a helper and leader the whole human race.

Indian religion is Indian spi tual philosophy put into actio and experience.

Sanatana Dharma is life i **self; it** is a thing that ha not so much to be believed as li ed. This is the Dharma that fo the salvation of humanity wa cherised in the seclusion of thi peninsula from old.

It is to give this religion tha India is rising. She does not ris as other countries do, for self o when she is strong, to trample o the weak. She is rising to she the eternal light entrusted to he over the world. India has alway existed for humanity and not fo herself and it is for humanity an not for herself that she must b great.

A nation is building in India to day before the eyes of the worl so swiftly, so palpably that a ch the process and those e sympathy and intuition sh the forces at work, the s in use, the lines of the rchitecture.

he spiritual motive which presents prevail on Europe ate there new forms con- o the West, or will Euro- tionalism and commercial- an end for ever to the type of culture?

ggression must lead the f the light thus liberated umphant self-expanding ll over the world which possessed or at least en- in far-off ages.

Nature, her mission, the at she has to do, her part arth's destiny, the pecu- for which she stands n there in her past his- is the secret purpose be- r present sufferings and

n of India's destiny would l fill all India with its light rflow India and overflow d overflow the world. hour, every moment could ng them nearer to the s of the day that God had has arisen; large parts are te free or are at this mo- ing liberated: its other still or partly subject parts are through whatever strug- ards freedom. Only a lit- to be done and that will be day or tomorrow. There s her part to play and has begun to play it with an energy and ability which already indicate the measure of her possibilities and the place she can take in the council of the nations.

The Indian mind holds on the contrary that the Rishi, the thinker, the seer of spiritual truth is the best guide not only of the religious and moral, but the practical life.

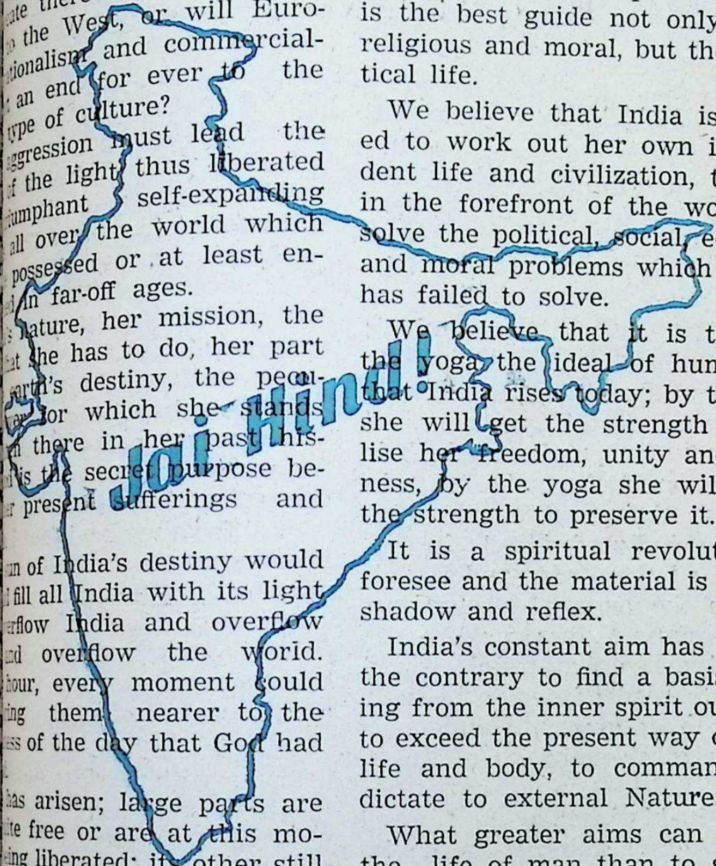
We believe that India is destined to work out her own independent life and civilization, to stand in the forefront of the world and solve the political, social, economic and moral problems which Europe has failed to solve.

We believe that it is to make the yoga the ideal of human life that India rises today; by the yoga she will get the strength to realise her freedom, unity and greatness, by the yoga she will keep the strength to preserve it.

It is a spiritual revolution we foresee and the material is only its shadow and reflex.

India's constant aim has been on the contrary to find a basis of living from the inner spirit outwards, to exceed the present way of mind, life and body, to command and dictate to external Nature.

What greater aims can be for the life of man than to grow by an inner and outer experience till he can live in God, realise his spirit, become divine in knowledge, in will and of truth in her spirit? And that is the whole sense of the striving of Indian culture.



# SHRIMAD BHAGAVATA

● Naitadas Brahmachari ●

SRI VYASADEVA compiled and classified the Vedas into four as *Rig, Yajus, Sama* and *Atharva;* many Upanishads having origin in different sections of the four Vedas were also brought into existence, but he did not feel satisfaction mentally, thinking that short-lived as people in this Kali Yuga are, they would not be able to study all the Vedas and Upanishads and understand their true light and follow the same in action for their real benefit.

So he kindly abridged the essence of all the Vedas and Upanishads in the form of aphorisms called *Brahma Sutras* or Vedanta philosophy, so that people would be able to read them within their small span of longevity and also carry on other activities of life.

But still Sri Vyasadeva was not satisfied in his heart of hearts and was further thinking that the intentions of the *Sutras* would not be properly understood by the people and there would be various interpretations by different scholars giving rise to a number of speculative theories.

> **I — the Embodiment o Mercy—how can I be cruel and that too to my Devotees? Ah, never. My disappearance is only a veil that I draw in order to nourish their yearning and love for Me by fire of separation. As a poor man [illegible]ing by chance on a trea [illegible] and again losing it, is constantly brooding over it, so I wish my devotee should not for a moment forget Me.**
>
> **Sri Krishna**
> **—Bhagavata-X-32-20**

He then wrote the great e *Mahabharata* and many *Dha Sastras* with a view to simpli ing the Vedic religion. But he w still in a fix and surprised at own discontentment.

One day, when he was sitting his hermitage known as Bada ashrama near the Sarasvati ri with a melancholy heart, Sage rada, the spiritual master of va, was sent by the Lord ar before him.

yasadeva at once stood up fering a seat, worshipped operly. Sage Narada enof Sri Vyasadeva with pla"O son of Parasara! Are ite all right physically and y? You have obtained the ! desideratum and have uch for others too by writ- most wonderful *Mahabha-* . Why then are you still isfied at heart?"

yasadeva admitting what rudev spoke about himself, ed Sri Narada for enlight-: "O son of Brahma! When ve been so merciful to come ill you kindly tell me, as an omniscient saint, the f my mental dissatisfaction is not known to me?"

Narada exhorted Sri Vyasaying, that the cause of his dissatisfaction was that he had laboured hard in g out all the Vedas, Vedan*abharata*, etc., for the good kind, he had not delineated ivine Leelas of Lord Sri a in those scriptures dis-

n the Supreme Lord Sri as not been pleased, how ur soul be satisfied? In writings you have emphaand elaborately described (piety), *artha* (riches), (enjoyment), and *moksha* ion) to be the coveted goals uman beings, but you have not so emphatically described the Transcendental Pastimes of Lord Sri Krishna anywhere as you ought to have done!" said Sri Narada.

Sri Narada then disappeared, advising Vyasadeva to take recourse to "Bhakti Samadhi," *i.e.*, the constant meditation of the Divine Pastimes and to visualize the whole Truth and describe the same for the eternal good of all *Jivas*.

Thereafter, with his practical knowledge of the Lord's Divine Name, Form, Pastimes, Qualities and also of the world-malady and the remedy for all conditioned souls, he brought the *Srimad Bhagavata* into existence.

* * *

About five thousand years ago, in the beginning of the Kali Yuga, three memorable sittings of *Srimad Bhagavata* were held in different places where thousands of most highly cultured ancient scholars assembled to listen to the same from three distinguished speakers.

The first sitting was held at Badarikashrama where Sri Krishnadvaipayana Vedavyasa—the author himself, was the speaker and his son, a born Brahma-realized Paramahamsa, Sri Shukadeva was the chief listener.

Here a question naturally arises as to why Sri Shukadeva, being a born Brahmajna, required to study

*Srimad Bhagavata* under the pupilage of Sri Vyasadeva?

A Paramahamsa means one who has already transcended the *Varnashrama Dharma* or the socio-religious regulations, having reached the final destination of spiritual quest; then where remains the necessity of his further study?

The most appropriate answer to this question has been given by Sri Shukadeva himself in the second sitting which was held at Sukartal (Sukagadi) at the bank of the holy Ganga near Muzaffarnagar Railway junction in Uttar Pradesh, where he was the speaker and the great pious king, Parikshit, thousands of sages and kings who assembled there to have a last darshan of the great King Parikshit, who was performing *Prayopavesa* or a fast unto death, had listened to his wonderful exposition of *Srimad Bhagavata* with rapt attention and in pin-drop silence.

This was how it happened. Once when Sri Samika Rishi was in deep meditation in his hermitage, King Parikshit happened to be a chance-guest of the sage. Parikshit became thirsty and asked for drinking water several times in a loud voice; but as the sage was absorbed in divine contemplation, he could not respond to the King's call. King Parikshit took it as an affront and left the place, garlanding the sage with a dead snake, for the indifference shown to him.

After some time, when the powerful boy-sage Sringi came to know about the insult perpetrat on his venerable father by Ki Parikshit, he got enraged and cu ed the King: "From now, on t seventh day, the wrong-doer sh die by snake-bite."

King Parikshit, who had on visualized Lord Sri Krishna whi the Lord was protecting him fro Asvatthama's deadly weapon in h mother's womb, regretted subs quently for his own bad behavio towards the sage and invited som punishment in atonement for t same.

Just at that time a messeng from Samika Rishi, who was al very sorry for his son's hast curse, came to the palace and i formed the King about the curse.

The penitent King most glad welcomed the punishment as t Lord's own blessings and at on relinquished the throne, resolvin to make the best use of the r maining seven days of his mo precious human life by engagin wholly in God-realization witho drinking even a drop of water an went to the bank of the hol Ganga and sat down in *prayop vesa.*

The news of King Parikshit's d cision reached every nook and co ner of the country with lightnin speed and thousands of great kin and learned sages including S Vyasadeva, Narada, Agastya, A gira, Bhrigu, etc. hurried to th spot to have a last sight of th pious king and congratulated hi on his exemplary decision.

raja Parikshit greeted each ery one with proper respect nour and asked of those l sages: "What is the fundtal duty, particularly of a man, and how can he realise ithin seven days?"

reupon each sage prescribed king a different process for alization. Some advised him form sacrifices, others, path wledge and austerity, and But Parikshit was not con- by those suggestions as his as very short and limited.

Vyasadeva, Narada and rs purposely kept silent they were quite capable of the problem.

at that moment, by the Will Paramahamsa Sri deva with his most attrac- personality from which a g lustre was flashing, pre- himself before the great bly.

Parikshit bowed down to deva and with all humility, problem before him.

Shukadeva first praised the n thus: "Parikshit, your on is a very lofty one and l meant for the good of all nd."

sage further said: "Seven- me is quite enough for God- tion, as in bygone days, Khatvanga had realized the when he had only a few es of his lifetime at his dis- No rigorous austerity or ce need be performed for urpose, except to listen to *Srimad Bhagavata* which I shall narrate."

In reply to his specific question, Sri Shukadeva said, "The fundamental duty of every sentient being, who is desirous of obtaining the final spiritual goal, is to render unalloyed loving services to the Supreme Lord Hari by hearing, chanting and re-collecting His Divine Names, Personality and *Leelas*. The Divine glories of the omnipotent Hari are to be heard, described and recollected in all times and in all circumstances."

Continuing, he said, "This *Srimad Bhagavata Purana* is identical with the Divinity Himself and contains the essence of all the Vedas and Upanishads and I have studied it under the guidance of my father, Sri Krishnadvaipayana Vedavyasa at the commencement of Kali Yuga."

King Parikshit was wonderstruck to know that the sage studied *Srimad Bhagavata* although a Brahmanishta.

Sri Shukadeva proceeded, "O saintly king! If you are curious to know how I, being born Brahma-realized, was prompted to study *Srimad Bhagavata,* I will tell you the mystery.

"Though I was fully established in the undifferentiated attributeless Brahman, and there was nothing further for me to be studied or known, still my heart was forcibly attracted by the transcendental *leelas* of Sri Krishna and hence I had to study this divine narrative *Srimad Bhagavata* from my father."

●●

The third sitting of *Srimad Bhagavata* took place at Naimisharanya (Nimsar in Uttar Pradesh on the bank of the sacred river Gomati). In this sitting 60,000 ancient sages headed by Sri Saunak assembled together and performed *Yajna* for 1000 years to obtain eligibility to enter the Lord's abode Vaikunta.

But they got exhausted looking forward to get some divine enlightenment for the purpose. Those 60,000 pre-eminently learned scholars then became the students of Sri Suta, who was one of the listeners of *Srimad Bhagavata* in the second sitting, and was the follower of both Sri Vyasadeva and Sri Shukadeva, recited *Srimad Bhagavata* there, to enable them to gain entry into Vaikunta.

●●

A figurative description of *Srimad Bhagavata* as the Divine Body of Lord Sri Krishna is found in *Padma Purana* as under: the twelve cantos of *Srimad Bhagavata* are identical with the twelve parts of the Divine Body of Lord S Krishna. The first and secon cantos are the two divine feet the Lord, third and fourth cant are Lord's divine thighs, fifth the divine navel, sixth is Lord chest, seventh and eighth are H two arms, ninth canto is H divine throat, the tenth, H lotus mouth, eleventh, the for head and the twelfth canto, th Lord's divine head; and it is on of His most merciful *avatars* fo the real and eternal good of falle souls as well as a strong bridge t take them across the terribl world-ocean without any fear.

*Garuda Purana* too describ *Srimad Bhagavata* as under: *Srimad Bhagavata* is the true meaning of *Brahma Sutras* (Vedant philosophy), a proper explanatio of *Mahabharata,* is a real commen tary of the *Gayatri* and an elaboration of the Vedas. So, accordin to Sri Vyasadeva those who wan to know the true import of hi Vedanta philosophy, *Mahabharat* *Gayatri Mantra* and the fou Vedas in their real sense, mus study *Srimad Bhagavata* under th guidance of a *bonafide* spiritua teacher.

---

*No sinner is capable of committing sins to the extent that a single utterance of the Name of Lord could not destroy.*

—Brihad Vishnu Purana.

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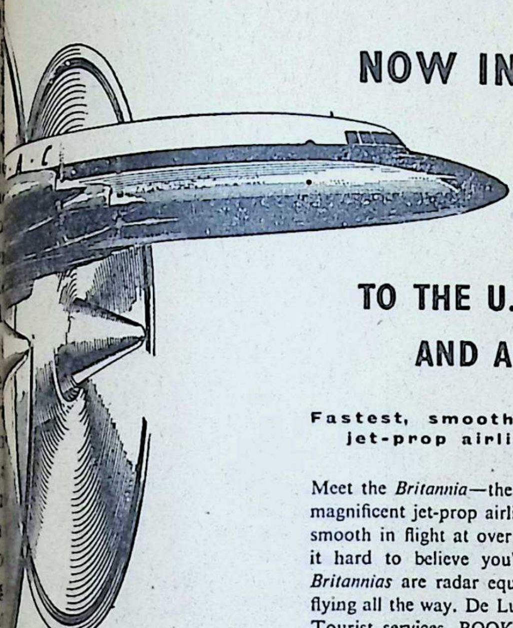

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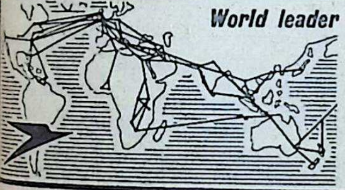

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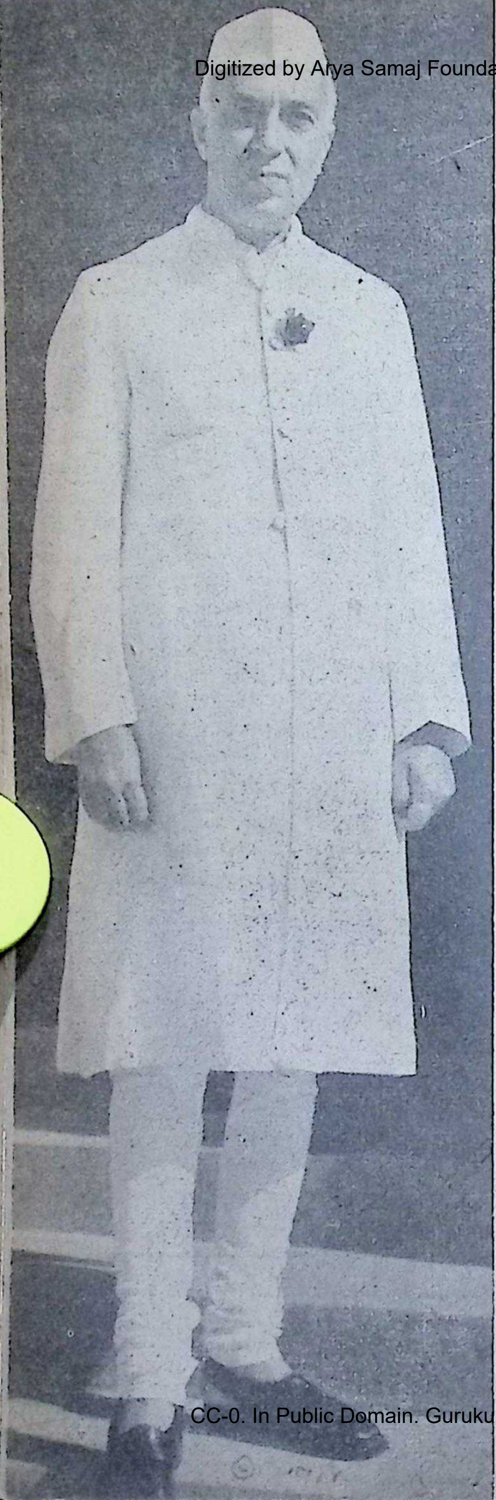

THE *Bhagavad Gita* is part o the *Mahabharata*, an episode in the vast drama. But i stands apart and is complete in it self. It is a relatively small poem of 700 verses—"the most beautiful perhaps the only true philosophi cal song existing in any known tongue", so William von Humboldt described it. Its popularity and influence have not waned eve since it was composed and written in the pre-Buddhistic age, and to day its appeal is as strong as eve in India. Every school of thought and philosophy looks up to it and interprets it in its own way. In times of crisis, when the mind o man is tortured by doubt and is torn by the conflict of duties, i

# THE

has turned all the more to the *Gita* for light and guidance. For it is a poem of crisis, of political and social crisis and, even more so, of crisis in the spirit of man.

Innumerable commentaries on the *Gita* have appeared in the past and continue to come out with unfailing regularity. Even the leaders of thought and action of the present day—Tilak, Aurobindo Ghose, Gandhi—have written on it each giving his own interpretation. Gandhiji bases his firm belief i olence on it, others justify e and warfare for a right-ause.

poem begins with a con-ion between Arjuna and a on the very field of battle the great war begins. Ar- is troubled, his conscience at the thought of the war he mass murder that it in- the killing of friends and es—for what purpose? What able gain can outweigh this his sin? All his old stan- fail him, his values collapse. becomes the symbol of tor- spirit of man, which, from age, has been torn by con- obligations and moralities.

# HAGAVAD ITA

this personal conversation re taken step by step to and more impersonal re- of individual duty and social iour, of the application of to human life, of the spirit- tlook that should govern all. re is much that is metaphy- in it, and an attempt to re- and harmonize the three for human advancement: the of the intellect or knowledge; th of action, and the path of Probably more emphasis is laid on faith than on the others, and even a personal god emerges, though he is considered as a manifestation of the absolute.

The *Gita* deals essentially with the spiritual background of human existence and it is in this context that the practical problems of everyday life appear. It is a call to action to meet the obligations and duties of life, but always keeping in view that spiritual background and the larger purpose of the universe. Inaction is condemned, and action and life have to be in accordance with the highest ideals of the age, for these ideals themselves may vary from age to age. The *Yugadharma,* the ideal of the particular age, has always to be kept in view.

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**Jawaharlal Nehru**

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Because modern India is full of frustration and has suffered from too much quietism, this call to action makes a special appeal. It is also possible to interpret that action in modern terms as action for social betterment and social service, practical, altruistic, patriotic and humanitarian. Such action is desirable, according to the *Gita,* but behind it must lie the spiritual ideal. And action must be in a spirit of detachment, not much concerned with its results. The law of cause and effect holds good under all circumstances; right action must therefore necessarily yield right results, though these might not be immediately apparent.

The message of the *Gita* is not sectarian or addressed to any particular school of thought. It is universal in its approach for everyone, Brahmin or outcaste: "All paths lead to Me," it says. It is because of this universality that it has found favour with all classes and schools.

There is something in it which seems to be capable of being constantly renewed, which does not become out of date with the passing of time—an inner quality of earnest inquiry and search, of contemplation and action, of balance and equilibrium in spite of conflict and contradiction. There is a poise in it and a unity in the midst of disparity, and its temper is one of supremacy over the changing environment, not by seeking escape from it but fitting in with it.

**This famous Gitasastra is an epitome of the essentials of the whole Vedic teaching. A knowledge of its teaching leads to the realization of all human aspirations.**

**I find a solace in the 'Bhagavad Gita', that I miss even in the Sermon on the Mount. When disappointment stares me in the face and all alone I see not one ray of light, I go back to the 'Bhagavad Gita'. I find a verse here and a verse there and I immediately begin to smile in the midst of overwhelming tragedies—and my life has been full of external tragedies—and if they have left no visible, no indelible scar on me, I owe it all to the teachings of the 'Bhagavad Gita'.**

**—Mahatma Gandhi.**

During the 2,500 years since it was written Indian humanity has gone repeatedly through the processes of change and development and decay; experience has succeeded experience, thought has followed thought, but it has alway found something living in th *Gita*, something that fitted into th developing thought and had freshness and applicability to th spiritual problems that afflict th mind.

[From: *Discovery of India*

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*Krishna comes to us to bless us with welfare, like the sun rising in the darkness, like a boat to those sinking in the ocean, like a sweet-raining cloud to the thirsty, like a treasure to the poor, like a physician to those in chronic and advanced disease.*

—Lilasuka.

"Where then does India actually stand in this critical
ur of her necessity and how far can she be said to be still
mly seated on her eternal foundations?"

Sri Aurobindo.

........ ........

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## ARJUNA SAID UNTO THE LORD:

**THOU hast, O Lord, unfolded for me this mystery, most sublime, called the Supreme Spirit and dispelled my ignorance.**

**By Thy words Thou hast taught me the rise and doom of created things; and also, Lotus-eyed, indicated Thy changeless Majesty. Now, Most-High, I long to behold Thy Form of noble power which bodies forth this Spirit even as Thou hast described it, O Lord.**

**If Thou now deemest fit, O Lord of Yoga, that I should behold this, Thy changeless Form, reveal it unto me.**

## THUS SPAKE THE LORD:

**Behold, O Partha, these countless Forms of Mine, manifold and shining, of varied hue and shape. Behold these countless wonders, never seen before.**

**Behold the Powers foregathered in me: the Powers of Light and of Plenty, the Powers which raise the storm and move the wind and the Twin Powers who heal.**

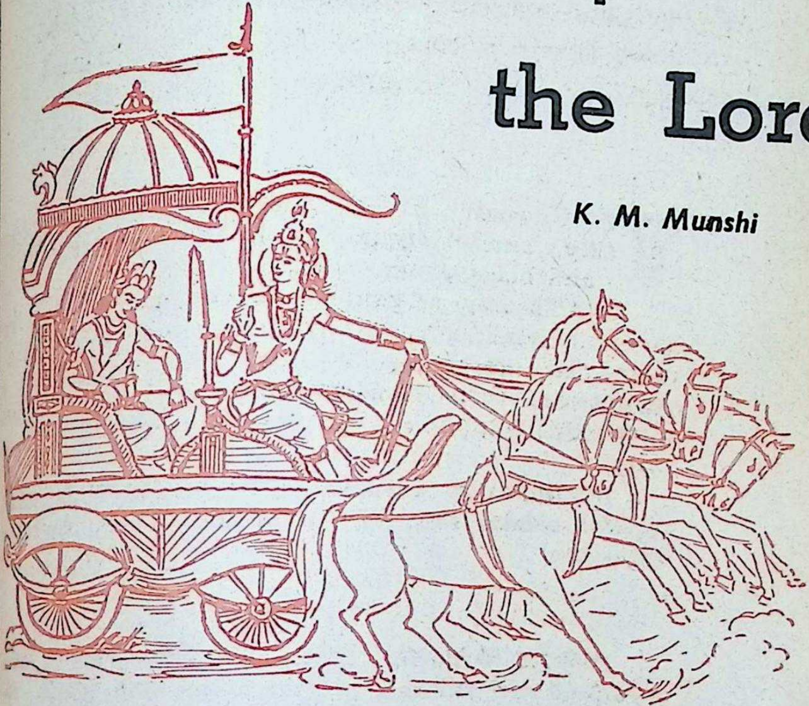
**Behold in Me, gathered in one, the worlds comprising things that move and things that move not. Behold them all in my Body and all else that thou hast a wish to see.**

**But this My Form thou canst not behold with these bodily eyes of thine. I give unto thee, therefore, the sight of the Gods who can see.**

**Behold, now, this wondrous power of ME, the Supreme Over-All.**

# . . thus spake the Lord

K. M. Munshi



**ANJAYA THEN CONTINUED:**

**As He thus spake, O King, Hari, the Mighty Lord of Yoga, gave unto Arjuna the eyes to behold His form of majesty unsurpassed.**

**Of Him, the Mighty Soul, the splendour shone like unto the sudden blaze of a thousand suns uprising in the sky;**

**Of the Form of myriad mouths and eyes, displaying myriad wondrous sights;**

**Shining with numberless ornaments and weapons upraised, all divinely wrought;**

Wearing wreaths and garments, divinely beautiful;

Wondrous above all and effulgent, unbounded, and facing all ways.

In that Body of the God of Gods, the son of Pandu saw the changing Universe with its countless parts knit together as but one.

Then Arjuna, his body thrilled with wondrous awe, his hair on end, folded his hands, and with head bowed low in reverence, spake thus unto the Lord.

## ARJUNA SAID UNTO THE LORD:

I see Thee in Thy all-sided, boundless Form with hands and bellies, mouths and eyes, innumerable.

In this Thy all-inclusive Form, I see Thee, O Lord of the Universe, as endless, with neither a middle nor a beginning.

I see Thee a splendrous mass, on all sides, flaming, with diadem and mace and whirling discus.

I see Thee like unto the measureless Sun of blinding, blazing light, hard to gaze at, whichever way I turn.

I see Thee, as Him who eternal abides; the Absolute, the Ultimate Truth; the firm Base on which the Universe rests and the un-aging Guardian of the changeless Law.

I see Thee, Thou Power infinite, sans source, sans middle, sans end, with arms encompassing all in endless might.

I see Thee: The Sun and the Moon thy all-seeing orbs: Thy face a flaming sacrificial fire lighting up the universe with its radiance.

I see this vast expanse that parts the earth from heaven and the all-pervading space filled with Thee alone:

And I see the three worlds, as quaking with fear, they behold Thy awful, wondrous Frame, O Soul of Might.

I see the Powers divine entering in Thine Form, some affrighted, praying with folded hands; and I see the Sages and the Fathers singing varied hymns intoning "Blessed art Thou."

I see, in their legions, the Powers that rule the storm and wind and light; those who bless the mortals with wealth and boons, protect them and grant them health; those who rule the shade, the song and joy; and those again who wield the magic powers and dread destruction spread. Stricken by awe they stand beholding none but Thee.

The worlds behold Thy mighty Form, with its unnumbered mouths and eyes; they see Its countless arms and thighs and feet, bellies and fearsome teeth; and they, with fear, tremble, and so do I.

It touches the high heavens; It is of dazzling, endless hues. The mouths are open wide; the long eyes flash with light.

I see it: I tremble: I fail and I have no peace at heart, Lord.

I see Thy mouths with their fearsome teeth, like the ruthless flames of time, and I know not where I am. O Lord of Gods, grant me Thy grace; for, Thou alone art the world's sole Refuge.

I see Dhritarashtra's hundred sons; the other kings with their legions vast; even the mighty Bhishma; Drona and Suta's son; also the war-lords on our side: all of them rushing headlong into Thy mouths of the fearsome, cruel fangs. And I see the bodies dangling out of some, who fail to pass, their heads crushed between Thy teeth.

I see these mighty men of the mortal world enter Thy mouths by flames invested, speeding like the floods of countless streams into the sea.

Like unto the moths, who impetuously swarm into some kindled flame, these multitudes of men rush headlong into Thy mouths, only to meet their doom.

Within Thy flaming mouths dost Thou lick up and devour them. Thou fillest the Universe, as Thy fierce rays scorch its utmost reaches, O Vishnu!

Tell me, Lord, Thou of the dreaded forms, who art Thou? I fall at Thy feet, O God Supreme: Let Thy Grace descend on me. I discover in Thine self, the primeval source of things. But Thy aspect is bewildering and I know it not.

## THUS SPAKE THE LORD:

I am Time, the worlds' Destroyer, in my plenitude bent to snatch men to their doom. And all these proud warriors standing in battle array would not remain alive, even if thou didst stand aside.

Therefore, arise: Win fame for thyself: Overmaster thy foes: Win empires. They are already slain by Me: BE THOU BUT MY INSTRUMENT.

These warriors have already been slain by me: Bhishma, Drona and Karna too, Jayadratha and many more. Now, do thou slay them, unafraid: Arise and fight: None shall overcome thee.

## SANJAYA THEN CONTINUED:

Hearing Keshava's words, Arjuna, the trembling crowned chief, bowed with folded hands, and filled with fear, fell prostrate. In a choking voice he thus spake to Krishna:

## ARJUNA THEN SAID:

This chant of Thy glory, Lord, leaves the worlds glowing with joyful devotion; the powers of darkness affrighted, dissolve in space, while the hosts of the Perfect adore Thee.

Almighty! Whom else should they worship but Thee, greater than Brahma, the primeval creator; Thee, the infinite and changeless Lord, the sole Refuge of the worlds, transcending things which are and which are not.

Primeval God art Thou, the timeless Spirit. Thou art the sole Support whereon the Universe rests. Thou art the Knower and the known both in one; the supreme Home of all. Thou alone informst the worlds of infinite form.

Thou, the God, who over the air presides and decrees the doom of men and things; Thou, the Lord of fires, waters and the lunar orb; Thou, the Father of Creation, ye, even the creator's Creator. Hail and forever!

In front of Thee, I bow, and again from behind; I bow to Thee from all sides, Thou All of measureless energy and unbounded valour art Thou, encompassing and pervading All.

How have I slighted Thee—again and again—in jest, or with scant respect, or in sport, in bed, while sitting or at meals alone, or worse, in company! Forgive me all, O Boundless One.

Thou art the Father of all that moves and all that moves not. Thou art more than the Teacher; none there is like Thee in the three worlds. Who can surpass Thee, Thou Power past compare?

I cast myself in deep humility before Thee. Forbear, forbear, O Lord adorable! And as the father bears with the erring son and the friend, his friend, even as a lover suffers her he loves, bear with me, O Lord.

I am thrilled with joy, seeing things unseen before. But fear grips my heart. Once again, O Lord, let me see that gracious form of Thine. Oh have pity, God of gods. Thou alone art the world's Refuge.

I wish to see Thee, as I saw before, Lord, with diadem, mace and whirling discus, appear once more in that familiar, four-armed Form of Thine, O Thousand-armed, Universe-incarnate.

HUS SPAKE THE LORD:

Endowed with the might of my Yoga thou hast seen, by My grace, O Arjuna, this luminous, cosmic, infinite, primeval Form, never yet seen by anyone before thee.

I am not to be seen thus by the recital of the Vedas, nor by sacrifices, nor by study, gifts, nor rites, nor penance stern. Thou alone, foremost among Kuru's noble sons, could see Me thus.

Fear not: Nor lose thyself in bewildering thoughts, beholding my awful terror-form. Shed fear: Fill your mind with delight. Behold again this friendly form of Mine.

NJAYA THEN CONTINUED:

The Lord having spoken thus to Arjuna, let him see His Form, as it was before. His adorable and lovely Form resumed, the Master reassured the affrighted one again.

**ARJUNA SPAKE THUS:**

**Once more, as I see Thee, Janardana, in this gentle human Form of Thine, I regain my composure; I become myself again.**

**THUS SPAKE THE LORD:**

**Hard to see is this My Form which thou hast beheld in mystic Vision. Even Gods forever yearn to see that Form, O Arjuna.**

**Not by Vedic chants, nor penance dire, nor by gifts, nor sacrifice am I to be seen in the way that thou has seen, dear friend.**

**By whole-hearted devotion alone, can anyone see ME thus, and know ME as I am and merge in ME, Parantapa!**

**He that works for ME alone, strives but for ME as the goal, who unwavering gives himself to ME, who stands unattached, but as the friend of all that lives—he alone comes unto ME, O Pandu's son.**

---

*Affix to the Upanishad, the bow incomparable, the sharp arrow of devotional worship; then, with mind absorbed and heart melted in love, draw the arrow and hit the mark—the imperishable Brahman.*

*OM is the bow, the arrow is the individual being, and Brahman is the target. With a tranquil heart, take aim. Lose thyself in Him, even as the arrow is lost in the target.*

*In Him are woven heaven, earth, and sky, together with the mind and all the senses. Know Him, the Self alone. Give up vain talk. He is the bridge of immortality.*

—Mundakopanishad

**Centuries ago an Indian monk discovered the goodness of TEA**

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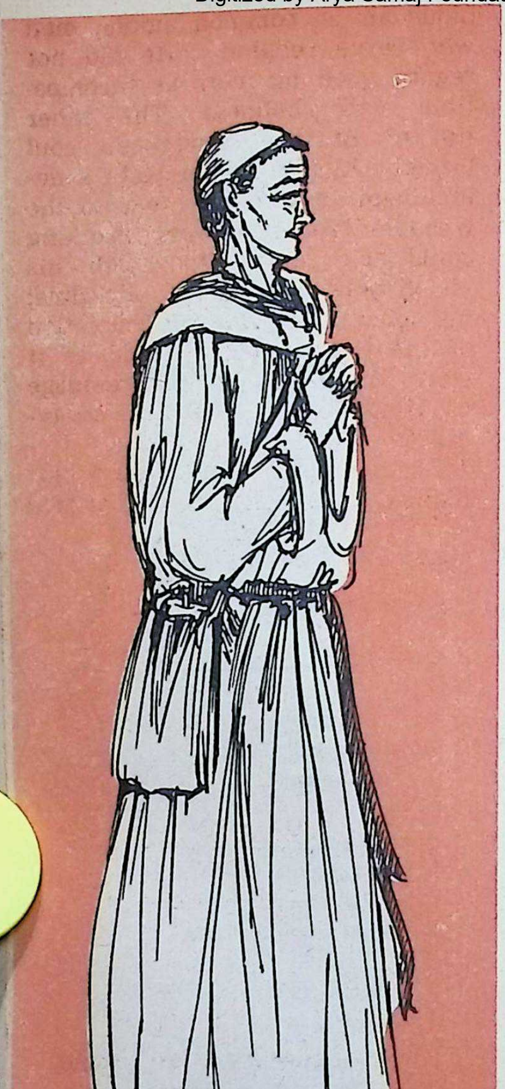


# A CHRISTIA

**• C. Rajagopalachari •**

NICOLAS HERMAN—th was Brother Lawrenc original name—was bo about the year 1611 in Lorrain He became a soldier at the age eighteen, was wounded in a ski mish and disabled. Thereafter earned his livelihood as a footma After a time he took to the re gious life and offered himself as lay brother to the Carmeli Monastery in Paris where he w received and given the name Brother Lawrence. He was set work in the kitchen.

Brother Lawrence served in th Carmelite Monastery altogeth for thirty years, as a cook an dish-washer for many years, an later as a cobbler. He was a di gent cook and cobbler; but his sp rit was 'rapt in God all the tin and every moment.' He becan known to and was venerated the whole of Paris, not only the poor and nameless who in a ages and places sense genuine go liness, but also by the learned a the distinguished and by men voted to religion. The Abbe Beufort often met this cook. T world owes its knowledge of B

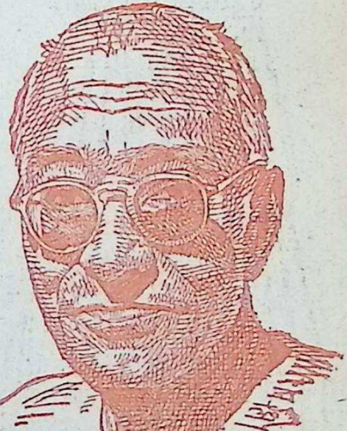
# EEVANMUKTA

Lawrence to Abbe de Beu-
s writings and to a few let-
of Brother Lawrence that
preserved by those who re-
ed them.

other Lawrence in all his
taught the way of life known
the practice of the presence of
' According to this, life and
ship must unite in one single
le. Brother Lawrence lived
a life and made it his cen-
teaching to all those who met

may be noted by Hindus that
Brother Lawrence called 'the
tice of the presence of God'
n exact replica of the way of
kti taught by all the saints of
a. The quotations below are
r from Abbe de Beufort's re-
s of conversation or from Bro-
Lawrence's letters. Those
have made the *Gita* and the
*nishads* their daily devotional
ing can mark and put down
pter and verse from the Indian
ptures for every thought quot-
below. God's saints think alike
tever be their age or clime.
s stated above, Brother Law-
e lived the way of life which
advocated. "He was very care-
to avoid singularity and did
assume a melancholy and pious air so common among men who serve religion. He did not regard good manners as incompatible with holiness. The inner life of Brother Lawrence's soul brought him to so complete a detachment that it was near to the freedom of the blessed. Nothing could hold him to the earth; his vision was not bounded by time; his spirit, from long contemplation of the eternal, had become, as it were, timeless." In the language of Hinduism he was a *Jeevanmukta.*

Brother Lawrence always explained that what he advocated



**The material for this article is mostly taken from a publication in the Paternoster series of Burns, Oates and Washbourne Ltd., obtained through the courtesy of the British Council, Madras.**
**—C. R.**

was not a faith which could be practised only in the cloister. "Everyone can worship and love God as I do," he said. "I run to him at every moment like a child who cannot stand upright without help from his mother. This communion of heart is not difficult, but on the contrary is easy and necessary for all. Whoever does not practise it or feel the need for it does not know his own self nor what God is."

"In order to give ourselves to God in the measure that he wishes it of us, we must carefully watch over the impulses of our hearts. God will give help in this to those who have a real desire to be united to Him."

"He had found that his resolution to make the love of God the end of all his actions was the only satisfactory way of life. He was happy when he could pick up a straw from the ground for the love of God, seeking Him alone and nothing else and not even His gifts."

"Perseverence is required at first in making a habit of converse with God and of referring to Him all we do; but after a little time His love moves us to it without any difficulty."

"When there was a chance of exercising some virtue he always said to God: 'Lord, I cannot do that, unless you enable me' and then he was given the strength required and more. When he was at fault he simply admitted it and said to God: 'I shall never do otherwise if you leave me to myself; it is for you to prevent my falling and to correct what is wrong.' He then felt assured of God's forgiveness and did not let the failing prey on his mind."

"He had by nature a very strong aversion for work in the kitchen. But having accustomed himself to do everything there for the love of God, always praying for His grace to get through his work, he found it quite easy all the fifteen years he had been engaged there. He was thereafter in the cobbler's workshop and enjoyed it. But he was always ready to be taken away from that job since he was glad to do any sort of work for the love of God."

"With Brother Lawrence the time for prayer was not different from the time allotted for work. The most absorbing work did not divert him from God."

"Our thoughts spoil everything. All the troubles begin with them. We must be careful to reject them so soon as we see that they are neither necessary to our occupation at the moment nor conducive to our salvation. Driving such thoughts out of our minds we should return to our communion with God wherein is our only good."

"At first his prayer consisted entirely in discarding such distractions over and over again. He had never been able to pray according to a pattern. At first he had used vocal prayer for a time, but he dropped it."

ll penitential practices and r mortifications were only l in so far as they promoted n with God through love. He given much thought to this found that the shortest way me to God was by a continual ise of love doing all things his sake."

hen he had business to do, d not think of it beforehand. when it was time to do it, God ed him as in a mirror how ould be done. He had now ned a state wherein he ht only of God. He did not t upon those things which over and done. He scarcely ted to that which he was lly doing. After a meal he ot know what he had eaten. id all for the love of God king him for directing his ac- : He was more united with during his ordinary activities in religious exercises during he was generally afflicted spiritual dryness."

s way consisted in one total f renunciation of all those s which did not lead to God. eed only to realise, he would that God is close to us and rn to him at every moment k for his help to learn his in doubtful things and to do what we clearly perceive quires of us, offering it up m before we begin, and giv- him thanks when it has been ed."

> There is space in a hall, for instance. We fill up the place with various articles. If we want space, all that we need is to remove all those articles, and we get space! Similarly if we remove all the rubbish, all the thoughts from our minds, peace will become manifest. That which is obstructing the peace has to be removed. Peace is the only reality.
>
> Bhagavan Sri Ramana

r sanctification did not de- upon specially prescribed works, but upon doing for God that which we ordinarily did for ourselves. It was sad to see that so many people mistook the means for the end and for the sake of conformity attached great importance to works, which they performed very imperfectly. It was a great delusion to imagine that prayer-time should be different from any other. We are equally bound to be united to God by work during work-time, as by prayer at prayer-time. We ought not to get tired of doing little things for the love of God; He looks at the love rather than at the work."

"When we enter upon the spiritual life we ought to consider in detail what manner of folk we are. We shall then find ourselves deserving of contempt, unworthy of the name of Christ, people whom God must humiliate by pain and trials both within and without. Is it then to be wondered at that we experience opposition and obstructions at the hands of our fellowmen? We ought rather to submit to them bearing them so long as God may please, recognising them to be really to our advantage."

"God has infinite treasure to bestow. But we are satisfied by a passing moment of sensible devotion. We are blind and stay the hand of God when he would pour out abundance of grace. When he finds a soul imbued with a living faith he floods it with grace which like a stream dammed up and finding a new outlet spreads abundant waters far and wide. We often stop these healing waters by our indifference to them. If the vessel of our soul is battered by winds and storms, let us wake the Lord who sleeps therein and He will quickly calm the waves."

"When a soul wants to be devoted entirely to him, God will not suffer it to have any other delight. I do not mean that it is necessary to put immoderate restraints on oneself. We must serve God in a holy freedom, going about our business without distress or anxiety, recalling the mind to God quietly and calmly whenever we find it wandering."

"God does not ask much of us. Lift up your heart to him now and then when you are at meals or in society; the least little remembrance will be pleasing to him. There is no need to cry very loudly, for he is nearer to us than we think. To be with God it is not necessary to be always in church. We may make a chapel of our heart and escape from time to time to it to talk with Him quietly, humbly and lovingly."

"Everyone is capable of such close communion, some more, some less; He knows what each one of us can do. Begin then. Have courage. There is but little time to live; you are nearly sixty-four and I am almost eighty. Let us live and die with God."

"You tell me nothing new. You are not the only person troubled by distractions. The mind is given to roving, but the will is mistress of all our faculties and must recall it and redirect it to its proper end in God. One way of becoming re-collected easily at the time of prayer and of remaining so is to keep the mind under control at other times. Being accustomed to think of Him often and to realise His near presence, it will be more easy to remain undisturbed in prayer and to recover from distractions."

"You will tell me that I keep on saying the same thing to you. It is true. I do not know any better or easier way; and as I follow no other myself, I recommend it to everybody. Do remember to think often of God by day, by night, whatever you are doing, in your duties, even in your amusements. He is always near you and with you. Do not neglect him. You would think it rude to leave a friend, who came to visit you

why then leave God alone.”
do not pray that you may
livered from your sickness.
I ask God earnestly to give
strength and patience to bear
long as He pleases to afflict
Accustom yourself to such
and pray for strength to en-
it. Worldly people look on
ess as an affliction of nature,
s a gift of God. So they find
only the hardness and rigour
ture. But those who are in
ous service should look upon
ess as coming from the hand
od as evidence of His solici-
for God is often nearer to
time of ill-health and weak-
than when we are well. We
delay recovery by trusting
medicine rather than to Him.
ever remedies you may make
of, they will only succeed so
s He allows. He often sends
ders of the body to cure dis-
s of the soul.”
we realised how much God
us, we should be ready to
ve from Him either the sweet
e bitter. When we believe
God who sometimes chastens
ith humiliation grief and pain
tually a loving father, the
rness of His visitations dis-
ar and we rejoice in them. I
ot thank Him enough for the
ment He has given you. I
from His mercy the felicity
eeing Him within a few days.
us pray for one another.”
other Lawrence died the same
k he wrote the letter from
h the above is taken.

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# Women & Marriage IN KALIDASA

Wouldst thou the young year's blossoms
and the fruits of its decline.
And all by which the soul is charmed, enraptured,
feasted, fed
Wouldst thou the earth and heaven itself in
one sole name combine?
I name thee, O 'Sakuntala,' and all at once is said.

—Goethe

THE love of man and woman attracted Kalidasa and he lavished all his rich imagination in the description of the different kinds of love. He does not suffer from any inhibitions. His women have a greater appeal than his men; for they reveal a timeless universal quality, whereas the men are dull and variable. They live on the surface while the women suffer from the depths. The competitiveness and self-assertion of the men may be useful in the office, factory, or battlefield, but do not make for refinement, charm and serenity. The women keep the tradition alive with their love for order and harmony.

When Kalidasa describes feminine beauty, he adopts the conventional account and falls into the danger of sensuous engrossment and sometimes over elaboration. In *Meghaduta* the Yaksha gives a description of his wife to the cloud:

तन्वी श्यामा शिखरिदशना पक्वबिम्बाधरोष्ठी
मध्ये क्षामा चकित हरिणी प्रेक्षणा निम्ननाभिः

S. RADHAKRISHNAN

रादलसगमना स्तोकनम्रा स्तनाभ्याम्
स्याद्युवतिविषये सृष्टिराद्येव धातुः ॥

she lives who is, as it were, creation of Brahma amongst slim, youthful (or fair in com-) with pointed teeth, a lower like a ripe *bimba* fruit, thin at ist, with her eyes like those of tened female deer, with a deep slow in gait on account of heavy nd bending a little low by the of her breasts.

also the King's description lavika in II:

शरदिन्दुकान्तिवदनं बाहू नतावंसयोः
निबिडोन्नतस्तनमुरःपार्श्वे प्रमृष्टे इव ।
णिमितोऽमितंच जघनं पादावराला-
ङ्गुलीं
र्तयितुर्यथैव मनसि श्लिष्टं तथाऽस्या
वपुः ॥

face has long eyes and the lustre autumnal moon, the arms slope by the shoulders. Her chest is with thick and swelling her sides are (smooth) as planed off...her waist is mea- by the palm of the hand and ps are broad and the feet have toes and her body is fashioned exactly the fancy of the mind dancing master.

gives us here a pen-picture typical dancing girl which well make a painter envy. the gallery of women Kali- presents, we have many in- ing types. For many of the conventional pretences defences of society did not Their sensitive natures not adjusted to social ex- tions. Their conflicts and ons called for integration. men felt certain and were e. They accepted polygamy as the normal rule. But Kalidasa's women had imagination and understanding and so were victims of doubt and indecision. As a rule they were not fickle but trustful, sincere and loving.

In *Raghuvamsa* King Dilipa lives the highest ideal of family life with his queen Sudakshina. Agnivarna, the last king in the Raghuvamsa is a prey to lust and degradation. In between are Raghu, Aja and Indumati, Dasaratha with his three queens, Rama and Sita and many others. Indumati married Aja in a *svayamvara* choosing him from among a number of suitors.

Love is deepened by hardships and sufferings borne for the sake of love. It grows a hundred-fold in its intensity by obstacles to its realization even as the current of a river blocked on its way by uneven rocks (flows with greater force).

नद्या इव प्रवाहः विषमशिलासंकटक्षालितवेगः ।
विघ्नितसमागमसुखो मनसि स यः शतगुणो
भवति ।

Even in the absence of fulfilment, the yearning gives all the joy that love means.

अकृतार्थेऽपि मनसिजे रतिमुभयप्रार्थना कुरुते ।

The pathos of separation finds poignant expression in *Meghaduta,* in *Rati-vilapa* and in *Aja-vilapa.*

Love happy in union is found in *Vikramorvasiya.*

In *Malavikagnimitra* the queen is called Dharini because she bears everything. She has dignity and forbearance. When Malavika attracts the notice of the King in a dance scene which the clown has contrived, she rebukes the King in words of harsh satire that such efficiency would be of advantage if shown in affairs of the state:

यदि राजकार्येष्वपि ईदृशी उपायनिपुणता आर्यपुत्रस्य ततः शोभनं भवेत्।

When her husband's affection shifted to Iravati and then to Malavika, her devotion to him persists. The *parivrajika* Kaushiki observes: "These noble women attached to their lords serve them even though it be against their own desires."

प्रतिकूलेनापि पतिं सेवन्ते भर्तृवत्सलाः साध्व्यः।

By a series of misfortunes, Kaushiki is led to the religious life. She comforts and distracts the mind of Dharini. Though a nun, she is an authority on the dance and the cure for snake bite.

Iravati is passionate, impetuous, suspicious, demanding and dictatorial. When she was abandoned in favour of Malavika by the King, she bitterly complains and rebukes the King in harsh words. "How immodest of feeling is my lord."

अहो अविनीतहृदयोऽयमार्यपुत्रः।

"You wicked one, you are absolutely untrustworthy." सदा अविश्वसनीयहृदयोऽसि।

"Oh! These men are untrustworthy by nature. We like innocent deer snared by the music of the hunter fall victims to their deceitful words and do not understand."

अहो अविश्वसनीयः पुरुषः आत्मनो वञ्चनावचनं प्रमाणीकृत्य आक्षिप्तया व्याधजनगीतगृहीतचित्तया हरिण्या इव एतन्न विज्ञातं मया।

*Dr. S. Radhakrishnan.*

Agnimitra's love for Malavika of the sensual type. The King fascinated by the beauty and gra of the maid.

In *Vikramorvasiya* we have blend of the human and the sup human. The nun Kasirajaputri first restless and petulant. Wh she finds that Urvasi is a heave ly *apsara*, she acquiesces in her l The Queen Ausinari is portray as the ideal Hindu wife who giv up her own happiness for that her husband. The clown remar whether she was not making a v tue of necessity, spitting out s

es on the principle. अभावे
ति:।

e rebukes the clown: "Fool,
lord is so dear to me that even
e risk of putting an end to my
sure, I wish him all happi-
." अहं खलु आत्मनः सुखावसानेनार्यपुत्रं
रीरं कर्तुमिच्छामि।

e lived on friendly terms with
si and the Queen's attitude
its reward and Urvasi pays
respect and precedence. Ur-
asks her son to bow to the
mother before entering on
second stage of the house-
er. एहि, वत्स ज्येष्ठमातरं
दस्व।

vasi's character is somewhat
ved from normal life. She has
er to watch her lover unseen
overhear his conversations.
is lacking in maternal affec-
for she abandons her child
er than lose her husband. Her
e is selfish and her transfor-
on is the direct outcome of a
f insane jealousy.

ruravas sings in rapturous
s of love and says that the
reignty of the world is not as
t, as blissful, as the lover's
ur at the feet of the beloved.
e world is dark and desolate to
m love is denied but it is
ht and blissful to love trium-
nt.

oethe's lines about *Sakun-*
are well-known. In this
we have the development of blossom into fruit, of earth into heaven, of passion based on physical attraction into love based on moral beauty and spiritual understanding. Sakuntala inherits from her mother Menaka, beauty and lightheartedness; and from her father Visvamitra, the famous ascetic, patient and forgiving love. Freedom of sense and austerity of life brought her into being. In her own life the two, freedom and restraint, earth and heaven combine.

In the first Act we find all the impulsiveness of youth. The daughter of the hermitage in the first outburst of passion gave herself away in simple innocence and complete trust to the king. She followed the unsuspecting path of nature as she had not learned to control her feelings and regulate her life by norms.

Many daughters of royal sages are heard to have been married by the *gandharva* form of marriage and they have received the approval of their fathers.

Kanva when he hears of the marriage blesses it. Kalidasa in verses of tender sorrow describes her departure from the hermitage to her husband's place. The very trees bid farewell to Sakuntala in loving kindness. Kanva is filled with sorrow.

यास्यत्यद्य शकुन्तलेति हृदयं संस्पृष्टमुत्कण्ठया
कण्ठस्तम्भितबाष्पवृत्तिकलुषश्चिन्ताजडं
दर्शनम्।

वैक्लव्यं मम तावदीदृशमिदं स्नेहादरण्यौकसः
पीड्यन्ते गृहिणः कथं नु तनयाविश्लेषदुःखैर्नवैः।।

At the thought that Sakuntala will leave this very day my heart is smitten with grief, my voice is choked with suppressed tears, my sight is dulled by anxious thought. If so great is the affliction through affection of even me a forest-dweller, how much more are house-holders tormented by fresh griefs at separation from their daughters!

शुश्रूषस्व गुरून् कुरु प्रियसखीवृत्तिं सपत्नीजने
भर्तुर्विप्रकृतापि रोषणतया मा स्म प्रतीपं गमः।
भूयिष्ठं भव दक्षिणा परिजने भाग्येष्वनुत्सेकिनी
यान्त्येवं गृहिणीपदं युवतयो वामाः कुलस्याधयः।।

Serve your elders, take to the behaviour of a dear friend to your co-wives. Even though wronged by your husband, do not, out of anger, be of refractory spirit; be ever courteous to your attendants, do not become arrogant in prosperity. Thus do young women attain the status of housewife; those of an opposite character are banes of the family.

Dushyanta through forgetfulness, for which the poet does not make him responsible, does not recognize her. He says that he should not look at another's wife.

अनिर्वर्णनीयं परकलत्रम्।

Sakuntala suffered the worst that could happen to a devoted wife: she is disowned by her husband and disgraced. Her mind becomes vacant and she stands there lonely, filled with terror, anguish and despair. The poet narrates her endurance of desertion, her fortitude in suffering, her later disciplined life till she is restored to her husband. Love is not a mere affair of the senses; it is a kinship of spirit. Both Dushyanta and Sakuntala suffered, were disciplin by sorrow, and obtained the r ward of a spiritual harmony. Th youthful flush subsides; the gu of passion dies out. Love is w at a higher level and the bri glow of pleasure is turned into steady life of bliss. Passion linked with the sanctities of lif Nature and grace blend in ha mony.

Kalidasa does not judge the fir union of lovers as a moral laps They are not sinners but they hav to grow through suffering.

When Parvati approached Si performing *tapas* with the obje of marrying him and started serve him in different ways, Si was unmoved.

प्रत्यर्थिभूतां अपि तां समाधेः शुश्रूषमा
गिरिशोऽनुमेने।
विकारहैतौ सति विक्रियन्ते येषां न चेतां
त एव धीराः।।

The marriage of the two wa essential for the birth of Kumara who would save the world fro the terror and destruction whic the demon Taraka was forcing o it. So Indra sent the god of lov Kama, to disturb the concentration of Siva. When Kama approached Siva, the latter was sitting with closed eyes, his sense withdrawn in *samadhi*, still like rainless cloud, like a waveles ocean, like an unflickering flame.

अवृष्टिसंरम्भमिवाम्बुवाहं अपामिवाधारम
त्तरङ्गम्।
अन्तश्चराणां मरुतां निरोधान्निर्वातनिष्कम
मिव प्रदीपम्

n Siva was disturbed some-
he opened his eyes and fire
from his third eye and re-
Kama to ashes. In the mean-
Parvati felt that her beauty
of little use.

समर्थ्यं ललितं वपुरात्मनश्च ।

decided to win Siva through
enance of the type in which
himself was engaged.

ना कर्तुमवन्ध्यरूपतां समाधिमास्थाय
तपोभिरात्मनः ।

wished to win Siva not
h the attraction of her body
the surrender of the heart.
st her faith in *artha* and *ka-*
ut believed only in *dharma*.

र्मः सविशेषमद्य मे त्रिवर्गसारः ।

en she was told about the
es of Siva, she rebukes the
min interlocutor with the
that the peculiar conduct of
souls and its causes are in-
ble and the fools unable to
stand them laugh at them.

सामान्यं अचिन्त्यहेतुकं द्विषन्ति मन्दा-
तं महात्मनाम् ।

ridiculing Brahmin turned
be Siva himself.
said to Uma:

> n this moment, O shy maiden, I
> ur slave, bought by your penan-
> So spake he whose crest is the
> and straightway all the fatigue
> self-torture vanished. So here
> that fruitful toil feels as if it never
> been.

मृत्यवनताङ्गि तवास्मि दासः
तपोभिरिति वादिनि चन्द्रमौलौ ।

अह्नाय सा नियमजं क्लममुत्ससर्ज
क्लेशः फलेन हि पुनर्नवतां विधत्ते ।।

The truth illustrated here is that love born of sense attraction should be transformed into love based on austerity and control. While striving to reach heaven, both Parvati and Sakuntala had to skirt the edge of the abyss.

Sex life is not inconsistent with spiritual attainment. Wild life or unrestrained passion is inconsistent with it. Sex life under law and restraint is spiritual in character. One can lead the life of a householder and yet be a hermit in temper. The Upanishad says: Enjoy by renunciation, त्यक्तेन भुञ्जीथाः ।

The goal of life is joy, serenity, and not pleasure or happiness. Joy is the fulfilment of one's nature as a human being. We must affirm our being against the whole world, if need be. When Socrates was condemned to death or when Jesus was crucified, they did not take death as defeat but as fulfilment of their ideals. The aim of love is a happy harmony of man and woman. The concept of *ardhanarisvara* brings it out. The wife does not belong to the husband but makes a whole with him.

The wife is the root of all social welfare.

कृतानां खलु धर्म्याणां सत्पत्न्योर्मूलकारणम् ।

The wife is the *saha-dharmacharini.*

इयं चोर्वशी यावदायुस्तव सहधर्मचारिणी ।

She is with him in the performance of all his duties. Indumati was to Aja a housewife, a wise counsellor, a good friend, a confidante and a beloved pupil in learning the fine arts.

गृहिणी सचिव: सखी मिथ: प्रियशिष्या ललिते कलाविधौ ।

Kalidasa believes that marriage is fulfilled in parenthood. The physical attraction is sublimated through suffering caused by misunderstanding, separation, desertion, cruelty, etc. and attains its fulfilment in the child. The marriage of Siva and Parvati was brought about for the birth of Kumara. This country is named after Bharata, the son of Dushyanta and Sakuntala. In *Raghuvamsa,* it is said that the love of Dilipa and Sudakshina attained increase when it was shared by the son also.

रथाङ्गनाम्नोरिव भावबन्धनं
बिभूव यत्प्रेम परस्पराश्रयम् ।
भक्तमप्येकसुतेन तत्तयोः
परस्परस्योपरि पर्यंचीयत ॥

In *Raghuvamsa* III, 23, Kalidasa says that Dilipa and Sudakshina rejoiced in the birth of their son even as Uma and Siva were gra fied by the birth of Karttikeya, Sachi and Indra by the birth Jayanta. The marriage of Dus yanta and Sakuntala found its fu filment in the birth of their so Bharata. The birth of Kuma was the main aim of the marriag of Siva and Parvati. Kalidas loves children, as is evident fro his descriptions of Bharata, Ayu Raghu, Kumara.

For Kalidasa the path of wi dom lies in the harmonious pu suit of the different aims of li and the development of an int gral personality. He impress on our mind these ideals, by t magic of his poetry, the richnes of his imagination, his profoun knowledge of human nature an his delicate descriptions of its mo tender emotions. We can apply t him the words of Miranda in *Th Tempest*.

O Wonder,
How many goodly creatures are the here!
How beauteous mankind is! O bra new world,
That has such people in't.

[From *Occasional Speeches a Writings.*]

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# THE QUEST FOR WORLD PEAC

PEOPLE are busy finding out ways and means to brin about peace in the world. So many conferences ar being held and pacts are entered into; still the situation remains more or less the same. Then where is th way out of the difficulty that confronts us? How to dispe the clouds of war that hang over us? Everybody seek to solve the problem, but there is no solution found. W are in despair and are getting nervous. Intense fear ha seized us. That does not help matters. We do not know what to do in order to bring peace and goodwill in th world.

The fights, wars and discords in the world have no high purpose, aiming as they do only at ephemeral power, wealt and glory. The material achievements appear and dis appear like bubbles on the surface of the ocean. We striv to catch them and, for a moment, they seem to be in ou grasp; but the next minute they vanish and turn to nothing

Peace is our quest. It is the hunger of our soul. Bu that peace can be had only by uniting ourselves with th supreme Truth pervading everywhere. We are fighting t put down others and think that by doing so we will b happy and peaceful.

### Swami Ramdas

History goes to show that, from time immemorial, fights and wars have been waged for world domination, with the ostensible object of establishing peace and harmony in the world.

It is, indeed, an irony that people should fight in the name of peace. Real peace can be got only by going within ourselves and by finding the great Reality—God. The quest must be turned inward. But what the politicians are now doing is that they are trying t patch up differences on the surface. They cannot achieve lasting success by such methods. So, naturally, there will be clashes agai and again. All of them talk o peace and at the same time prepare for war. When we find th Truth within us, we know that al this talk of peace and harmony i the world by adjustment of diffe

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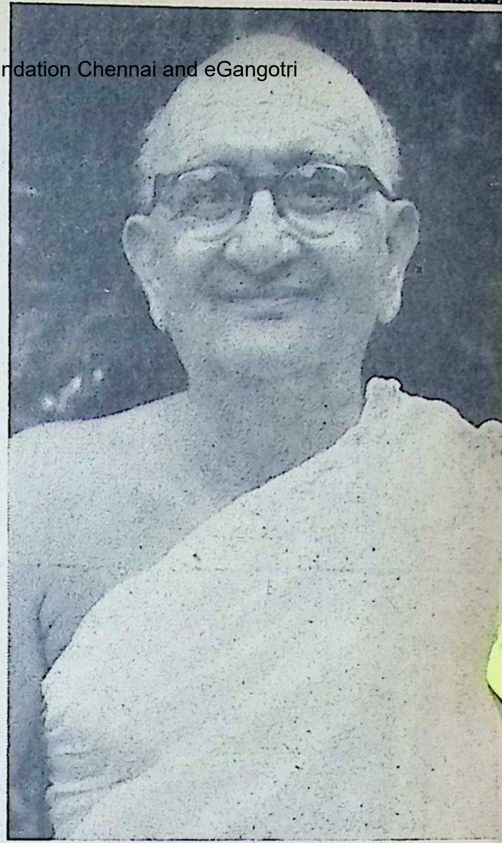
on the surface through con- es and pacts, goes only to the depth of our ignorance. re coining new formulae to ce each other, but without onviction. The result is fai- and confusion all round, ng misery to the world.

re is only one way out of passe. That is for every in- al to realise the great Truth nderlies the entire universe thereby establish true har- and goodwill on this dis- d earth. Peace is within us. n the Self, the Atman, which, e Upanishads declare, is i *Samriddham Amritam*—is f Peace and is immortal.

we should set about realis- e Divine within our hearts pread the glory of God every- and shed on all the people ome in contact with us the which we have gained for ves. We can thereby create ly peaceful atmosphere in round us which will scatter ar-clouds that hang over us. preparation for this great we must rid our hearts of all l so that God's light may in them and waves of divine ay rise and spread over the . This love will enable the nt of peace to pass from to heart and spread a peace- phere all over the globe and wars and strifes impossible. e may contend that the war- lity is created by a few poli- s or by a small set of people imperialists or militarists— hat the general population are really in favour of war and are not responsible for it. But this is not true. Each one of us is responsible for the war menace. So long as there is hate and wrath in our hearts, we directly or indirectly help to produce this war-mentality. We are also responsible for electing as our representatives in our respective parliaments those who believe in war and who are ready to support their leaders when they enter into war.



*Swami Ramdas*

If we keep our mind calm and peaceful in the contemplation of God within us and learn to love one another, these very persons who now want to wage war will disarm themselves and the war idea will entirely disappear from the mind of man. So we must individually and jointly try to produce a peace-atmosphere. Each individual must do what lies in his power to create the atmosphere for peace and harmony in the world because individuals make up humanity. So the responsibility lies on the shoulders of everyone of us both for war and peace. We cannot blame anybody else. We find now there is a cold war going on in the world—a war of nerves. Even the peace-loving peoples are getting affected by this. So we as individuals must first create an atmosphere, and then a collective effort also should be made for putting down this war-mentality and spreading love and goodwill on earth.

There is another weakness in us which breeds the war-mentality. It is the fear complex. We have become prey to fear. Death holds terrors for us. This is because we think we are merely physical bodies subject to birth, growth, decay and death. To shed this fear we must realise that we are immortal and that, even if the body perishes, we are not going to perish. Only when fear leaves our hearts we shall remain in peace. Otherwise, we shall distrust others and hate them. Fear causes agitation in our minds and we become restless. We invite mishaps, calamities and catastrophies, all from fear. Our body-consciousness has become so firm through fear that to take the mind off the body and fix it on the Divine within us is very difficult. We must give up fear, knowing full well that by the death of the body we do not die.

Therefore, let us realise that death is of the body, and not of the Spirit within us. A man who has really attuned himself with God is not at all afraid of death. So it is incumbent on every one of us to be free from the fear of death. This fear contributes a good lot to the present agitated condition of the world. It adds fuel to the fire, as it were, because fear and hate go together. Where there is hate, there is fear and where there is fear, there is hate. Both are born of the sense of diversity and separateness.

If we want to talk about love we must practise it ourselves. If God has given us the power to love others as we love ourselves, then we should bring out that power. Unless we see the Divine everywhere, and can look upon all as our own self, we have no right to speak about love. Our love must be such as to transform those who come into contact with us. Preaching is not always necessary, nor successful. There is a better and surer way by which we can commune with and seek relationship with another. It is by recognising the kinship of the Spirit. If we transmit this universal love from person to person, country to country, and nation to nation, then we shall be able to create what i

a world-brotherhood. This
tial to stem the tide of war
reatens to overwhelm us.
ndividuals should, in the
stance, try to find peace
themselves. Then all such
uals in all parts of the
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engaged in the movement
above all, remember that
annot be established unless
ty is freed from the
s of pride, greed and hate that make for international warfare, both economic and political. Mere negative methods of combating the spectre of international wars and strifes should give place to positive methods of work. There is need for mobilising along constructive channels all the available spiritual forces derived from outstanding men of high spiritual attainments, and creating thereby a widespread atmosphere of harmony and goodwill in which wars would be rendered impossible.

India's greatness lies in her unique contribution to the world of the things of the Spirit for the regeneration of mankind. Even in her present impoverished state she has not neglected to realise the splendour of the Soul. That is her spiritual heritage handed down to us by the ancient saints and sages. She has stood always more for the riches of the Spirit than for mere material power and wealth. The need of the present age is co-ordination of work on the material and spiritual planes, so as to produce an all-round Divine revelation. Purely political ideals, not based on the firm foundation of the Spirit, are of no value in solving the problems of life.

---

*Civilisation can never be safe so long as, con-*
*ning the cultured mentality to a small minority, it*
*ourishes in its bosom a tremendous mass of ignor-*
*nce, a multitude, a proletariat. Either knowledge*
*ust enlarge itself from above or be always in danger*
*submergence by the ignorant right from below.*

—Sri Aurobindo.

# SOME ESSENTIALS OF DEMOCRACY

WE have given ourselves the status of a Sovereign Democratic Republic under the articles of our Constitution. The word "sovereign" implies that no one else can interfere with our affairs, and that we are the sole architects of our own destiny, and fully authorized to do what we like so far as our country is concerned. The word "republic" simply means that we do not observe the hereditary principle in the choosing of the Head of our State. He is of the people and chosen by the people, and his claim to his office is the love and confidence the people themselves repose in him. The most important word, therefore, in this phrase is "democracy", and we have to concentrate our attention on it, because it concerns every single one of us. We say we are a democratic people. Democracy, however, has some very important essentials that have to be kept in view, and it is necessary that we should a not only know them but also a according to them. With the pec liar traditions of our country, an regard being had to all the hist rical forces that have gone to mak us what we are, there is n instinctive realization in us what democracy really means. is, therefore, necessary that if w seek to succeed as a democracy we should know exactly what means, and what it requires fro us, so that we might not fail the great adventure that we hav undertaken.

For my immediate purpose, shall refer to four great essentia of democracy here. We must ho fast to these not only in performing our political duties from tim to time, but also in the daily co cerns of life; in fact, in a way, every moment of our existenc The first requisite is that we mu not make any question a person one. We must be prepared to lo

erything from the eye of the
ect and not the eye of emo-
When once we allow our
s to be filled with sentiments
feelings, and make this or
a matter of personal pride or
ge, then, to that extent, we
from the main principles of
cracy. In a democracy vari-
things are so arranged that
e can discuss all matters—
or great—in an impersonal
and in a detached manner,
that is what we should do.
re generally inclined to feel
of personal affront if others
t agree with everything that

## Sri Prakasa

y. We begin to raise our
s and to howl and shout
we are carrying on a discus-
The representatives of a free
y have to discuss important
s of war and peace. Their
ns and the manner of their
g these out, might result in
serious consequences. We
all, therefore, to be careful.
democracy anyone can be
l or selected to be the re-
tative of his country. As
everyone has to train his
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We really should be able to
er and think over everything
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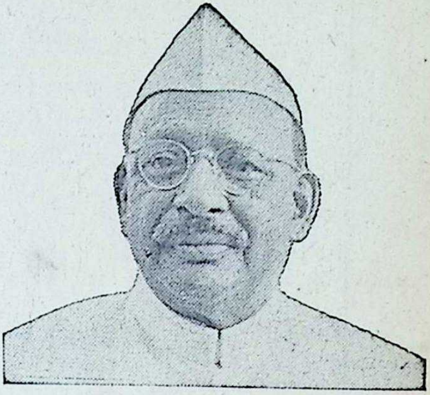
If we develop this spirit, we
ee that we can come to de-



*Sri Sri Prakasa*

> **I shall strive for a constitution which will release India from thraldom and patronage and give her if need be the right to sin. I shall work for an India in which the poorest shall feel that it is their country in whose making they have an effective voice; an India in which there shall be no high class and no low class of people; an India in which all communities shall live in perfect harmony. There can be no room in such an India for the curse of untouchability or the curse of the intoxicating drinks and drugs. Women will enjoy the same rights as men.**
>
> **—Mahatma Gandhi.**

cisions on almost everything without ruffled tempers, and create an atmosphere of peace and harmony even in the most difficult of circumstances. Our homes, our social circles, our economic contacts will all become the sweeter and the better by our adhering to this cardinal principle of democracy. No man can really be a democrat unless he has this attitude of mind.

Then we must never forget that we are all mortal. In a democracy no one can be regarded as indispensable for the simple reason that no one is immortal. We in our country are inclined to lay great store by eminent individuals. We feel lost when these pass away. Nature levies its toll among the great as among the humble, and no one is exempt from death. In our country, great institutions have languished because the great person who founded it and ran it, is no more available. Empires have thriven when someone has raised them: they have fallen because that someone is no more. Democracy has been evolved by human society for the very special purpose, among no doubt others, of ensuring the stability of life, and saving it from all possible disturbances even when the strongest of arms are removed. Democracy does not necessarily look out for great persons. It believes that the combined wisdom of the multitude will always make up for lack of eminent individuals. That is why it has adopted the system of general elections despite all their obvious defects and shortcomings. Democracy feels that it would be able to ferret out talent from the remotest corners by this process of churning the whole of human society, so to say, and getting the best human mate rial that might be available. Really good persons may lie un known in out-of-the-way places. General elections are bound to bring them out—at least demo cracy thinks so. Democracy pr sumes that a country will surely have at least a few persons a every given moment of time, wh could be safely entrusted with th affairs of the country. The mo ment a people are unable to pro duce even a few such, then the must be regarded as dead; an neither democracy nor any othe system of Government would be o any avail to them: they just can not be saved. It is essential fo us, if we want to be real dem crats, to see to it that we are no forever hankering after individual and surrendering to despair they do not come. We must di cover talent amongst ourselves and put those who possess it, i proper positions of authority an influence with the help of our ow votes, and then gladly and volu tarily give them all the suppo and encouragement that th might need in their tasks. Dem cracy depends on a high averag of common citizenship, and th we must evolve in our country we are to live and prosper as democratic people. We can in this work by ourselves pering the duties, fulfilling the nsibilities, and claiming the s and privileges of a citizen. ere is still another essential mocracy which we are more inclined to forget than to reber; and that is that democracy nevitably to take its decisions e principle of the majority in the right. As a rule we clined to think that we alone n the right, and those who from us must necessarily be e wrong; and so when the ity vote, for instance, goes t us, we are inclined to within great anger. We then every possible effort, not alfair, to get our views acceptd the majority view upset. struggle goes on endlessly ng all progress. The prinof accepting the majority is ple one. It is regarded as stionably true that force is inal determining factor in thing; and that whoever has eater force is necessarily in ght. From this the inferis made that whoever has a number of persons on his bound to win. That is not arily correct, but that is the d rule of thumb. Demosays: "Let us count the instead of breaking them; whichever side you find a number of heads, you regard it as being in the So without the use of and by just the simple procounting, we arrive at our judgment in accordance with the principles of democracy. It is no use getting angry that a larger number of persons think in a manner different or opposite to my own. We have to take that as a fact, and abide by it. The acceptance of a majority decision will save us from many a difficulty and danger; and this is one of the cardinal principles of democracy which as a democratic people, we must accept. It is time we cast aside all those complexes that lead us to think that we alone are in the right, and that we must have, so to say, all or nothing. We must regard the decision of the majority as not only good for that majority, but also for the minority. It should be the business of the minority also to work to implement that decision even when it has been taken against its own votes.

Lastly, I should say that democracy requires the recognition of the principle of finality. When a decision has been taken, it should be regarded as closing the door on further controversy. If we do not accept a decision as final, and go on wrangling endlessly over it, no work is really possible. In small things, as in great, the principle of finality must prevail. We must fight to the last ditch; but when we have decided upon a matter, we must accept it. In our country, we have not the spirit that accepts a judgment as final. Just as we go on from law court to law court, so also in life we go on struggling and suffering from one stage to another, and would not accept what has been decided upon. This has stopped all progress in our land, not only in the political field but in other spheres of life as well. To make our democracy a success, we must now change our mentality, and give a chance to anything that the combined wisdom of the people may decide upon, even if as individuals we may think that the decision is wrong and even feel aggrieved about it.

Thus, so far as I can see, democracy presumes these four cardinal virtues in anyone who would like to prove worthy of it, and regard himself as capable of working it for the good of himself and society as a whole. In brief, we must remember that we human beings are blessed with intelligence, and that requires that we should be able to see other people's point of view and discuss all matters dispassionately without making them personal issues. Then we must not regard any person, however great, as indispensable, for that will spell ruin when that great one is removed, as some day, he is bound to be. We must be prepared to fill the place of everyone as he goes, so that the world's work may not stop, and the progress of mankind maintained. Also, we must be prepared to accept the verdict of the majority on all matters as good and beneficial not only for those who vote with it, but also for those who vote against it, and realize that i is the duty of all to obey loyally whatever has been decided upon by that majority. Lastly, we must have a sense of finality; and when a decision is taken, it should b cheerfully accepted; and no quarrels should continue endlessly to reverse it. There should be no refusal to work it unless it is so reversed. We can work constitutionally and peacefully for its reversion, but as long as that does not take place, we must faithfully and honestly work for what has been once decided.

Raising everything to an intellectual level; regarding no one t be indispensable on the principle that no one is immortal; to take decisions by the vote of the majority; and to accept the principle o finality: these would make us al good democrats, and enable us t work for the success of democracy and the prosperity of our peopl in a speedy and proper manner If we fail to realize that it is no enough to accept democracy i theory and embody it in our Constitution, but that it is also necessary that we in our individual, domestic, social, economic and publi lives should work and behave a true democrats, then we shoul have laboured in vain these lon years to build a sovereign democratic republican society in th ancient land of ours.

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# THE POLITICAL THEORY OF BHOODAN

**Jayaprakash Narayan**

*Sri Jayaprakash Narayan*

HE Bhoodan movement does not aim at capturing the State in order to use it for its ends. As a corollary, it does not to create or become a politi- arty in order to capture the . It aims rather at persuad- the people, independently of the State may or may not , to carry out a revolution in own lives, and through that olution in society.

aims further at creating those itions in which the people may ge their affairs directly, out the intermediation of par- and Parliaments.

Gandhism, like Anarchism or Communism, visualizes ultimately a Stateless society. In the present world the State not only in its totalitarian form but also in its welfare variety is assuming larger and larger powers and responsibilities.

The welfare state, in the name of welfare, threatens as much to enslave man to the State as the totalitarian.

The people must cry halt to this creeping paralysis.

The fact that the welfare state is a creature of the people, in the sense that it is set up by them, does not affect the matter.

The device of democratic elections cannot equate 500 representatives with eighteen crores (counting only the adults) of the people. To the extent the eighteen crores look after their affairs directly, to that extent the powers and functions of the State are restricted and real democracy is practised.

The experience of Communist countries shows that if the immediate steps that are taken are not consistent with the ultimate goal, we may arrive at places that are

> Bhoodan is independent, it is the flower of India's ancient culture and tradition, having its roots in Vedanta, as propounded by Shankaracharya. Bhoodan is just an off-shoot of that big tree of Indian culture; but it has attracted the attention of the whole world because it serves as an answer to the crucial problems of the times.
>
> —**Vinoba Bhave.**

vastly different from the ultimate destination.

Placing before them the great ideal of a stateless society, the Communists set out to do everything through the power of the State. The result was that the State went on acquiring greater and greater powers and in place of the State withering away, there emerged the total State.

It is for this reason that the Bhoodan or Sarvodaya movement insists that if our ultimate aim is to do without the State, we must here and now create those conditions in which the people will rely more and more on themselves and less and less on the State.

No one can tell whether the State will ever completely disappear, but if we accept the ideals of a non-violent democracy, we must begin today to work for it.

It need hardly be added that a people who want to do without the State or who wish to lean on it as little as possible would be a self-regulated people—self-disciplined, just and mutually co-operating.

In passing let me add that only when the people of the world become so, and governments have withered away or have been vastly deflated, that there will be peace in the world.

War is not likely to be abolished by governments. Only the people who have freed themselves from their governments can do it.

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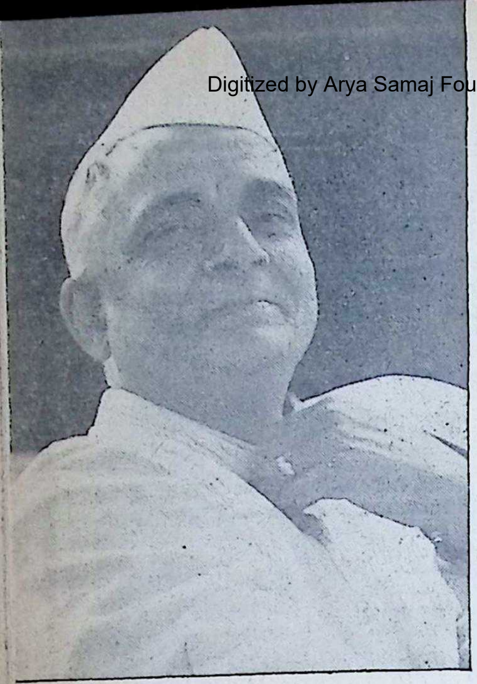


# the ALCHEMY of AHIMSA

**R. R. Diwakar**

INDEPENDENCE is an invaluable asset; in fact it is the basic requirement for the expression and evolution of a nation's genius. That nation which tries to play with the independence of another is guilty, in the eyes of both man and God, of suppressing the very soul of the other nation. An enslaved nation needs no other justification for revolt than the fact of enslavement. A well-known Indian terrorist was once asked to consider the suggestion that the foreigners in India should be given due notice before any violence was committed. Quick came his reply, "the day the foreigner landed here as an exploiter, the whole nation has given notice to quit. What further notice is necessary?"

An atrocity of unknown dimensions was being perpetrated on the Indian nation for decades when the accumulated wrath of helpless millions expressed itself in the event which happened in 1857 throughout the length and breadth of India. It was called "The Sepoy Mutiny" by the exploiting nation but it was the first large-scale outburst of a nation which was struggling hard to stretch its hands towards her lost independence.

Many were the battles that were fought, both in the North and the South with great courage and resourcefulness. There were instances of admirable bravery as well as chivalry. Free flow of blood and resultant misery to innumerable human beings however was the inevitable sequel. For the time being, victory went to the exploiters on account of unity of purpose, co-ordination of activities superior military strategy an

better weapons and above all
ccount of disunity among In-
, and the willingness of thou-
s of trained Indian personnel
ht on behalf of the exploiters.
victory left behind it seeds of
se disaffection. In course of
the nation rose once and
. Wave after wave of power-
gitation loosened the foun-
ns of Britain in India and ul-
ely, the day of independence
ed at midnight on the 15th
of August 1947.

we contemplate today the
nary of the first war of In-
independence in 1857, bitter
ries of merciless exploitation
inhuman injustice ending in
ss massacres and unheard of
ies by both parties, cross our
in an unending series. If
rmal course of similar strug-
for independence had run in
she would have gained her
m like all other countries by
me means as were used by
and she would have cher-
similar bitter memories of
and unquenchable enmity.

fortunately, not only for
but for the whole of the
there was a break and dis-
departure from the conven-
methods and technique of
g for independence. It was
iji who ushered in a new and
method which fitted with
nius and dignity of the great
ncient Indian nation. He de-
that there was nothing new
old method of 'tooth for a
Nor was there anything dignified or superior in it.

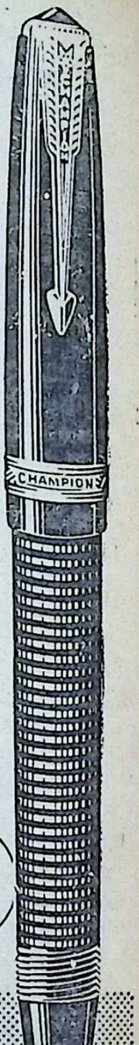
He introduced the alchemy of Ahimsa and the whole course of Indian history since 1920 has run in a different style. He disciplined the nation in the new ways of non-violent resistance, and conducted peaceful mass movements on a scale which can be said to be truly inconceivable. This was quite a new process and a fresh experience for humanity. Instead of degrading and brutalising the combatants who were parties to to the conflict, they were humanised and ennobled with each phase of the struggle which continued for about twenty-seven years (1920-1947). It must be said to the credit of the British statesmen of the time that they read the signs of the times and did not try to trifle with the forces of awakened India. They quitted India most honourably and the bitter memories of a century and a half on both sides softened into friendly greetings at the time of parting.

Many are the lessons for India, for Britain, and for the whole of humanity which flow from "The Experiments with Truth" which a saintly statesman of quite a new dimension, made in India and succeeded. He has shown to the world that our good emotions, especially the master emotion of love, if rightly harnessed, is capable of yielding results beyond the expectation of man's wildest dreams.

Once a foreign visitor was going up the steps of the stairs in

*(Continued on page 129)*

## INDEPENDENCE DAY GREETINGS TO ALL PATRONS



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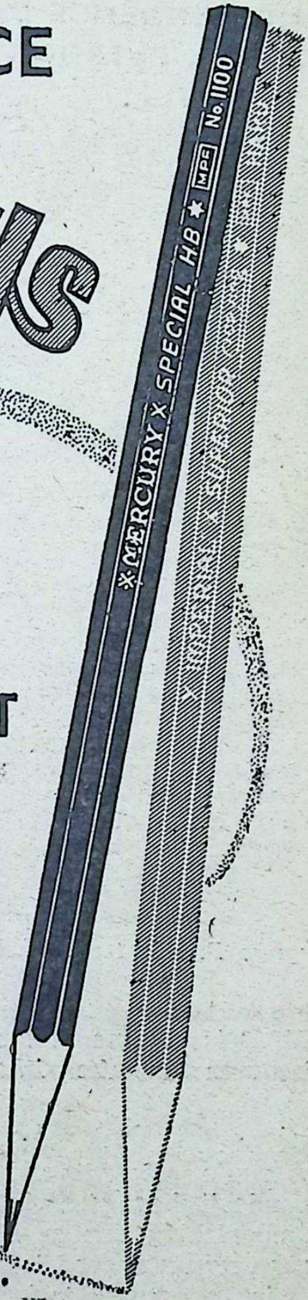
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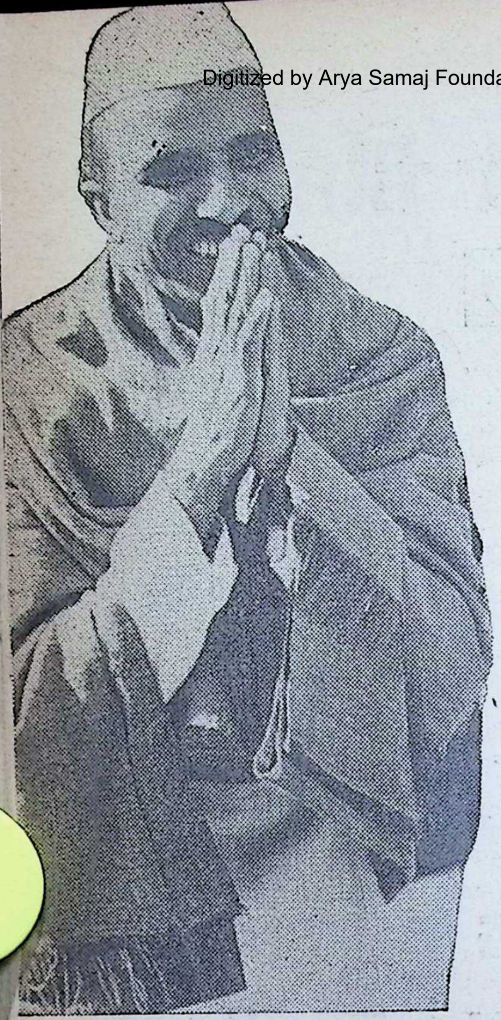
# What Life

**[As the receipt of this arti cle was somewhat delayed, it could not be included in**



*Congress President Sri Dhebar.*

THERE is a verse in the third discourse in the *Bhagwata Gita;*

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ।

Mrs. Annie Besant and Babu Bhagwandasji have translated it: "Thus nourishing one another ye shall reap supreme good."

Life is a great task-master. None has so far found it comfortable and till the end of existence none is likely to give another verdict. It, through its vicissitudes goes on teaching its hard and difficult lessons, whether one intends to learn them or not. Al its emphasis is against comfort and career, though human beings as we are, we cannot abandon our longing for them. In its march i crosses through forests of brambles and wades through storms and tussles; and all these leave behind them not only their memories bu some morals also. It is, therefore rather a difficult thing to accommodate within the space of a single article all that life teaches one I shall not attempt the impossible and shall confine myself to mentioning one of the most impressive lessons that I have learnt in my re lations with the objective world.

The first impulse of an im mature mind is 'self first'. Thi immaturity is not dependent upo age or years, nor sophistication o knowledge. It persists and per sists, and even in persons wh have reached great philosophi heights it hides in a corner an manifests itself in periods of cris or moments of unawarenes

# ife as Taught Me—

body of this Number and erefore being printed as upplement—Ed.]

## U. N. DHEBAR

test amongst us have not been to shake it off either in the or in the present. Leaders ciety in the past have tried to all kinds of remedies. They ted demons. They held out ts of Hell-Fire. They worked faith of men and sought re- in the wrath of God. They, loped moral codes and tried rk them out through religion education. They sang high s for the martyrdom of men spoke in high terms about who worked for noble s. They created institutions ste. They formed themselves combinations and called them- nations. They tried to ise selfishness, then to sub- te and finally to limit it or it. It has been a battle va- y fought. It is, however, not won.

hy? Fear of perdition and tations of heaven are hardly weapons that can tackle this tion. The only two weapons can do it are, first, knowledge of the basic laws and, second, action born of such knowledge. That is one of the main purposes of the objective human existence and that is the purposeful lesson life teaches us. The whole creation is so ordained. It works on a fundamental principle of mutual co-operation, परस्परं भावयन्तः "Nourish one another". Conscious participation in that process is called 'love'. Every such act of conscious participation produces an inner reaction. It is so pleasant. It is so dynamic. It produces a sensation of self-fulfilment. It spreads the rays of a new light to the deepest depths of human heart and to the farthest corners of one's self. Consciousness finds confirmation in consciousness.

I remember one incident. My town was infected with an epidemic of plague. The town was cleared of its inhabitants. But some people with nowhere to go or no means to go, remained behind. Amongst them was a poor woman. She was shifted to a quarantine. The Ruler of the place was on a visit to the place. It was night time. The place was infested with malarial mosquitoes. His instinctive reaction was to give her a mosquito-net. The incident got wide publicity, fully deserved. It produced in me, however, a different kind of feeling. I thought to myself: "Is this not a superficial way of dealing with the problem?" Man loves to operate on the plane of sentiment, and if he is a little more developed, on the plane of emotion. It is certainly desirable that higher and nobler impulses of life are expressed even at those levels. But they have only a momentary, if not a fleeting, sway over one's mind. The concrete foundations of love lie in knowledge and action born of such knowledge. Then only can the sentiment and emotion embellish the whole activity, adore it and help in fulfilling it. As I considered the matter further I realised that the inherent reaction of the Ruler was the very important factor. He, instead of moving away from the plague-infested area, remained with his people and without fear of being a victim, moved about boldly amongst them.

I also remember another incident. I had gone to attend a meeting. It was time for supper and a very poor peasant invited me, full of love, to take meals with him. I could notice a kind of embarrassment on the part of the people who were present at the time and who knew his condition. It was only when I reached the place that I realised that I had put my host in accepting the invitation to incalculable inconvenience. In fact, there was not a utensil in which he could serve me. Such was his poverty. But nevertheless he felt pleased that I had accepted the invitation.

This elementary code was a part of our social life. The two World Wars and the educational system has changed our outlook a lot. While we are thinking in terms of rich social philosophies, really, we are getting more and more individualistic with the result that the art of capturing the hearts of people is becoming an obsolete commodity.

The whole course of experiences has brought me to this conclusion. I have landed myself into inconceivable difficulties whenever I have failed in observing this rule whereas to the extent I have confined to it, I have been helped on and on.

A constant endeavour to find out ways and means of rendering such assistance reveals how little the other person expects from us. Sometimes a warm welcome, sometimes a word of encouragement, a word of consolation—is all that a person needs. Whatever the primary reaction of the man who confronts us, the experience of twenty-four years of close association with people has revealed one truth. He gives his heart and mind and soul to those who approach him in the spirit of परस्परं भादयन्त :

A harsh expression, premature or harsh judgment, ill-will or lack of goodwill, criticism behind his back, lack of realisation of the other man's point of view or a punitive attitude can work disaster, though the aim may be good.

I remember of another incident. It was May 1939. Gandhiji was in Rajkot in connection with Rajkot agraha. It was my rule to d the whole day with him early morning to the time he to bed. Once, as I was ing with him in his routine , I found him somewhat re- d and dry. I conveyed my g to Mahadevbhai and devbhai gave me some idea what was worrying him. hiji was told by the Dewan of ot that whatever my reputa- during my period of legal tice, I was not so clean. He lly had told Gandhiji that I once produced some doubtful rial in a civil case. Gandhiji d not ordinarily have believ- e Dewan, Shri Virawala. But yer was sitting by his side at time and Gandhiji felt that lawyer was supporting Shri ala's statement. Gandhiji always keen on knowing the of the men he worked with. as generous to excuse them heir faults but he, neverthe- always wanted to be informed. ied Gandhiji not to worry it and look into the matter elf. He sent for the lawyer satisfied himself that there nothing in it. But I was not with myself. I asked my- what was it that made the r support such a thing. A h within me revealed that I een once unfair to him and a cussed with him. The ent I realised this then the e incident presented a diffe- picture. All thought of secur- n apology vanished and with it the anger and malice too. The incident taught me to be more and more cautious. It added to my strength which no apology could have done. In a recent case in my zeal for cleansing the organisation I transgressed this law. I antagonised not only the individual but a good part of the Provincial organisation, thus delaying the fulfilment of the object I had in view.

A constant watch over our hidden propensities, and a constant endeavour to reach out a helping hand wherever and whenever an opportunity presents itself contain in them the seeds of one's 'supreme good'. They are the fountain springs of family life and social life. They express a language different from the language of the market place or political preaching because they are based upon principles different from the principles of contractual relationship and selfish national approaches. For that very reason, the bonds of relationship that we see in the market-place or in politics are so very loose and transitory. If we aim at a more sustained and more enduring relationship that relationship must be based upon values more enduring.

From that point every man that comes in touch with us, every living creature that is depending upon us, becomes an important medium. It has been my endeavour, whether tired or light, to utilise this medium for that 'supreme good'. I try to look upon those who come to me as messengers in a way. I love to listen to them, to understand their point of view, to place myself in their position and realise and appreciate their feelings and hardships, and even when I feel helpless I try to do whatever I can in the nature of verbal consolation I can give to him. I have invariably found that whenever I have tried sincerely, I have been compensated for my labour, more than I deserved, in peace and happiness. It is, however, so difficult to maintain this. Whenever the immaturity within me interferes, the opportunity slips out of my hand. Then it is always I, who am the loser and not the other man.

*Always use*

G. G.

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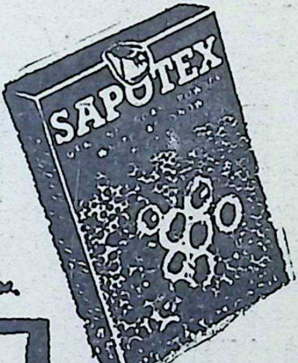

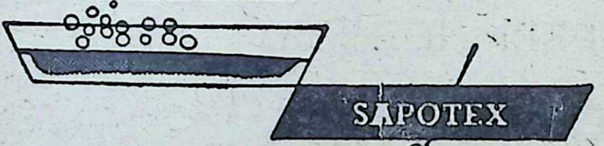

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# MORAL VALUES

### K. SANTHANAM

**We shall be making a great mistake if we allow the idea to spread that economic progress should take precedence over the preservation and progressive refinement of moral values.**

THE greatness of individuals as well as nations depends ultimately on their devotion to moral values. Intelligence, industry, beauty, love of literature and art and the spirit of adventure play important parts; but when they are divorced from moral values, they lose much of their significance.

It is not easy to define "moral values" precisely. They are not static, but change with the increase of knowledge and growth of social organisation. But, there are certain fundamental elements which persist through all these changes and I propose to deal with them in this article.

The moral values which make an individual great are not identical with those which contribute to the greatness of nations. It is therefore desirable to treat them separately. We may reflect on the elements which combine to make up the greatness of Buddha, Socrates, Christ and Gandhi who are among the noblest exemplars of moral values.

A purely rational analysis of their lives and teachings cannot reveal the secret of their greatness. It can be argued that, according to Buddha all life is suffering, there is no God or individual soul and that human personality consists of a stream of sensations; there is, therefore, not much point in pursuing the austere system of morality he preached. The Socratic dictum that man's first duty is to know himself may appear to be a wild-goose-chase for man seems to be endowed with the capacity to know everything else but himself. The history of organised Christianity is one continuous denial of the Sermon of the Mount. Gandhi's non-violence and his ideal of simple self-sufficient living through personal manual labour appear to hav diminishing effects on the politi

*Sri K. Santhanam, Chairman, Finance Commission.*

and economic development of a. Still, I have no doubt that e teachers will continue to be red as persons who have eved the highest peaks of hu- personality.

hat are the characteristics h have made these men t? The first is that with which a begins his teaching to Na- ethas in the *Kathopanishad.* n is surrounded by the good the pleasant. The brave man nguishes them and chooses good. The dull-witted prefers pleasant for the sake of world- elfare." When a person deli- tely discards the pleasant and path to travel along the dif- and lonely path of what he considers to be the good, he achieves a moral elevation which fills his life with new dignity and significance. Buddha resolved to discover the secret of human suffering. Socrates decided that only the knowledge of virtue was worth pursuing. Christ surrendered himself to God so that he may establish His Kingdom among men and Gandhi pursued relentlessly his ideal of *Stitha Prajna* (i.e.) "the mental state of perfect equipoise free from passion" through the difficult path of *Nishkama Karma Yoga* (i.e.) ceaseless work for public good without personal desire.

The second characteristic is their readiness to sacrifice themselves for the achievement of their goal. It is a matter of no importance that Buddha lived a long life and had a natural death, that Socrates had to drink the cup of poison in his old age, that Christ was crucified on the threshold of manhood and that Gandhi was shot dead when he was nearing eighty. The intensity of their devotion to their ideal and their perpetual readiness to endure all sufferings and even death was the same.

The third quality which distinguishes these men is that while they were infinitely hard to themselves, they were no less gentle and tender towards their erring fellowmen. This may be called compassion or love.

Another notable characteristic is the serenity with which they did their work unaffected by joy or sorrow, success or failure, popularity or unpopularity. Who can read Plato's *Trial and Death of Socrates* without feeling inspired and exalted by the equanimity of Socrates in the face of calumny and death?

Another notable characteristic is their humility which results from freedom from egoism and vanity. Sometimes we wonder whether this humility is not overdone and whether any great man can be wholly unconscious of the power he exercises over the lives of his followers. It is possible, however, that this very power which they have obtained without seeking for it is the cause of their humility.

Thus, in my view, moral greatness in individuals is the result of the combination of these virtues, namely, fearless pursuit of the good, readiness for self-sacrifice unto death, compassion, serenity and humility.

In the case of nations, a different set of values takes the field. While great individuals may inspire and powerfully influence national character, it is not true that national character is entirely dependent upon such individuals. A nation has to exist in the present, survive in the future and be efficient and respected in both. Courage, discipline and hard work are the fundamental virtues which enable a large nation to live and function in a manner that the average level of life of its members is the highest possible under the circumstances.

Similarly, survival over long periods depends upon simplicity and austerity of life, temperance and chastity. Truthfulness and kindliness ensure internal solidarity and external respect. For the lack of some of these virtues, the Greeks as a people did not achieve greatness though they produced some of the greatest men. The Romans possessed them and became great; but they lost their greatness when they turned to luxury and dissolute ways of life. Similar illustrations can be found in the rise and fall of many nations in India and other parts of the world.

That nation is most fortunate in which many individuals strive after the highest moral values while the people as a whole hold fast to the humbler but no less essential virtues.

We are engaged in implementing a great scheme of national economic development. This is indispensable as our economic condition is far below the minimum which is necessary for any kind of decent existence for our people; but we shall be making a great mistake if we allow the idea to spread that economic progress should take precedence over the preservation and progressive refinement of moral values.

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# THE FOLK-LORE OF INDIA

**Justice Sri A. S. P. Ayyar**

**Folk-lores embody the commonsense of Ages. They constitute the proverbial wisdom of generations, stored-up experiences of a race... We should not stop till every story worth collecting is collected and preserved for posterity.**

THE folk-lore of India will be fascinating to any one who begins to study it, and especially to the student of history, sociology, psychology or anthropology.

All folk-lore embody the commonsense of ages, the proverbial wisdom of generations, being the stored-up experience of a race or country, and is racy of the soil where it originates though easily assimilable by other countries or regions, the original home of any story being traceable only by experts.

Only a small portion of Indian folk-lore is in writing, being found in the Vedas, Upanishads, epics and *puranas,* and in the *Jataka* stories, the *Kathakosa,* the *Panchatantra* and *Hitopadesa,* the *Brihat Katha, Kathasaritsagara,* etc. The greater portion was till recently only in the verbal lore of the masses living in the seven hundred-thousand villages of India. One thing w will have to do is to collect thes delightful tales before they a forgotten. Happily, the collectin process has begun, and I hope th it will not stop till every stor worth preserving is collected an preserved for posterity.

Indian folk-lore covers not onl all fields of human activity an experience but also the fields cosmology and cosmogony dra ing out obviously from race m mory strengthened by a viv imagination. Some of the storie are sublime, some profoun some merely shrewd, so sarcastic, some vulgar, and so even obscene. but all deeply h man and interesting. A cultur Roman once said, "I am a ma Nothing human is alien to me If it is with that sympathy a understanding that we have ent ed the field, the interest of t thing will grip us. Any satisf account of Indian folk-lore take a big book. In this short le, I shall merely touch on a stories in a brief way.

very old story from the Vedas the *Purusha Sukta*) says that created the world by sacri- one-fourth of Himself and He told man, His creation, he can accomplish anything wants provided he sacrifices gh. Mahatma Gandhi's se- g a bloodless Swaraj for India is matchless sacrifice proves truth of this.

other Vedic story says that iketas, the young son of the Aruni, was disgusted at see- is father give as gifts old and s cows which had eaten their grass, drunk their last water given their last milk, against scriptural injunction to gift one valued most, and that he his father to whom he would im, his only son, and that the father replied that he could im to Yama, the God of . Accordingly, the young- went to the abode of Yama. ama was unaware of this and way taking the lives of men y destined to die, and did eturn home for three days. g to Nachiketas, a guest being waiting for three days out- is house without a welcome, ous offence in a host, Yama d Nachiketas three boons as mpensation. One of these Nachiketas asked for was to about the condition of man death and the secret of immortality, and the famous *Kathopanishad* was the result.

Another story in the Vedas narrates how Vishnu (Suryanarayana, the spirit of the Sun) measured the earth and heaven with two steps, and put His third step (on the head of Mahabali) in Hades. Very probably, this is a sun-myth and derives its origin from sages watching the sun put one step forth above the horizon, at sunrise, another step to get the zenith, and the third one when dipping below the horizon (into Hades) at sunset.

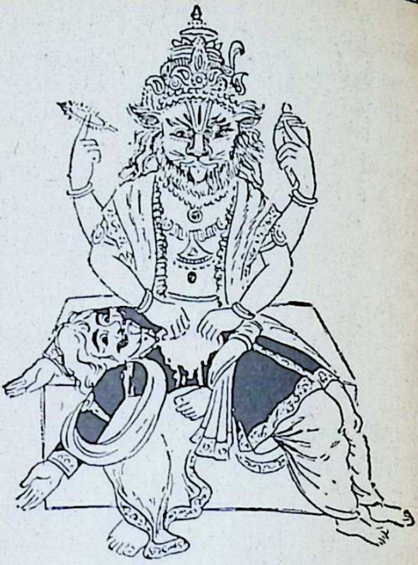
A Vedic myth shows the origin of the horror of incest. Young Yami invites Yama, her brother, on a moonlight evening on the seashore, to consort with her as husband. He, the Lord of Dharma, tells her that it is a sin for brother and sister to consort together, that God would see and punish the act even if done in the utmost secrecy, for nothing can be hidden from Him, and asks her to choose some bull-like man from outside the prohibited degrees and enjoy with him to the utmost.

The story of Shunahshepa, in the *Aitareya Brahmana*, shows the abolition of human sacrifice and the substitution of self-sacrifice for it by Vishnu, the Lord of Sacrifices.

The *Puranas* and epics contain an enormous number of folk-lore stories. Many of them are of cosmological and cosmogonic interest with vivid and dramatic details. In one of them, Hiranyaksha, a cosmic demon, steals and carries away the newly-created world under his arm-pit, as thief does a jewel, and Vishnu, as *Adi Varaha,* chases him and recovers the earth from the primeval core where he has hidden it.

The loop-hole in every human scheme of safety is illustrated by the story of Hiranyakasipu, another cosmic demon, who did terrible penance and got boons from God that he would not be killed during night or day, by man or beast, inside the house or outside the house, by sword or spear or other weapon. He was ultimately killed by Narasimha, the Man-lion, which was neither man nor beast, at twilight, which was neither night or day, on the threshold, which was neither inside nor outside the house, and by his intestines being torn to shreds with the lion's claws which were neither sword nor spear nor other weapons. The unshakable faith of Hiranyakasipu's son, Prahlada, in Hari, makes the attempts of his father to kill him, by sword, poison, burning oil and hurling down a hill, futile, thus showing that faith can defy death.

Another puranic story is about Aditi, the mother of Indra and Vishnu and of other gods, and of her sister, Diti, the mother of the *maruts* and other demons. This pair is thus similar to Sridevi, the goddess of Luck, and her sister, Moodevi, the goddess of Ill-luck. Aditi is said to be the *mother* of Daksha as well as his *daughter*. Scholars not aware of the Hindu belief that parents are re-born sometimes as children (that is one of the reasons why children are named after their grand-parents) are puzzled by this. Aditi was later on re-born as Devaki, the mother of Sri Krishna.

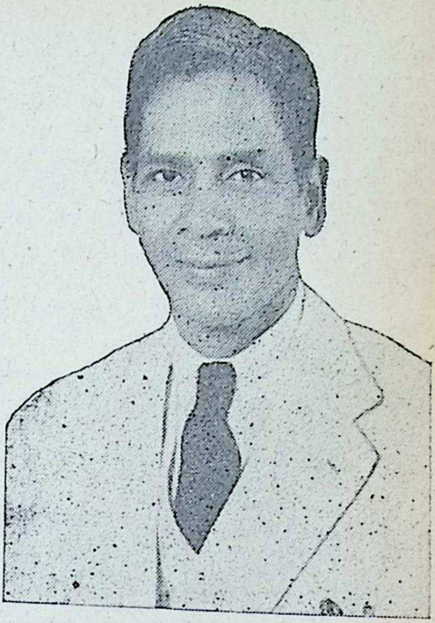


*Narasimha Avatar*

The great sage Agastya was born to Urvasi, the heavenly nymph, in very peculiar circumstances. At the sight of heavenly beauty, the gods Mitra and Varuna were so affected that the seed fell from them both into a water pot near her and got mingled, and out of this combined seed was Agastya born. He was, therefore, called *Kumbhayoni* or water-pot-womb child. He had a great cultural mission in South India and Indonesia, like his brother, Vasishtha, in North India and Serindia. He crossed the Vindhyas by making that mountain w low before him. Vindhya was raged at the upstart Himavan limalayas) getting greater hon- r from people because of his ughter being married to Siva. he rose and rose in height in ler to obstruct the rays of the n and plunge the people in dark- s. But he had to bow low in ler to give easy passage to the at sage Agastya to the South l had to remain in that low posi- n as Agastya did not return to rth India at all! South of the dhya mountains, Ilvala, brother Vatapi, cooked Vatapi and serv- him as curry to Agastya intend- to call Vatapi after he had been n and make him rip open stya's belly and come out so the two might feast on the st, as they had done on many her guest. But Agastya ate digested Vatapi and went mer- southwards. After giving the ils their alphabet, he went to (where he is still worship- by drinking up the ocean in between.

e origin of chastity in women he theme of a story in the *hbharata.* A demon pulled the l of Puloma, the wife of the Bhrigu, for having relations her. Chyavana, the son in Pu- 's womb, hastily slipped down the womb of the woman thus ht to be polluted, and burnt would-be-adulterer to ashes by gle look and curse.

e fate of greedy materialists, ys seeking pelf and profit, is rated by the story of the rat



*Justice Sri A. S. P. Ayyar*

which entered a snake's hole in search of food and was eaten up by the snake! Buddha has emphasised the same truth, in the Jatakas, by the story of the crow which saw an elephant's carcass floating on the Ganga and, delighted, dug into it and went on wholeheartedly revelling in the flesh till it was carried far out into the sea and was unable to fly back to the shore and perished miserably.

The evil of anger is illustrated in a story in the *Kathakosa.* Two Jain monks were doing penance in the city of Kunala which was then in the grip of a great drought. Some citizens remarked within their hearing that their penance was responsible for the failure of rains in the city. The monks got terribly angry and asked the skies to open and rain continuously night and day for fifteen days. The result was that the whole city was flooded and all the buildings collapsed, and all the inhabitants perished, including these two monks.

A folk-lore story shows the degraded level to which a man in the grip of lust will sink. A rake was infatuated with a beautiful girl who was tending cows and buffaloes, and told her that he would do anything to please her. She asked him to kiss her dirtiest she-buffalo daily for two years. He did so, hoping to win her. At the end of the period, he told her that he had carried out her command and asked her to kiss him. She replied, "I am pleased to see you kiss my dirtiest she-buffalo daily for two years. But, surely, you don't expect me to be the co-wife of a she-buffalo!" and went away leaving the rake confused and ashamed.

The futility of protests unbacked by effective force is shown in the story of the newly-married man whose wife was carried away by a crocodile during his honeymoon trip with her in a boat in a lagoon infested with crocodiles and his abusing the crocodile as "Castaway scoundrel! Shameless wretch!" by way of rescue and reprisal measures!

The story of the man who obtained a fine meal from an unwilling host, by threatening to do what he did at another house on a similar refusal of meal, stating at the end of the meal, when questioned as to what he had done at the other house, that he had starved, is an instance of successful bluff.

A fool's absurd persistence is shown in the following story. A big and foolish noble, Ghantakarna, was the favourite of the King. One day, in an exchange of words with a drunken servant, he was called a bastard. He complained to the King who dismissed the servant forthwith. But the foolish noble was not content with this. He asked the King to issue a proclamation that he was not a bastard and that his mother was a chaste woman. The King tried to dissuade him from persisting with the request. He insisted. So, the king issued a proclamation like this: "Ghantakarna has been called a bastard. There is no basis for this. Investigations made so far show that his mother is not a harlot or he a bastard".

The evil of a weakling calling in a powerful and scheming ally is shown in the *Panchatantra* story "Blind Revenge". The frog King Gangadatta, called in a serpent Priyadarsana, as his ally against his kinsmen, and let him into his fortress well and fed him on his subject frogs and made him kill his kinsmen and was finally eaten up by the serpent who thereafter made the well his home.

The story "Frogs Ride A Serpent" illustrates the folly of weaklings fancying that they are ma when they are only victims of p-laid plan. Mandavisha, the nt, gives rides on his back to ada. the frog king, and his s, who are delighted with and engage Mandavisha for rides, giving him at first the frogs as food, then, when laves are exhausted, the hum- subject frogs, and then the s. Finally, Mandavisha eats he frog king also.

old folk-lore story shows how etion is the better part of r, and the real secret of sur- . Two men were fighting a shoulder to shoulder. When s clear that the battle would st, one resolved to fight to while the other took to his . The first asked the second, are you running away, you rd?" "If you fight and die you cannot fight tomorrow; u fight and run away today, can fight tomorrow", said the turning round in the course flight.

story of the two cobras of length, girth and strength owing each other, beginning the tail, and both disappear- having swallowed each other, the impossibility of two destroying each other or orld altogether even by atom- or hydrogen bomb or germ re.

miser's chagrin is illustrated e story of a millionaire ask- his beautiful daughter-in-law e the obligatory alms to beg- as her hands would hold less rice than his wife's, but finding, to his utter dismay, the number of beggars increasing a hundredfold owing to the desire of one and all to behold the beautiful lady and receive alms at her hands.

> In India, the greater part of our literature is religious, because God with us is not a distant God; He belongs to our homes, as well as to our temples. We feel His nearness to us in all the human relationship of love and affection, and in our festivities He is the Chief Guest whom we honour.
>
> —Rabindranath Tagore.

The tendency of man to draw on his imagination freely in narrating events is shown by the story of a man living as the priest of a hill-temple in a jungle telling a friend one morning that five hundred tigers had been near the temple the previous night, and, on the friend's expressing his incredulity, bringing down the figures successively to one hundred, fifty, twenty, ten, two and one, and, finally stating that he had heard something rustling in the bushes outside the temple in the night and had taken it to be five hundred tigers deploying there!

The subtlety of metaphysical argument is illustrated by the following story. An Advaitin philosopher asserted that everything in the world was an illusion. A king, who wanted to expose this humbug, set an infuriated elephant on him to see if he would stand his ground calmly treating it as an illusion, or flee. Needless to say, the philosopher fled at olympic speed and climbed up a palmyrah tree for safety. "Why are you running away so fast, seeing that the elephant is only an illusion?" asked the King jeeringly. "My running away too is an illusion. Everything in the world is an illusion," replied the philosopher in the course of his flight.

I shall close with a story from the *Panchatantra* about the value of cooperation and a policy of give and take. There lived once a two-headed bird. The heads were on opposite sides. There was only one body and stomach. One day, one of the heads found some honey and was about to eat it up. The other head asked for part of the honey, saying "I am your co-head", but was refused. In chagrin and revenge, that head then searched for and found some deadly poison and swallowed it. The poison entered the common stomach and killed the bird and with it both the heads. This story has a profound moral for us all. Capital and Labour, Rulers and Ruled, Teachers and Taught, Husbands and Wives, Nation and Nation, Neighbour and Neighbour, Hindus and Muslims are all similar two-headed birds. The monopoly of the sweet things of life by one to the exclusion of the other will make the other take poison and kill both.

## PURANIC CHARACTER COMPETITION

**(1) Original contributions are invited from readers of Bhavan's Journal on "My Favourite Puranic Character."**

**(2) The object of the competition is to recapture the spirit of Puranas and express it in simple, good English.**

**(3) While only one character is to be delineated, the range of selection may cover the entire field of Indian mythology. A reader can submit only one entry.**

**(4) Contributions should be faithful to the original and the significance of each character drawn out clearly.**

**(5) The length of the article should be about 2000 words.**

**(6) Quotations should be confined to the barest minimum.**

**(7) The article should be neatly typed on one side of the paper and should contain the declaration: "I solemnly declare that this article is my original writing," with signature.**

**(8) Entries should be marked "Puranic Character Competition" and the last date of receiving them is August 28, 1957.**

**(9) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to four different characters) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan, whose decision shall be final.**

**(10) Prize-winning articles will be published in the Bhavan's Journal.**

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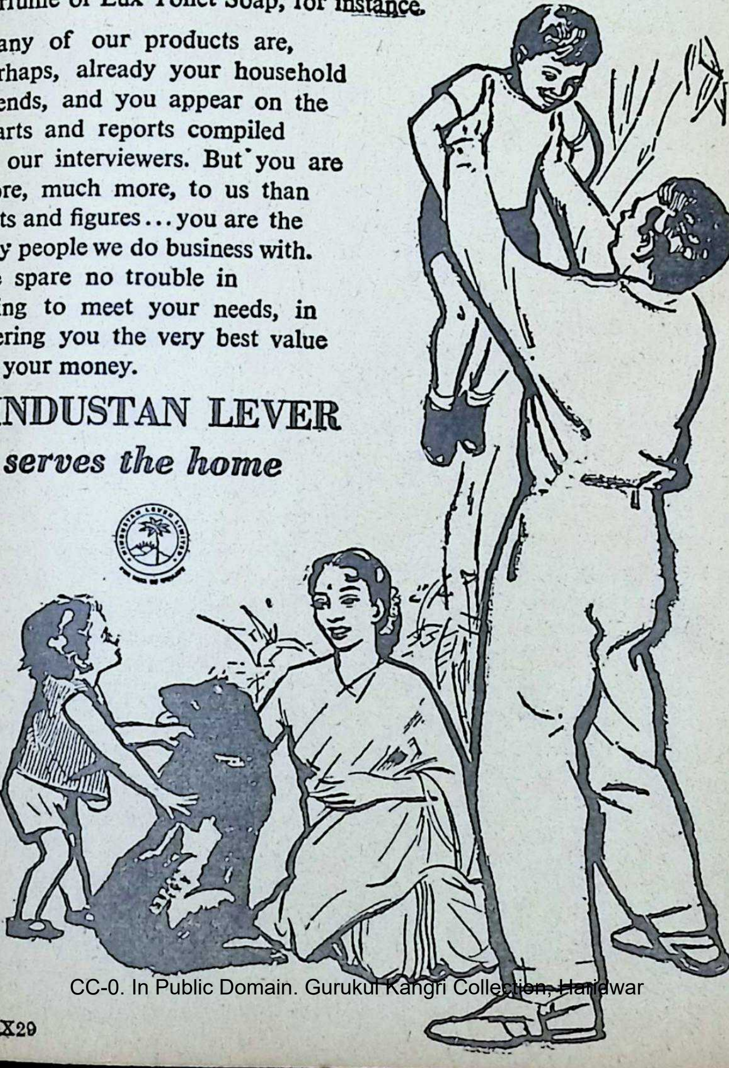

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# OUR YOGIC HERITAGE

●

Swami Sivananda

●

THE conception of Yoga is as ancient as the dawn of creation. It seems to have existed prior even to the advent of man. In its fundamental aspect as union with the eternal Infinite Existence, as blissful Self-communion, it is mentioned with reference to the Supreme Deity. Bhagavan Adinarayana, reclining upon the thousand-headed Mahasesha is described as being in a state of Yoga Nidra.

The earliest Seers who realized the Truth have explained the cosmic process as the work of Maya, the inscrutable veiling power of the Supreme Spirit, by the mysterious operation of which the Undivided Absolute Blissful One is made to reflect itself in an infinite multiplicity of names and forms. As delineated in the sixth verse of the fourth chapter of the *Bhagavad Gita,* Maya brings about this phenomenal existence with its duality and diversity; nescience, oscillation, delusion, attachment, egoism, disharmony, discord and sensuality are some of the prominent forms in which Maya, the sum total of the forces of negativity, finds expression upon the human plane. Yoga then concerns itself with enabling the human individual to deal effectively with and overcome the above factors that keep him pinned down to the phenomenal existence.

A state of knowledge through a constant discrimination between the real and the unreal combined with a ceaseless assertion of and identification with the ideas of omniscience and perfection, a state of unshakable equilibrium and one-pointedness, non-attachment to everything mundane coupled with an intense unabated attachment to some particular aspect of the Divine, a complete self-effacement and active selflessness, constitute therefore the major means of obtaining a victory over Maya. A determined development along any one or more of these lines broadly goes to form the paths of knowledge, occult meditation, devotion or divine love and selfless action.

The process of Yoga embodies an ascent into purity, into that absolute perfection, which is the original state of man. It implies therefore the removal of the enveloping impurities, the stilling of the discordant vibratory tempo of the lower Koshas and the establishment of a state of perfect balance and harmony.

Caught amidst the play of mysterious forces and brought face to face with bewildering phenomena,

*Swami Sivananda*

n struggles to understand and ives to overcome them. Awhir- g in the cycle of the world- cess, veiled from the knowledge its essential Divinity and its sciousness severely limited by encasing sheaths of Matter, individual seeks to put an end its separation, limitation and sense of incompleteness that feels. Man seeks to avoid that ch is painful, unpleasant and ing, and wishes to obtain hap- ss and freedom from limita- s. Yoga-sastra constitutes the t successful and at the same e rational solution of his two- l problem of quest and strug- Thus, having risen out of a tical necessity, the theory and tice of Yoga unerringly lead to a speedy consummation of n's quest after the ideal by helping him to obtain victorious mastery over all forces that obstruct him in the quest. Yoga came into being in answer to the most vital need of Man.

Through every moment Humanity as a whole is inevitably and irresistibly being drawn up towards that Ideal State of Perfect Existence. The entire creation is a process of the One becoming the many, of the Transcendent becoming manifest and immanent. All phenomena arise out of, subsist in, and subside into the undivided infinite Ocean of pure Consciousness. They are, as it were, an expiration and inspiration of the Supreme Being. As countless million wavelets develop, dance and dissolve on the bosom of the ocean, when manifestation begins, infinite beings stream forth out of the ONE and involve into the countless forms of life we see in this universe. From here starts the steady onward march of Evolution by which the individual souls merge once more into their Primal Source. This is the cycle of immanation, involution and evolution, the Cosmic Plan according to the Divine Will.

Yoga is this cosmic process deliberately systematised, regulated, intensified and thus expedited to an incredible degree. The latter is the reason why many of the natural developments of Yogic process appear as miracles in the eyes of the surface-observer. Thus the natural, unhurried, protracted process of evolution upon the cosmic scale is developed as the exact, scientific technique of Yoga-sastra. In this broadest aspect therefore, any movement, any activity that consciously or unconsciously tends upwards and is evolutionary may be regarded as yogic. Everything that helps to disentangle the Jiva from the phenomenal world of sense objects and links it with the Absolute is in effect Yoga. But for all practical purposes, the ancients formulated and built up certain well-defined workable methods by which Man can establish union with the Divine. It is a means of compressing one's evolution within a single lifetime, even within a few years of this particular life.

Of the numerous methods, those that are widely accepted and followed are the paths of Jnana Yoga, Bhakti Yoga, Karma Yoga, Hatha Yoga, Raja Yoga, Laya Yoga and Mantra Yoga. But particularly it is the path of Dhyana, the highly scientific, practical, graduated system of Maharshi Patanjali, Ashtanga Yoga, that is by convention referred to by the term Yoga.

The reason for this unique importance is that Patanjali Maharshi's system is based upon the most rationally all-comprehensive consideration of man in every aspect of his being. It has taken man as he is constituted fundamentally divested of incidental associations. It takes man as a centre of pure consciousness, localized within enfolding sheaths of matter of varying degrees of subtlety. Conceived in this light, man is the same the world over in all periods of time. This system is the universal one and is for all times, and offers a process that is practicable to every type of the average individual. It is characterized by the most intelligent synthesis and a very beautiful graduation.

Discoveries of science are never ultimately reliable, because the instruments and apparatus aiding its research are ever changing. They are imperfect as they are conceived out of the fickle mind with all its numerous limitations. Each theory, each discovery, that is put forward one day is contradicted and falsified by a fresh one the next day. The realizations arrived at through Yoga are infallible as they are the direct perceptions with the highest instrument, namely, the purified mind attuned to the Infinite. Therefore, Raja Yoga has never changed, neither has it been contradicted. Its findings have been corroborated time and again by its practitioners in the succeeding centuries.

All methods of Yoga have ethical training and moral perfection as their basis. The eradication of vices and the development of certain virtues form the first step in the ladder of Yoga. The disciplining of your nature and the formation of a steady and pure character through a set of right habits and regular daily observances is the next step. This is Yama and Niyama in Raja Yoga. The acquiring of Sadhana Chathushtaya by neophyte on the path of know- ge, and the insistence upon ddha, Sadachara and Self-con- ation, desirelessness and sacri- for the devotee and the Karma is have as their aim the deve- nent of character and ethical fection.

hus the ringing in of a new ld order of love and sacrifice, co-operation and brotherhood the realization of the ideals of al perfection can be effected a willing unreserved allegiance ven the initial stages of Yoga. n this firm foundation of a -established and virtuous al character is built the fur- structure of Yoga.

e inherent restlessness of the l constitutes the greatest pro- to the follower of Yoga. The sest external manifestation of mental impulse is physical ac- s. Actions when repeated cry- ize into habits. In the course me, habits through indulgence incorporated as definite traits the individual's personality. plan of Yogic Science, in ob- ing mastery over the mind, eeds step by step most sys- tically, regulating and con- ing first the grosser and then subtler manifestations. *Yama* comes all vice and implants e; it weeds out evil traits and ants godly qualities. *Niyama* lates the habits and aims at g the Sadhak mastery over behaviour. Next, the inherent to activity is checked gh *Asanology*. By the practice of a system of steady postures, the tendency to unrestrained and aimless movements is curbed and overcome.

Character developed, ennobling traits acquired, old habits overcome and replaced by new ones, activity regulated and checked, now the vagaries of the mind are next restrained by a control of its counterpart, namely, the breath. This stage is *Pranayama*. Though thoughts are checked, the mind yet continues to agitate in the form of desires and cravings. Thus the fifth limb of Yoga is withdrawal of all the centrifugal senseward movements of the desire-element in the mind. Turning away from the external world and withdrawing the senses from the objects, *Pratyahara* paves the way for the sixth rung in the Yogic ladder, *Dharana* or concentration of the mind at a single point.

The indrawn mind is made to fix upon any one given idea or image technically referred to as the Lakshya or object of *Meditation*. *Dharana* deepened and lengthened becomes *Meditation* or *Dhyana*. When Dhyana is intensified and made continuous Samadhi results. A state of blissful union with the Infinite Spirit, the Oversoul, frees him from the fetters of desires and pains and releases him for ever from the thraldom of birth and death. This transcendental experience makes him transformed, a being endowed with a cosmic vision beholding everywhere a Divine unity behind apparent diversity. Henceforth his entire life becomes a spontaneous expression of the unhindered flow of the Supreme Energy through every act. He lives and acts for the welfare of all Humanity, carrying on the Divine Plan to its glorious consummation.

Humanity of the Twentieth Century is dominated by Rajas. Ceaseless high-tension activity characterizes the daily round of the average man everywhere. Occidental civilization that has spread the world over is Vaishya in nature. Commercialism is its key-note. Money and means of acquiring it are the sole concerns. If the principles of Yoga and the Yogic way of life are to be made the means of redeeming and elevating man from this morass, all the above facts will have to be taken into consideration. This passion for extreme activity cannot be repressed; the modern individual cannot be quiescent. A rescuer on the edge of a pond has to bend and assume a stooping posture in order to pull out a person struggling in the mire. Yoga too has to assume the aspect readily practicable by all. As activity is unavoidable, in and through activity Yoga is to be attained. Therefore the *Gita* and *Yogavasishtha* are the greatest scriptures for the world in this age. The Gita ideal is the most eminently suited ideal for the present age. Every normal act should constitute a synthesis of all Yoga. Sadhana should no more imply a divorce and severance from normal life. The latte will itself become a dynamic Sa dhana through a shifting of you angle of vision. A proper *Bha* becomes the philosopher's stone t transform the normal into th Yogic.

The eminently practical natur of Yoga renders it the rationa bridge between the idealism o pure philosophy and the hard rea lism of earthly life. Its claim up on modern man is that it strike the golden mean between the en tirely abstract speculations of th mere theorist and the overdon matter-of-fact attitude and the pr saic hard-headedness of the ran materialist. It is concerned wit Transcendental Life, yet it ask you to take nothing for grante

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# OUR POLITICAL HERITAGE

**R. C. MAJUMDAR**

is a trite saying that the ndu civilisation has left a h heritage. We all believe ake pride in it. But if we to consider its nature or to it more precisely, we find lves in difficulty. This is l by the fact that the stream ndu civilisation flowed for a time and did not always flow y or in a straight line, and unoften changed its course, g its old beds high and dry. s fertilised and inundated, in lands and fields miles apart, mighty and flourishing cities been built up on its banks washed away again in course ne. It would be as easy to ibe the gifts of such a river define the heritage of Hindu ation, and in both cases we se only somewhat vague and al terms.

most important of our poli- heritage is a deep-rooted idea *raja-chakravarti* ruling over hole of India extending from Himalayas to the Cape Como- The idea had to wage a ceaseless fight against two opposing tendencies,—the spirit of democracy and local or regional patriotism. At the very beginning of our civilisation the prevailing tendency was towards small tribal republics rather than territorial monarchies. But the vast area of the country, with long stretches of territory without any natural boundary separating each other, ultimately decided the question in favour of big territorial states.

But even with the growth of big kingdoms or even empires, the tiny democratic republics did not die. When the first definite pic-

*Dr. R. C. Majumdar*

ture of political India emerges before us in the sixth century B.C. we find side by side a large number of kingdoms and republics. The history of India for the next three hundred years is but the history of Magadha, one of these small kingdoms, growing into an all-India empire stretching from Himalaya almost to Cape Comorin. The vision of a by-gone age was realised, but at the sacrifice of the democratic spirit which animated the people so long. An imperial autocrat cannot tolerate even tiny republics, because they are nurseries of freedom in every aspect of life.

It is not a mere accident that the spirit of freedom of thought which set up Buddhism, Jainism, and the *Bhagavad-Gita* as against Vedic orthodoxy, had their origin in the tiny republics of the Sakyas, the Lichchhavis and the Vrishnis. It is not without reason that the astute politician Kautilya recommended even the most despicable means to destroy the republics which were so many thorns in the flesh of the mighty empire which he tried to build up. Thus it is that the rise of the Mauryan empire sounded a death-knell to the republican states. But though vanquished for the time being, they did not die. They reared their heads again as soon as the Mauryan empire fell. They fought with the foreign conquerors till these became children of the soil. But the Gupta empire again swept them away, and this time they fell, never to rise again. Bu though the republics died, th democratic spirit survived in loca self-government, of which the village communities and their urba counterparts, the town corporations, are the most conspicuou examples.

The freedom of thought whic is a characteristic of Hindu cultur may also be traced to the democratic spirit of these republics India is perhaps the only countr where no restriction was ever pu on the free expression of opinion Even in the most orthodox Vedi age people could freely denounc the sacrifices to gods as useless nay, they could even deny the ver existence of God or gods. Dow to the latest days people could pr claim with impunity far mor radical views than those for whic Socrates was condemned to deat Anaxagoras had to flee for his li and, even in comparatively recen times, Galileo was thrown int prison.

The progress of imperialism als was written in decay. The ide remained as a vital force, but it practical realisation suffered a se back. This was probably due t the growth of population and th rise of local dialects and script The community of language an writing within a prescribed are created a new bond of fellowshi which grew stronger than th ideal of a united India. Graduall India was divided into a numb of well-defined areas, each with distinctive language and oth s of unity cementing them fellowship which proved far ger than visionary unity of .

is vision often impelled a erful monarch to bring them ther into a bigger political and though such attempt ed successful for a time, the ness of the central authority always a signal for the re- rtion of regional autonomy. centrifugal force proved too g, and it is a very significant though not always clearly re- ised, that in some shape or , and under varying names, old regional boundaries re- ed practically unchanged ghout the ages. The old a, Kamarupa, Utkala, Maga- Kosala, Andhra, Dravida, ala, Karnada and Gurjara, kept up their separate iden- own to our days, and have re- ared under changed names—al, Assam, Orissa, Bihar, U.P., ra, Madras, Mysore, Bombay Gujarat.

e bitterness of feeling recent- hibited over the reorganisa- of States proves the vitality e centrifugal force, generated regional loyalty nearly two and years ago. We have in- ed it as a precious heritage. her we shall succumb to it as did in the past, or adjust it the political requirements of present day, time alone can .

another respect, too, our poli- heritage is at complete variance with our modern conception. A secular State is quite incompatible with the Hindu conception of State. If there is one notion on which there is a complete unanimity among the Hindu writers on politics, it is the all-embracing character of the State where the king was charged with the supreme responsibility of maintaining *varnasrama-dharma,* i.e., the socio-religious customs sanctioned by sacred law.

In radical contrast with the modern idea, neither the king nor the State possessed legislative power, which resided in an outside authority. The King was as much subject to the sacred law as the people over whom he ruled. It is said in the *Ramayana* that Rama killed the Sudra Sambuka for practising *tapasya.* This may or may not be a historical fact, but the very enthusiastic approval which it received even from a poet like Kalidasa, shows how deeply rooted was the idea that the duties of a King included the supervision of religious matters. The present ideal in which the State scrupulously avoids all interference in religious matters, and adopts a complete *laissez faire* policy in one of the most important aspects of an individual's life is foreign to the Hindu idea.

Equally foreign, almost repugnant is the idea that laws regulating socio-religious changes, such as the recent Hindu Code amending rules and customs about marriage, divorce, inheritance, etc.

should be passed by a body of laymen forming a legislature. The Hindus recognised no such body as law-givers. Their law was contained in the Smritis and it kept abreast with the times by new interpretations, which often meant vital changes, made by learned men whose authority was tacitly recognised by the whole or a part of the country. Theoretically, the law could be added to or altered by a regularly constituted Parishad whose composition is laid down in our sacred books.

No doubt, in course of time, *Rajasasana* also came to be recognised as law, and this made the nearest approach to our present legislation. But it was valid only in respect to the points not covered by any sacred law. It is true that rulers like Asoka are known to have issued ordinances affecting even religious and social life, but these are exceptions and not the rule, and violated the normal practice. Thus both the ideas of secular State and the practice of modern legislation are against the letter and spirit of the ancient Hindu tradition.

There is another aspect of the old Hindu State which we miss today. The State was responsible for the security of life and property of the people, and the payment of taxes was the consideration for which they had a right to claim this protection. This theory was carried to its logical conclusion. In cases of theft and robbery, unless the lost property could be recovered from the offenders, the King had to make good the loss, and the police officer who failed to trace the culprits had to replenish the treasury to that extent. Similarly a merchant, who had paid the customary tolls and dues, had a right to claim damages for the loss of his merchandise on the way.

But the Hindu State was not merely a Police State. It was a welfare State in the true sense of the term. It embraced within its scope everything concerning the welfare of the people, and was responsible for any evil that befell them. This idea was carried to an absurd length. For, a king was held responsible for even natural calamities, such as lack of due rainfall, untimely death of an infant or young man, etc. But these fantastic ideas serve to show how strongly the welfare of the people was supposed to be indissolubly bound up with the State. This also led to the idea that the king was the protector of those who had no natural guardian like aged or diseased old persons, infants, childless widows etc. They had to be maintained by the State and looked after with paternal care.

Thus we find that in many respects our political heritage does not fit in with the current usage and practice. To discuss the comparative merits of the two is beyond the scope of the present paper. I have studiously avoided expressing any opinion on the

(*Continued on page 122*)

# OUR MEDICAL HERITAGE

**Pandit Shiv Sharma**

AMONG the positive sciences of ancient India, Ayurveda, the Indian medicine, is per- s the richest heritage which come down to us from the ry past of this country. At a prisingly early, actually a pre- oric age, India had developed ientific approach to health and ase which, far from being out- d by any advances in modern ical knowledge, continues to i a greater and greater pro- , of relief for the suffering kind. In fact, in the context he apprehension that mankind ntering an era of the diseases egeneration and the fact that rveda excels in developing ; tissue resistance, it is very h a medicine of the future. its important texts, viz., *Cha- Samhita* and *Sushruta Sam-* were written long before the systematic treatise on medi- the *Principia* of Hippocrates, eared on the Western scene. pocrates, known in the west he "father of medicine," flour- d in 460 B.C. in Greece. But compendiums of Charaka and ruta were being taught in In- in 600 B.C. at Taxila and hi. Even if we accept what is d the Oxford chronology, first blished by Dr. Rudolf Hoernle,[1] do not take into account claims of certain Indian scho- who trace the authorship of e works to earlier dates, the issue that Ayurveda is the earliest medical system of the world is finally settled by unmistakable references to the basic principles of Ayurveda in some of the earliest hymns of *Rigveda*.[2] However, since the term 'heritage' covers only what is left to us and not what existed at one time, I should confine this article to Ayurveda as it exists today.

**Therapeutic Approach in a Nutshell**

Ayurveda, in brief, is a judicious combination of the principles of Nature Cure, Homoeopathy and Allopathy. It includes and harmonises in one homogeneous whole the tenets of practically every medical, dietetic, postural, psychoanalytical, preventive and curative approach helpful to the body and the mind. It prescribes "similar" medicines, "dissimilar" medicines, crude drugs, refined drugs, exercises, baths, massages, psychoanalytical sittings, surgical operations, cauterisations, coaxing and suggestion, postures and meditation. Says Charaka, "Nothing exists in the world of thought or experience that cannot be used as a medicine."

---

[1] *The Medicine of Ancient India*, Part I by Dr. Rudolf Hoernle, Clarendon Press. Oxford, 1907.

[2] त्रिधातु (=*Vayu*, *Pitta* and *Kapha*) शर्म वहतं शुभस्पति *Rig.* I. 35.5.

The basic approach consists of building up and establishing resistance to disease rather than the destruction of the agents of the disease. Thus, when treating a case of malaria, the Ayurvedic physician bears in mind that there are a number of individuals who, even in a state of poor health, do not get the fever, in spite of having been bitten by the infecting mosquitoes. There are a number of hefty and healthy looking people who fall a ready prey to malaria even with the first infecting bite. The modern science rightly kills the malarial parasite with quinine or allied drugs to cure the patient. That is one scientific approach. The Ayurvedic physician produces the soil in the human body which exists in the former category which is immune or less susceptible to malarial infection. The employment of some sort of poison is inevitable in an attempt to directly kill the unit of life, called the germ. But in order to raise the specific immunity, th soil need not be poisoned at al As a result of this approach, th drug toxaemias are practically no existent in Ayurveda. It is on th basis that Ayurveda is defined a logical evolution of the syste of Nature Cure.

This constitutes, however, th general Ayurvedic approach disease; otherwise, the phenomen of infection and disinfectio through germs and germicides re pectively are fully recognised Ayurveda. As early as 600 B.( (about 150 years before Hipp crates), Charaka and Sushruta a tributed the causation of variou forms of tuberculosis, many fever diseases of the eye, skin disease and other *aupasargika* (lit. infe tions) diseases to infection throug physical contact with clothin food, cosmetics, etc. Amongst th causes of disease were "animal cules, invisible to the naked ey due to minuteness." It is remarkable that Bhava Mishra of Kash composed his first cure agains syphilis immediately after the disease was introduced by the Portuguese sailors in India, more tha a hundred years before Ehrlic discovered salvarsan. Timall Bhatta's preparation containin arsenic and mercury, still remain one of the best oral treatment for this disease. Anti-bacteria treatment, where inevitable, i therefore not contrary to the Ayurvedic theory of treatment. Actually the two approaches ar complementary to each other. I cases, the soil treatment to reduce or omit altogether pisonous drugs; in others the icides in small doses or inevitable, in larger doses, the reduction of the period of nent normally required by sic Ayurvedic approach.

### ature of Ayurveda

rveda is not merely a system dicine or a 'pathy' in the or- sense of these terms. No al system, even in its widest can fully embrace that field owledge and activity which veda covers.

### ope of Ayurveda

term Ayurveda is derived two Sanskrit words *"Ayus"*, ng "life", and *"Veda"*, meanknowledge of science." Lite- therefore, it is strictly anato the English term, 'bio- (*bios*=life; *logos*=know- . But, whereas biology me- indicates the science of life, veda means the science of oupled with the science and living, the greater emphasis laid on the latter part of the ion. An easier way to grasp difference in the import of two literally identical words, veda" and "biology", is to em in their adjectival usage. term "biological morals" con- a sense diametrically oppo- that conveyed by the term, vedic morals". The terms gical approach" and the vedic approach", maintain a similar quantum of difference in their meanings. The same holds true of biological knowledge and the Ayurvedic knowledge.

*Pandit Shiv Sharma*

A very brief and hurried perusal of a few selected aphorisms shall enable even a layman to grasp the true scope and nature of Ayurveda.

### Definitions

The contact of the body with the spirit constitutes the state of living.

The contact of this state with the time constitutes the span of life.

Natural wholesomeness of the body, mind and spirit is called health.

The contact of life with unpleasantness (Dukkhasamyoga) is called disease.

The first object of Ayurveda is to maintain and promote the physical, mental and spiritual health of the individual and the community. The second object is to prevent disease and to treat and cure it when it appears.

The object of physical treatment is defined as restoration of tissue normality (*Dhatu-Samya-Kriya*).

Life is two-fold; animal and vegetable. Both these major divisions of life are legitimate subjects for the Ayurvedic treatment. Thus while treatises like the *Salihotra Samhita* deal exclusively with the treatment of elephants, horses, cows and other animals, Vrikshayurveda deals with the art of preservation and healing of the plants. The extensive chapter on Vrikshayurveda in *Sri Sivatattva-ratnakara* contains the following significant verses:

नराणामिव वृक्षाणां वातपित्तकफा गदाः।
संभवन्ति यतस्तस्मात्कुर्यात्तद्दोषनाशनम् ॥
कृशो दीर्घो लघू सक्षो निद्राहीनोऽल्पचेतनः।
न धत्ते फलपुष्पाणि वातप्रतिहतस्तरुः ॥
आतपासहनः पाण्डश्शाखाहीनो मुहुर्यदि ।
अकालपाकःस्याच्छाखी स तु पित्तात्मकः कृशः॥
सिद्धशाखा दलश्शाखी सम्यक् पुष्पफलोज्ज्वलः।
लतापरीतगात्रस्तु कफवान् परिमण्डलः ॥

"The (health and) diseases among plants, as in human beings, are based on the (normality and the) abnormality of (the functions of) *Yayu*, *pitta*, and *kapha*. Therefore the *doshaic* abnormalities should be removed. Whether tall or short, when a tree exhibits the characteristics of leanness, dryness, sleeplessness and abnormal sensibility, and is deficient in bearing flowers and fruit, its constitution is *vatic*. Again, if a plant cannot tolerate the heat of the sun, is pale, deficient in branches, prone to ripen before time, it is *paittic* in nature. A plant which has a fully developed and heavy stem and branches, is resplendent with flowers and fruit, and is round and covered creepers is of *kaphaic* constitution."

However, the chief object of the Ayurvedic treatment is the man himself.

The maintenance and promotion of health are assured by the observance of the daily and the seasonal routine which covers the dietary, the general mode of living and the behaviour of the individual. The works on the daily routine deal with early rising, non-suppression and regularisation of the urges, care of the teeth and the tongue, sternutation, various types of gargles for the care of the nose and the throat, massages and baths, modes of wear, the care of the hands and the feet, the necessity of shaving, avoidance of harmful foods and intoxicants, regular meal hours, rest and sleep, housing and disinfection, avoidance of such strains as result in hernias, haemorrhages, etc., cleanliness of surroundings and of drinking water, toilet precautions, keeping clear of insects and moths, etcetera.

The seasonal routine of Ayurveda makes a very interesting, en tening and useful study of the d of adjustment of daily routine, according to the changes of perature, moisture, air and er climatic and atmospheric iations during the six bi-monthseasons of the year. A person ctly observing these rules is ected to develop immunity to onal diseases and epidemics attain a long and healthy life. cial individual and communal sures are elaborately described to counter, forestall and abort s diseases on individual and s scales.

### fold Disease

urveda recognises four types diseases, namely (a) adventis (cuts, bites, stings, accidents, tions, injuries, etc.); (b) phy- l (endocrinological, nutrial, functional, organic, etc.); mental (greed, avarice, jeal-, fear, anger, desire, etc.); and natural (the bondage of birth, age, death, natural hunger, t and sleep). Roughly speak- the adventitious disease is ted surgically, the physical se medically, the mental dis- psycho-analytically, and the ral disease spiritually.

### Adventitious and the Surgical eases

shruta mentions 125 surgical ruments which were in com- use in ancient India. The dison of dead bodies was obliga- and major operations like rotomy and craniotomy were performed with great dexterity and skill. The Punjab Government of the undivided India had once constituted a "Committee on Applied Sciences" with Colonel V. R. Mirajkar, F.R.C.S., as its Chairman. Under the guidance of this Committee and with the help of the funds supplied by the Moolchand Khairatiram Trust of Lahore, I was able to reconstruct exact replicas of these 125 surgical instruments and the chairman of the committee who, at that time, was considered as indisputably the most eminent surgeon of the province, had remarked that there was hardly an operation which

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could not be performed with those instruments. During the vandalism which held sway during the partition riots I lost all traces of these instruments in Pakistan; but thanks to the unceasing and devoted efforts and goodwill of the trustees, I have been able to recover most, if not all, of these instruments and a major portion of them (80 or thereabout), is now secure at the Universal Health Institute, Bombay.

Apart from the surgical intervention, a large number of Ayurvedic cataplasms, plasters, ointments, oils, lotions, and other external and local applications are exceedingly effective and are utilised with great success in various disorders.

### The Physical Disease

The Ayurvedic approach to the treatment of the physical disease is best described by the brief yet comprehensive aphorism: "The use of drugs, diets, and practices, jointly or severally, contrary to the disease, contrary to the cause of the disease, or similar to both; or, similar to the disease; similar to the cause of the disease or similar to both, resulting in relief, is known as the treatment of the disease." It will be clear from the above aphorism that the Ayurvedic physician officially and textually fully accepts the principles of allopathy, homoeopathy and naturopathy as alternate Ayurvedic approaches to the problem of health and disease. All the three categories, the drugs, the diets and the practices are very vast. The chapter on emetics and purgatives alone describes 600 combinations of drugs. The practices include exercises, baths, massages etc. and these items run into hundreds of varieties.

### The Mental Disease

Mental disease and mental hygiene in Ayurveda do not have exactly the same significance as they have in the allopathic medicine. It will be more correct to translate the *manasika roga* as moral disease and *manasika-roga pratibandha* as moral hygiene. Even here the difficulty of giving an exact rendering of the *manasika roga* in modern medical terms continues to persist. Mental hygiene in modern texts covers merely the subject of mental defectiveness such as is seen in idiots, imbeciles, cretins and other feeble-minded individuals. The modern limitation of the term 'moral' is well illustrated in the following definition of the moral defectives: "Moral defectives are persons in whose case there exists mental defectiveness coupled with strongly vicious or criminal propensities, and who require care, supervision and control for the protection of others" (Currie and Mearns). The modern concept of moral ill-health being confined to merely pathological mental states, it is natural that the modern system of medicine should overlook the importance of true moral a

al values of human beha-
in the establishment of gene-
eace and happiness and in
ntion of world-wide suffering
d by greed and avarice of
and peoples. Moral hygiene,
he moderns, is merely a syno-
for mental hygiene. The
opment of higher moral and
ral approach to life as des-
d at length by the Ayurveda
"specific preventive measure"
st a number of personal and
evils falls outside the scope
her "pathies" and is exclu-
to Ayurveda.

### Moral Hygiene

rveda has enlarged the con-
of prevention. Enumerating
auses of epidemics, e.g., in-
n of common factors like air,
. and soil, and vitiation of
ns, Punarvasu goes a step
a great step) further when
ys that *adharma* or *asatkar-*
immoral or improper beha-
) also leads to epidemics.
s is how the human beings
escribed as causative factors
idemics (*Janapadodhvamsana*
ulation-destroying diseases'):
hen the leaders (*Pradhana*—
, headman, ruler, president)
country, city, town or village
to *adharma* in their dealings
the public, then the depend-
the subordinates and the flat-
surrounding them aggra-
that *adharma*. Then that
ma eclipses the *dharma* (duti-
s, honesty, truth, reli-
and that land becomes god-forsaken." (*Charaka, Vimana* III, 24-25). "When greed and avarice, anger and wrath, and pride and vanity, hold sway over peoples' minds; they, despising (*avamatya* =brushing aside, outvoting, despising) the weak, and irrespective of the victims being their own kith and kin, take to invading and destroying each other, or destroying others only, or getting destroyed by others." Thus begins the "epidemic of arms" (*shastra-prabhava-janapadodhvamsana*) —*Charaka, Vimana* III, 25.

Moral hygiene, therefore, as totally distinct from mental hygiene, is an integral part of the Ayurvedic conception of the prevention of human ills. A bad morality, asserts Ayurveda, cannot be conducive to peace and happiness of the community and vitiates even the normalcy of the elements of nature, and qualities of the soil and its produce and even the seasonal phenomena like rainfall, heat and cold, etc. It is not necessary for a materialist to accept this view; but the general ethical approach to world problems which follows as a necessary corollary to it should be acceptable to everyone. Charaka says:

"As the age of truth declines, some people find themselves in possession of too much (*adana*). This leads to *gaurava* (heaviness in body and lethargy in mind). *Gaurava* leads to *srama* (sense of fatigue) which results in *alasya* (laziness). This leads to *sanchaya*, (hoarding), hoarding to *pari-*

*graha* (taking what belongs to others) and *parigraha* to *lobha* (greed and avarice). This chain of demoralisation goes on through treachery, falsehood, uncurbed desire, anger and wrath, vanity, hatred, cruelty, shock, fear, distress, sorrow, anxiety (*abhidroha, anritavachanatva, kama, krodha, moha, dvesha, parushya, abhighata, bhaya. tapa, shoka, chittodvega*), etc. Then the bodies and the minds of the people deteriorate and become a ready prey to diseases. Thus even the span of life is lowered." *Charaka, Vimana,* III, 33.

The treatment of the mental disease in Ayurveda consists mainly of awakening of the mind to higher values through meditation, realisation of truth, bringing back into the conscious mind the suppressed memories, etc.

**Natural Disease**

The subject of 'natural' disease is foreign to every medical system excepting Ayurveda. The natural disease is described as t bondage of birth, old age, deat natural hunger, thirst and slee The treatment prescribed is spi tual and not "medical" in natu and I do not propose to take t this complicated and controversi subject here. In one word, ho ever, the treatment is salvation.

**Main Ayurvedic Doctrines**

The five main doctrines of Ayu veda are *Prakriti-Purusha Va* (cosmogenesis), *Pancha Mahabhu Vada* (evolution and different tion of material universe), *Tri sha Vada* (psycho-physio-pat logy of the living organism as compact whole), *Sapta-dhatu da* (the differentiation and evo tion of the tissues) and *Ra Guna-Virya-Vipaka-Prabhava da* (nutrition and biochemistry).

It will not be possible to de with these doctrines here as ea one of them would require an ar cle by itself even if only a ba outline was attempted.

## OUR POLITICAL HERITAGE—*Contd.*

superiority of one to the other, and if unconsciously I have betrayed any preference for either, that should be completely ignored. My object is merely to draw attention to some of the political ideas which we, Hindus, inherited as legacy from old times before came under the influence of fo eigners, for I believe they a worth serious study in independe India.

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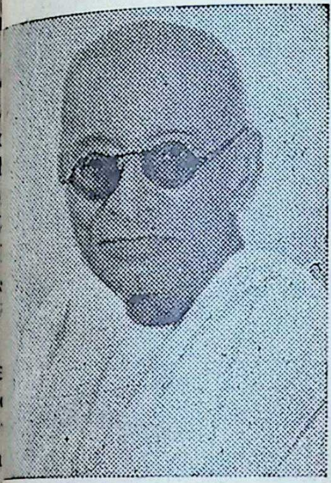

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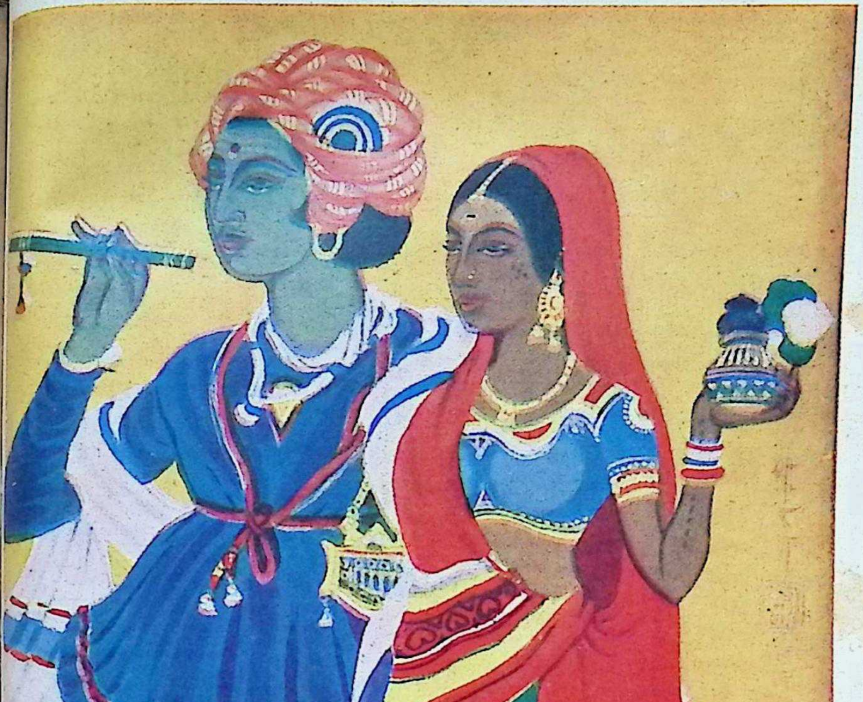

Kathiawadi Shepherd Couple

[Artist: Sri Dhiraj Chawda—after Sri Pulin Dutt]

# BHAGAWAN PARASHURAMA

## PART III: IN A STRANGE LAND

● K. M. Munshi ●

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's* ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love the Dasya prince Bheda, who runs away with her.*

*Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades his general Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashrenya removes him from the office of general of the Haihayas.*

## 3

# SWIFT JUSTICE

RAMA and Loma slept in the hut near the one in which King Bhadrashrenya himself was spending the night.

Rama prepared the bed of deer-skin for Loma with his own hands. She was part of his life; she never liked to go anywhere—even to ride horses or to use arms—without her joining him. They had been brought up together from his birth; they lived like two bodies with one soul; they could know each other's mind without speaking a word; and so far he had not learnt to look upon her as a woman.

Rama, however, knew that Arjuna had kidnapped Loma to make her a wife against her will. He, therefore, made it a point never to leave her. Even when she slept at night, he watched over her, ever ready to detect the foot-steps of a possible intruder.

Loma was older in years than Rama, but was delicate and small. Rama, for his age, was tall and well grown and, whenever she felt tired, he would easily carry her in his arms.

During the voyage Rama had been a little surprised at finding that Loma had changed. For no reason, she would become shy and blush in his presence. Sometimes when he placed his hands on her, as he often did, she trembled a little. When she clung to Ram he found that she was carri away by some inexplicable em tion. Before this change, Lo and he had always quarrelled li two children; now she did n quarrel and looked upon him wi respect as if he was a big m Rama knew that women we weak and concluded that all t was only an exhibition of fem ine weakness.

In the early hours of the mo ing, both of them got up.

"Let us go and have a bat said Rama.

"But do you know where t river is," asked Loma.

"Prateep told me that the ri is just near the settlement."

Both came out of the hut wi earthen pots in their hands. T whole village was asleep and every side were visible the sig of filth, stench and poverty.

At some distance they found woman grinding corn and droni a cradle song at the same time

"Mother, how far is the ri from here?"

The old woman applied her ha to her forehead, "Where is t luck? You will have to go up Girnar to find water. But, who you, my son?"

"I am Bhargava."

"Oh, oh! the son of Maha At van!" she said. "My son, I w ring us the luck of ample Gomti is drying up. It half a day to collect a pot ter. And, who is this girl, n?"

, is Lomaharshini, the ter of King Divodasa."

child, you are very beautiful. Come along, I will also join ith my pot."

they went by the forest path ount Girnar, the old woman hem of the difficulties of the a women; of Vijaya, the an, who was a nice person; kshivan, the wicked high- of the eldest queen of Bhaenya, the mother of Pra- and of the youngest queen, , who was cunning and sel-

n they went up the mount way they found that there stream rushing through ocks in the bed of the river They washed their clothes ok their bath. And when, as is wont, Rama stood with ck to the river when Loma king bath, the old woman d uproariously. After bath and Loma offered *arghya* rising sun.

hey were coming down the ey saw boys standing in a of trees and heard the of lashes being cruelly ad- ered to some boy who was screaming.

enly Rama became serious s eyes glittered like live "What is this?"

must be the doings of the wicked Madhu," said the old woman. "You know he is the favourite son of the youngest queen and the pupil of Kukshivan. He is a very wicked boy. Let us go away from here. If he sees us, he will harass us," she warned.

Disregarding the advice of the old woman, Rama proceeded straight towards the clump of trees, Loma and the old woman following him. They saw fifteen or twenty boys standing in a circle. Two of the boys were holding the hands of one boy whom Madhu was belabouring with a whip. The face of Madhu who was about twenty years of age, tall and strong, was aflame with cruel anger. The younger brother of the boy who was being whipped, was standing at a distance, crying convulsively. The rest of the boys were enjoying the fun.

"The boy who is being whipped is Kurma, the son of the headman. The boy who is crying is his brother Ujjayyant," the old woman whispered to Rama.

"You rascal, you threw me off my horse when I was shouting at your father last evening. I will teach you a lesson," Madhu was heard shouting.

"Please forgive me, forgive me," said Kurma crying.

In reply Madhu flogged him once again. Kurma screaming with pain fell on the ground. The boys who were standing around laughed uproariously.

The face of Rama became set in grim determination. His brilliant eyes grew fierce like those of an angry tiger. Quietly, he handed over his pot of water to Loma, went into the crowd of boys and caught Madhu by the hand.

"Stop!" he shouted in a thunderous voice.

The boys were amazed. None of them had seen Rama before. Naturally, therefore, they were speechless when they saw this unknown boy catching hold of Madhu's hands, the irrepressible and ever-domineering prince before whom everyone trembled.

Kurma stopped screaming; Ujjayyant forgot to cry. At first Madhu himself was taken aback. Then he became furious. He had never known anyone in the whole Yadava *gotra,* who would dare to stop him from doing what he liked, not even his father, the King. He had not seen Rama before, did not know that he had come and did not know who he was. He snatched his hand away and lashed out at Rama with his strap. Loma screamed in fright. The crowd of boys laughed uproariously at the courageous feat of their leader.

A streak of blood appeared on Rama's face where Madhu had hit him, but he was as cool as before; only flames appeared to rise from his flashing eyes. He sprang suddenly, caught Madhu by the throat and threw him on the ground. Madhu, as he was falling, caught hold of Rama, and both of them rolled on the ground.

The boys were lost in amazement. Kurma freed himself from his captors and Ujjayyant stoppe crying. Loma put her pot dow on the ground and got the slin which was hanging by her sid ready.

Madhu, who was very much ol er than Rama, rose from the groun and flung himself on Rama.

But Rama, cool and collecte was ready expecting the attac his feet as nimble as an expe dancer's, his every blow effectiv He had life-long training under e perts like Chayamana and Vima while Madhu, though much he vier of build, was no better th a crude beginner.

When Madhu was exhaust and out of breath, Rama was fresh as ever. The crowd of bo were soon lost in admiration the strength and skill of Ram They had also a stealthy feeling relief; after all, there was som one, they thought, who was mo than a match for Madhu.

Ultimately, Rama fastened vice-like grip on Madhu who sl ped and fell to the ground. Ra sat on his chest and continued hit him with his fist till he b came unconscious.

After Madhu fainted, Rama g up from his chest, took some wat from Loma and washed t blood on Madhu's face and sho him into his senses.

"Come here, boy. Take th strap," Rama told Kurma.

Kurma came forward in fri and lifted the strap from ground.

"How many lashes did he

asked Rama.
ive."
, on then. Give him five
s."
ive lashes?" asked Kurma
. How can he whip the king's
The strap fell from his hand.
ome along," Rama shouted
ommand. "Take up the strap.
holding him. Go on. Lash
at him."
rma looked at the fearsome
of Rama and took the whip
is trembling hand.
o on. Lash him."
rma, trembling like a leaf,
y applied the strap to Madhu,
was still sitting on the
nd half-dazed and supported
ama.
o on," said Rama. "One, two,
, four, five," he counted as he
down Madhu with his hands.

Then he stood up. "Take back your strap," he told Madhu. "Every time you lash a young boy, you will be lashed in return. Get up."

Rama took hold of Madhu's hands and pulled him to his feet. "Go."

With great difficulty Madhu went away limping towards the forest. Some boys ran away towards the settlement.

The old woman's face was wreathed in smiles. "Live long, my son. After all, you brought Madhu to his senses."

Rama quietly washed his face and hands as if nothing had happened, untied his long hair, shook the dust off it and adjusted his deer-skin around him.

[*To be continued*]

---

## THE ALCHEMY OF AHIMSA—*contd.*

trapati Bhavan in New Delhi
g with me. It was about five
ix years after independence.
saw the big portraits of Bri-
administrators there and ex-
ned, "Why are you keeping
e portraits here?" He could
understand the phenomenon.

I pointed out that that is the alchemy of Ahimsa. We were taught to hate the system, and not the men; we sought to fight against the actions of men and not against the men themselves. That is how India is friendly with England and is a partner in the Commonwealth.

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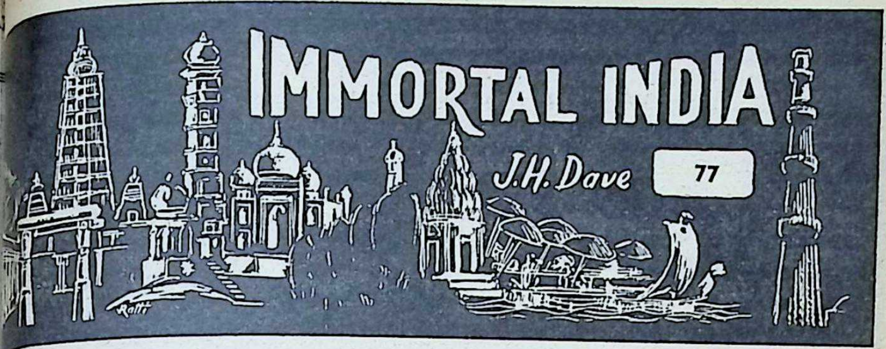


# GURUVAYUR

न्दावबोधात्मकमनुपमितं
कालदेशावाधिभ्यां
तं नित्यमुक्तं निगमशतसह–
स्रेणनिर्भास्यमानम् ।
टं दृष्टमात्रे पुनरुरुपुरुषा–
र्थात्मकं ब्रह्म तत्वं
द् भाति साक्षाद् गुरुपवनपुरे
हन्त ! भाग्यं जनानाम् ॥

*ahma is the mass of bliss and*
*ledge incarnate, peerless, un-*
*ted by time and space, perpe-*
*y free. It is only somewhat*
*ated by a mere perusal of the*
*erous Upanishadic texts (i.e.*
*her Sravana, Manana etc. are*
*ssary) and is of the nature of*
*sha or the highest Purushar-*
*This very Brahma appears*
*tly in the form of the Vigraha*
*ri Krishna at Gurupavanapura*
*Guruvayur. People should in-*
*l think that they are lucky.*

—Narayaniyam. 1-1.

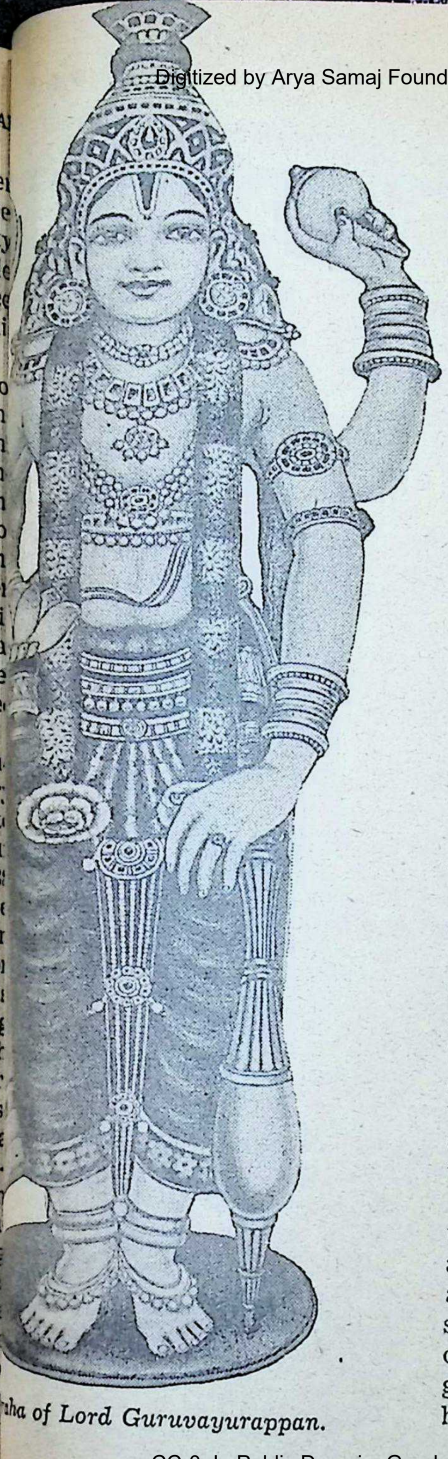
THE famous temple of Guruvayur of Lord Sri Krishna is situated in South Malabar. It is about 19 miles from Trichur. One can also come here by bus from Shoranur, Pattambi or Kuttipuram. This temple, though simple in construction is visited by a large number of pilgrims. Though there are special occasions and *utsavas* which attract very large crowds, even on ordinary days a large number of people visit this temple.

The word 'Guruvayur' is derived from Guruvayupuram. 'Guru' is Brihaspati, the preceptor of the Gods and 'Vayu' is the deity of the winds. There is a legend that the idol or the *vigraha* of this deity was originally at Dwaraka. It is said that this idol was originally worshipped by Brahma. He gifted it to Vishnu. As Krishna was the incarnation of Vishnu, when he came down to Dwaraka, this idol which was with him also came along with him to Dwaraka. After the Mahabharata War and the destruction of the Yadavas, on account of their mutual quarrel, Krishna told Uddhava that Dwaraka was going to be submerged into the ocean and instructed Uddhava to ask Guru or Brihaspati and Vayu to remove this image from Dwaraka and instal it at a suitable place. Guru and Vayu took possession of the idol, moved in search of a proper place and ultimately decided to instal it near a lake full of lotuses, on one side of which there was Siva with Parvati. In this manner, the *Vigraha* of Vishnu or Sri Krishna was installed at this place by Guru and Vayu and therefore the place came to be known as Guruvayupura or Gurupavavanapura or Guruvayur.

Another legend says that King Janamejaya desired to take revenge over serpents as his father King Parikshit died of a serpent bite. King Janamejaya therefore performed Sarpa Yajna and killed numerous serpents. On account of this sin of killing so many serpents Janamejaya began to suffer from a virulent type of leprosy. Inspite of many treatments he could not be cured; ultimately he was advised to worship the image of Sri Krishna. The image of Krishna which was lying in Dwaraka and submerged in the ocean was somehow recovered and with the assistance of Guru and Vayu it was installed at this place. Thereafter King Janamejaya pe formed a long penance standing before the image of this deity Legend says that after his single minded devotion and penance King Janamejaya was cured of thi leprosy.

This legend is the foundation o further legends which describe th curative and healing power in th case of incurable diseases, in th presence of this deity. Pilgrim take a vow to visit this temple o to make certain offerings to th deity in case they are cured of cer tain diseases or if their desire i fulfilled and the faithful say tha they were cured of their disease or that their desires were satisfie with the grace of the Lord.

The present structure of th temple does not appear to be ver old but as Narayana Bhatta wrot his famous *Narayaniyam* in honou of the deity of Guruvayur in 158 A.D. it is reasonable to presume that the temple must have been in existence atleast sometime prior to the 16th century. There i a tradition that one Pandya king built a temple to this deity, which was already installed here earlier It is said that according to one astrologer the king was to die of a cobra-bite. The king went on a pilgrimage to spend his last days in sacred shrines. He came to Guruvayur and stayed there praying to the deity with great devotion After some time he found that the day predicted for his cobra-bite had already passed. The astrologer was called for and was aske



*ha of Lord Guruvayurappan.*

for an explanation. The king was surprised to find that he was already stung by a cobra, that there were marks of cobra-bite on his body, but that on account of the grace of the deity nothing happened to him. Being overwhelmed by this incident of the Lord's grace, the Pandya ruler got constructed this temple.

The earlier legend about Janamejaya being cured of leprosy which came to him on account of the Sarpa-Yajna and this legend of the Pandya ruler which states that he was cured even of a cobra-bite are indicative of the popular belief that the deity can cure serious incurable diseases and particularly the poison of serpent bites.

During the days of the invasion of this area by Tippu Sultan, the idol was removed to Ambalapuzha in Travancore and was worshipped there. After the stormy days were over, the idol was again brought back to Guruvayur. A small shrine exists even today in Ambalapuzha, where the deity was removed in 1789 A.D. for a period of two years. The Maharaja of Travancore had arranged for a special daily *naivedya* at Guruvayur to commemorate this incident of the short visit of the deity to Ambalapuzha.

This *vigraha,* as stated above, is that of Lord Krishna. It has four arms. Now Krishna with four arms is referred to when he was seen for the first time by Devaki on His birth; similarly when He gave *upadesa* of *Gita* to Arjuna he is referred to as having four arms. The *vigraha* at Guruvayur has a smiling attractive face and it holds *chakra* and *sankha* in the right and left upper arms and a lotus and mace in the right and left lower arms. For the performances of *utsava* and processions a similar golden image of the deity is worshipped and taken out.

The temple is usually entered by the eastern Gopuram. Near it there is a *dhwajastambha*. Nearby there are feeding places for the brahmins known as *vathilmadoms*. The *garbagriha* is called Srikoil. On the southern side there are the temple-kitchens where *naivadyams* for the deity are prepared. On the western side there is a dark cell closed on all sides and nobody knows what exactly it contains. There is a belief which is very old, that none should open it. Legend says that it might be the place where there was the *samadhi* of Bilwamangala Swami; others suggest that the place may contain precious jewels and ornaments, deposited here when the deity was removed to Ambalapuzha. The western Gopuram, Srikoil and some of the other structures were constructed only during the last 150 years.

The original temple was managed by 72 Nambudiri *Illams* or families, but in due course all of them except Mallisseri became extinct. There were certain disputes regarding the management between Mallisseri and the Zamorin of Kozhikode. For sometime the temple was managed by the court of wards. By an arrangement, the Zamorin was the managing trustee and Mallisseri was the co-trustee. Subsequently a scheme was prepared by the High Court of Madras for the administration of the temple. Tippu Sultan paid an amount towards the expenses of the temple every year. During the British regime certain lands belonging to the temple were exempted from revenue and they were called Sarvamanyam. Apart from this income from lands, there is a large collection from the Hundi boxes (charity boxes) in the temple and also from the various offerings or *vazhivadus* from devotees and pilgrims.

Apart from the image of Lord Sri Krishna which is the main idol, there are several other idols also in this temple. In a small temple in the north-east there is an image of goddess Durga. The goddess is called Edathidatu Kavil Bhagavati. In another corner there is a small temple of Sastha, who is said to be the son of Hari and Hara. Vinayaka or Vighneswara is also installed in a small temple in one corner.

Regarding *pooja* routine, it is stated that it was first fixed by Adi Sankaracharya. The temple opens early in the morning (3 a.m.) and the *nirmalya* of the previous day is then removed. Various *abhishekas* including those with *Taila* or with Sankha and Kumbha are performed. Then *naivaidyam* and *alankara* are offered to the deity. In this way the routine of *pooja* right upto 9 O'clock at night. the various *darsanas* there are rds of pilgrims coming to the ple. Apart from the daily wor- there are special worships on spicious occasions.

The *mandalam* festival starts n the first of Vrischika in the nth of Kartika and lasts for days. Another *utsavam* takes ce for 10 days in Magha when sun is in Kumbha. It comnces in the Pushya-nakshatra lasts for ten days. On this asion there is an elephant-race. other festival takes place in the nth of Vaisakha when the sun in Mesha. On the Janmashtami y when Lord Sri Krishna was rn in the Rohini-nakshatra, ich takes place in the month of gust, there is another big fesal. The Sukla-paksha Ekadesi on which Lord Krishna gave *upadesa* of *Bhagavad Gita* to juna is celebrated in the Guruyur temple in the Vrischika sa, usually in the month of Kara. At other places the *Gita* *anti* is celebrated on the Ekai of the bright half of the nth of Margasirsha. The first ednesday of Dhanur-Masa is celeated as the day of Kuchela or dama.

In the 16th century Narayana atta was born as the son of Matatta, a brahmin of Kerala, in pputtur Illam, in the village of rumanam, on the bank of er Neela in north Malabar. He udied under Achyuta Pisharodi. is stated that he had an attack of rheumatism. In order to get rid of this disease he worshipped Lord Krishna at Guruvayur. Every day he composed one *dasaka* or ten slokas. In this way he composed in all 1036 slokas. The whole of this *stotra* of one hundred dasakas of about 1000 verses has become famous as *"Narayaniyam"*. It is composed by poet Narayana Bhatta and it eulogises Lord Narayana, or Sri Krishna. It is an excellent Kavya and it summarises the whole of *Srimad Bhagavata*. This work has received recognition in the whole of Kerala and is studied with the same reverence as *Bhagavata* itself. This Narayana Bhatta was patronised by Deva Narayana, king of Ambalapuzha and at his request this poet also composed *Prakriya Sarvasva,* an erudite work on *Vyakarana,* which was praised even by Bhattoji Dikshita. This Narayana Bhatta composed in all about 18 works. The celebrated *Narayaniyam* with the commentary of Dasamangala Varya is published in the Trivandrum Sanskrit Series being No. 18, by Sri K. Sambasiva Sastry, with a preface of Mahamahopadhyaya T. Ganapati Sastry.

The Guruvayur temple became the object of discussion all over India in 1931 when Sri K. Kelappan made efforts for Harijan entry in the temple and started the *satyagraha* movement. There was a referendum movement also in 1940. At present no one can enter the Srikoil or the *Garbagriha* or can touch the *vigraha* of the deity except the *Melsanthi, Tantri, Othikkans* and *Kizhusanthis (poojaris* of different status). All others are having *darsana* from a certain distance. Visitors have to take out their shirts and shoes when they enter the temple.

अज्ञात्वा ते महत्त्वं यदिह निगदितं
विश्वनाथ! क्षमेथाः
स्तोत्रं चैतन् सहस्रोत्तरमधिकतरं
त्वत्प्रसादाय भूयात्।
द्वेधा नारायणीयं श्रुतिषु च जनुषा
स्त्युत्यता वर्णनेन
स्फीतं लीलावतारैरिदमिह कुरुतां
आयुरारोग्यसौख्यम्।

*O Lord of the Universe! Please forgive me for whatever I have said here without knowing Your Greatness. Let this* Stotra *of more than a thousand verses deserve Your Grace. This* stotra *is doubly Narayaniyam (as it praises Lord Narayana and is composed by poet Narayana Bhatta). You have already been praised by the Srutis and by the descriptions of Your Incarnations. Let this* Stotra *which describes Your sportive Avataras yield long life, health and happiness to those who recite and also to those who hear it.*

—Narayaniyam 100-11.

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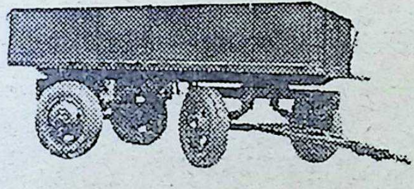

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## hasana Dwatrimsika—50

**Serial**

# VIKRAMA RESCUES MAHASURA

*Maha Sura, last of the three princes, succeeds in keeping his Apsara by means of the magic* veena *which she gave him, but due to the mishandling of the instrument by his sister Amrita the Apsara gets angry and forsakes him after breaking the* veena. *But Maha Sura goes to Deva Loka and by his exploits, wins over Indra who gives him the three Apsara sisters and also several valuable gifts.*

THE parents and brothers of Prince Maha Sura started worrying because he did not urn for a long time. They sent the state astrologer and asked m about the whereabouts of the ince. The astrologer made elarate calculations and said to the ng: "Your Majesty, the mission which Prince Maha Sura went a complete success, but on the y he appears to have been subted to some serious danger. If can hazard a guess, I believe at he, along with his followers, e presently being surrounded by huge forest-fire and the chances e that unless rescued immedialy the party will be burnt to ath. Incidentally, this forest-fire not the making of man. Once a rmer Devendra made a curse at if any non-Devas succeed carrying away divine damsels ey should be surrounded by a smic fire. I feel that our prince s been surrounded by that fire. advise you to run immediately d arrange for his rescue."

The astrologer also gave them the direction and location of the place where the prince's party was trapped.

On hearing this frightening prediction the two royal princes ordered their best steeds to be brought and armed with weapons, ran in the direction indicated by the astrologer. In a surprisingly short time the rescuing princes reached this spot and were flabbergasted to see the raging fire predicted by the astrologer. From inside that ring of fire came heart-rending cries of the prince and the three Apsaras.

When the brothers looked about for possible help to gain entrance into the ring, they saw a flashing light emanating from a temple at some distance. Thinking that there might be some help they spurred their steeds in that direction and reached it. Facing that temple was a huge lake and in the midst of the lake they noticed a ball of fire which was apparently lighting an inscription on a stone jutting from the water. The princes strained their eyes and read: "Any one who climbs the tower of this temple and jumps into this lake at this point will be taken into the Patala Loka where there is the immortal temple of Lord Siva. By praying before Him he can overcome any difficulty that might beset his path or his friends' and relatives'. They can get any other of their ambitions too fulfilled by the Lord's grace."

After reading this inscription the two brothers looked at each other apparently expecting the other to jump into the lake.

By that time the King and his courtiers who had followed the brothers also came on the spot.

When they saw the fire and learnt about the rock-inscription, neither the King nor other members of his family was prepared to jump into the lake and save the prince who was in mortal danger of being burnt to ashes in a short time.

Readers will remember that this story of Maha Sura is being re-told to King Vikramaditya by the messenger who returned from the north. The messenger ended: "That is the situation in which Prince Maha Sura finds himself at the moment, when, no one of his relatives is prepared to come to his rescue."

When King Vikramaditya heard this interesting story from the messenger who returned from the north, he felt glad that here was an opportunity to show his mettle.

So he immediately handed over charge of his government to minister Bhatti and calling his favourite ghoul, went on it to the place where the prince was awaiting scorching death any moment.

Alighting before the temple he bathed in the lake, offered prayers to the deity in the temple, climbed the steep tower and jumped into the spot with scarcely a flicker of thought on the consequences and found himself right before the temple of Lord Siva in Patala Loka as indicated in the inscription.

Vikrama prayed before Him. Lord Siva was greatly pleased by the enterprise shown by Vikramaditya and blessed him with success in his mission.

The Lord further gave him four pebbles which He said he should throw should he find any difficulty with anything.

Vikramaditya went straight to the spot where the huge fire was encircling Prince Maha Sura and his party. The heat was unbearable even at a distance. He threw one of those pebbles given by Lord Siva, whereupon the fire lost its warmth and became cool as water. Slowly out of the ring came Maha Sura and the three Apsaras gleaming with gratefulness in their eyes.

On seeing his parents and brothers the prince fell at their feet chocked with emotion.

The old king who was witnessing the rescue operations of the stranger who later revealed himself as Vikramaditya, asked his to fall at the feet of the great who alone was responsible aving him and his followers. hearing that, Prince Maha was greatly delighted and at the feet of Vikramaditya embraced him and blessed He said, "Maha Sura, I know bout you and your exploits in Loka. That is why I have teered to come out and help .

e party then drove to the e where King Vikramaditya ined as a guest for a day and at time, on his advice, the Apsaras were married to the brothers respectively.

g Vikramaditya also advised Sura to revive the Sadhus n he happened to kill and reviving them, he returned em the magic sword, the maane and the magic sandals.

t when the Sadhus came back fe, they realised their mis- s in having forsaken their of Tapas and falling a prey st.

They prayed to King Vikramaditya to accept those magic weapons as gifts from them so that they could not thereafter be lured into base actions.

King Vikramaditya approved their suggestion and received the gifts, but made them over to Prince Maha Sura himself.

Finally King Vikramaditya gave over the remaining pebbles gifted by Lord Siva to Maha Sura to keep them in safe custody to protect against any insurmountable disasters, and blessing them all, returned to Ujjain on the shoulders of the faithful ghoul.

The statuette that was relating this story stopped at this stage and asked King Bhoja: "Bhoja, if you too have such a power and are ready to help others in this manner you are welcome to climb this throne but not otherwise."

On hearing this challenge, King Bhoja and his minister Nitivakya bowed their heads in humility and returned to their abodes.

*[To be continued]*

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With this object in view a Com- ittee consisting of eminent edu- tionists with Shri K. M. Munshi s its Chairman has been set up. his Committee, after due deliberaons, has prepared a Handbook of les and regulations for the con- uct of the above examinations and r the affiliation of Pathashalas d Institutions to the Bhara- ya Vidya Bhavan and about the wers and functions of the Parik- a Samiti, courses of study etc.

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Detailed information on this examination can be had from the Secretary, Higher Sanskrit Examinations, Bharatiya Vidya Bhavan, Chowpatty Road, Bombay-7.

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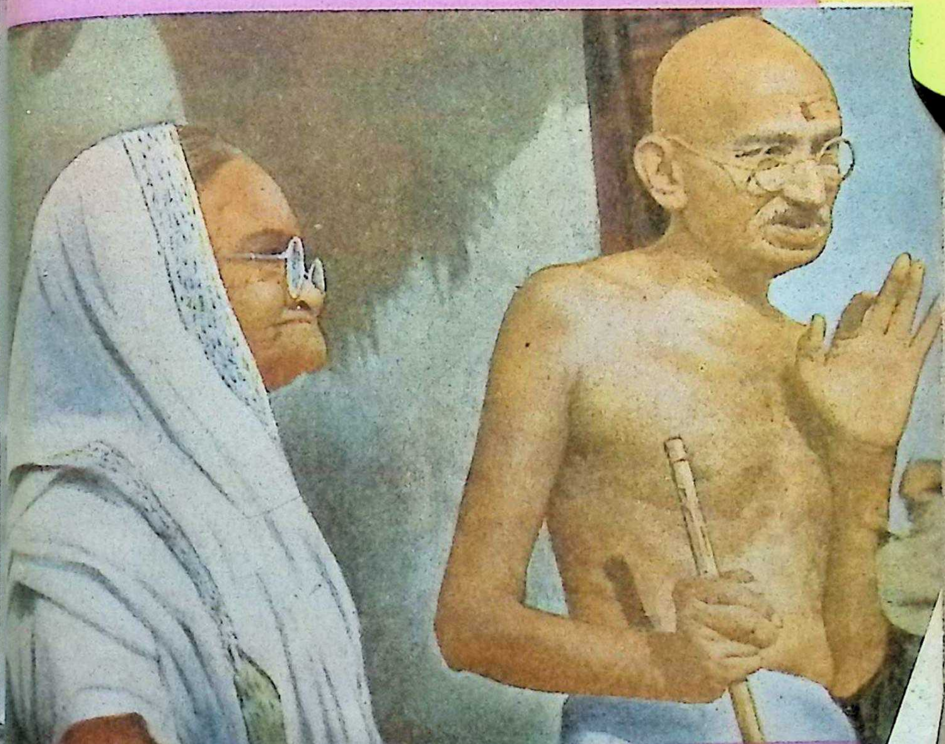

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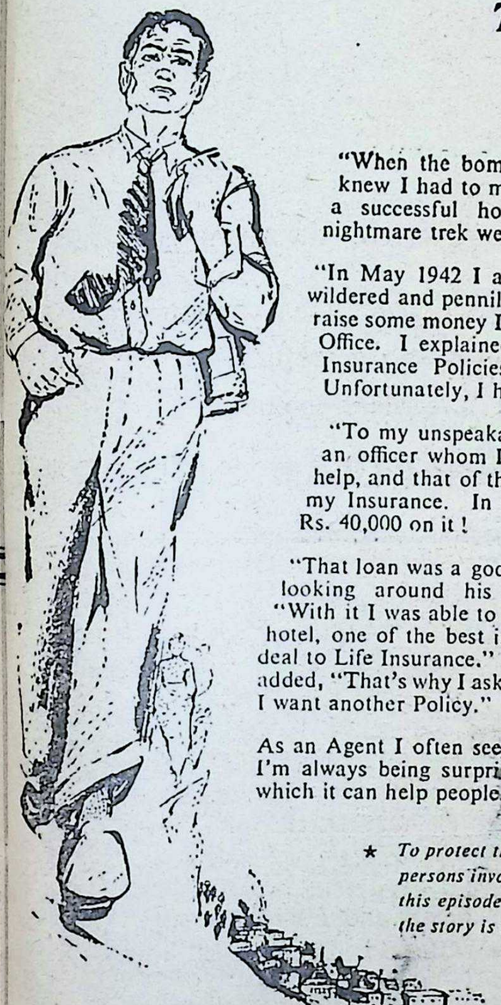

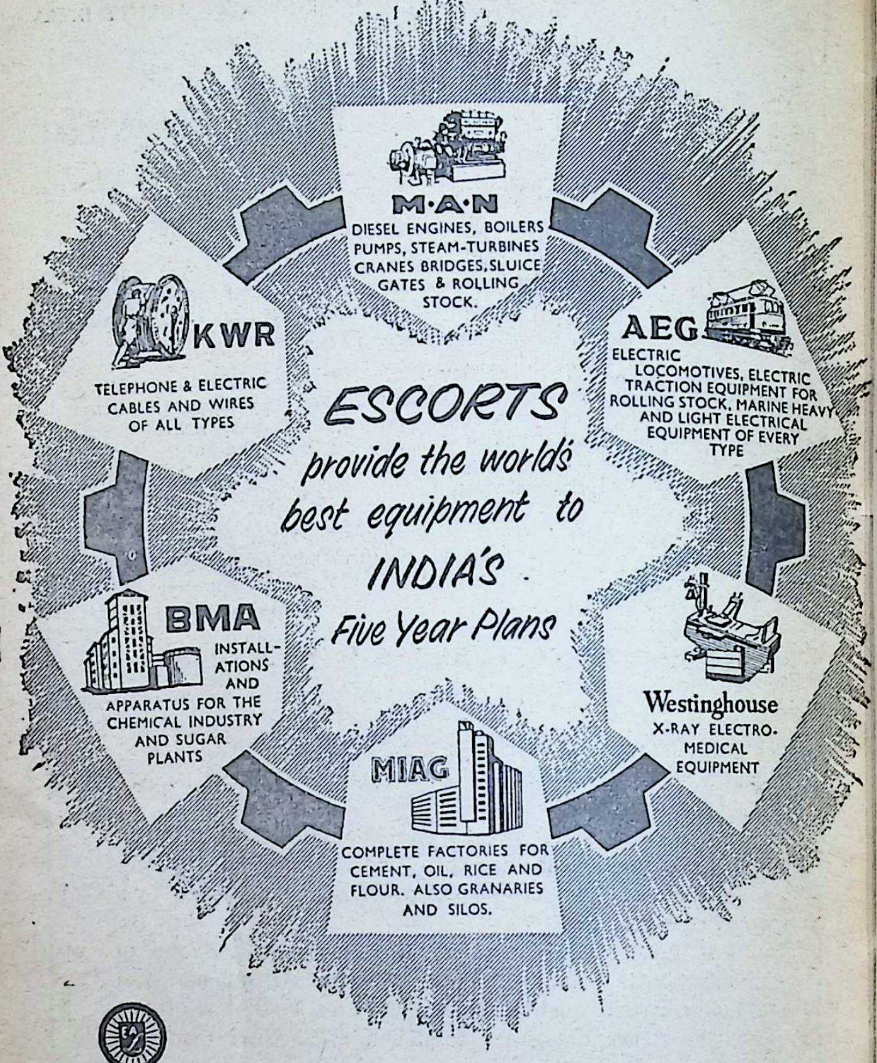

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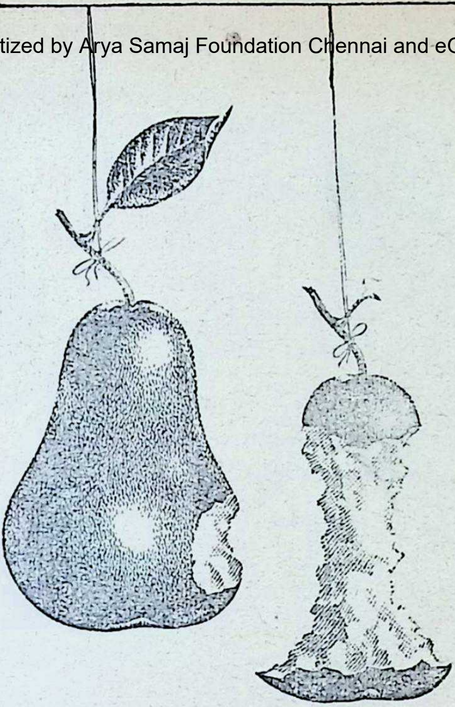

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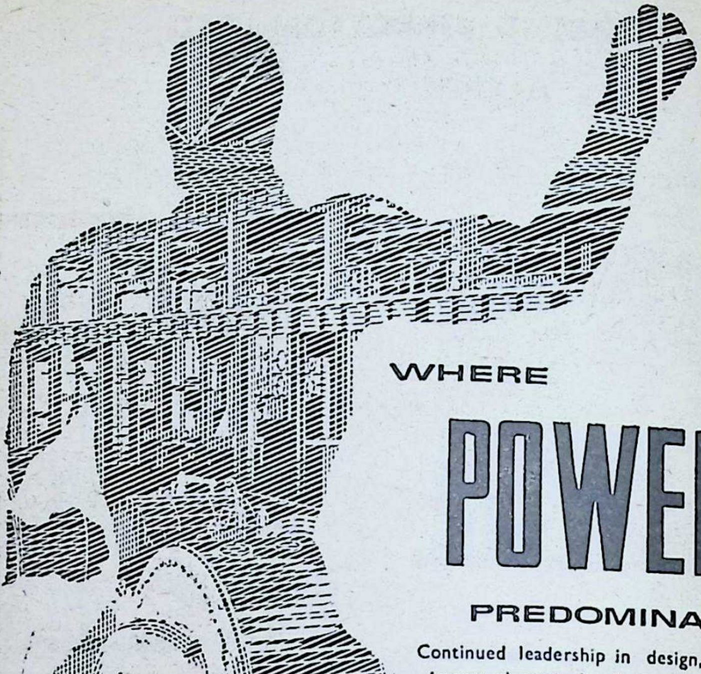

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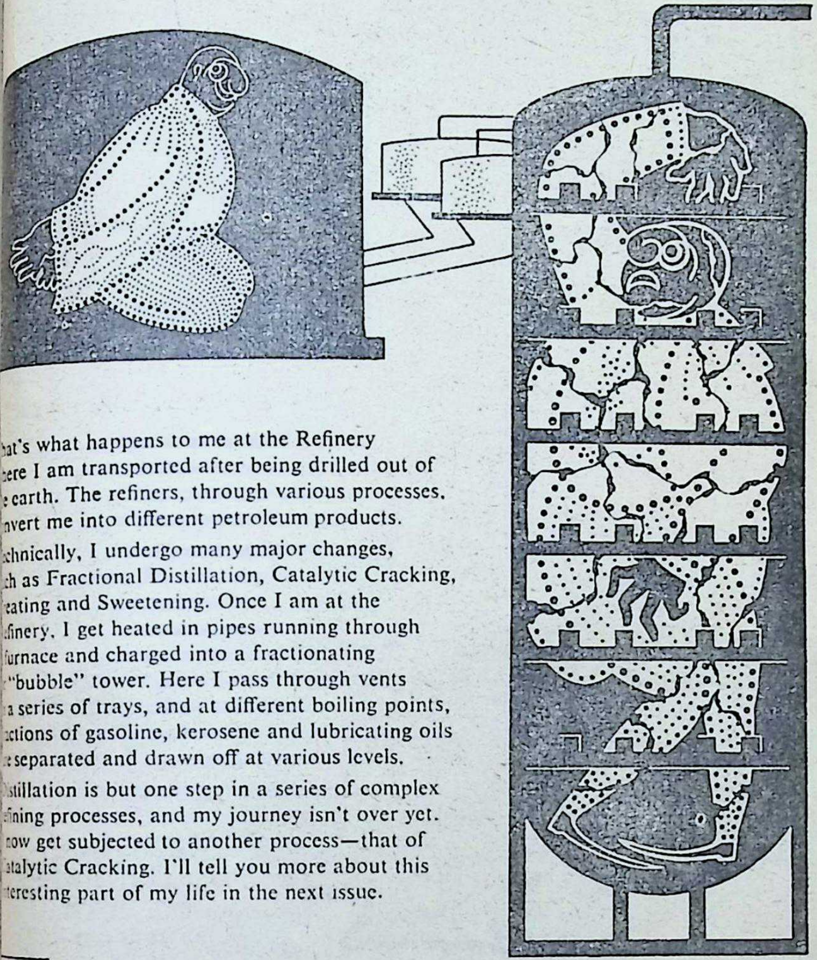

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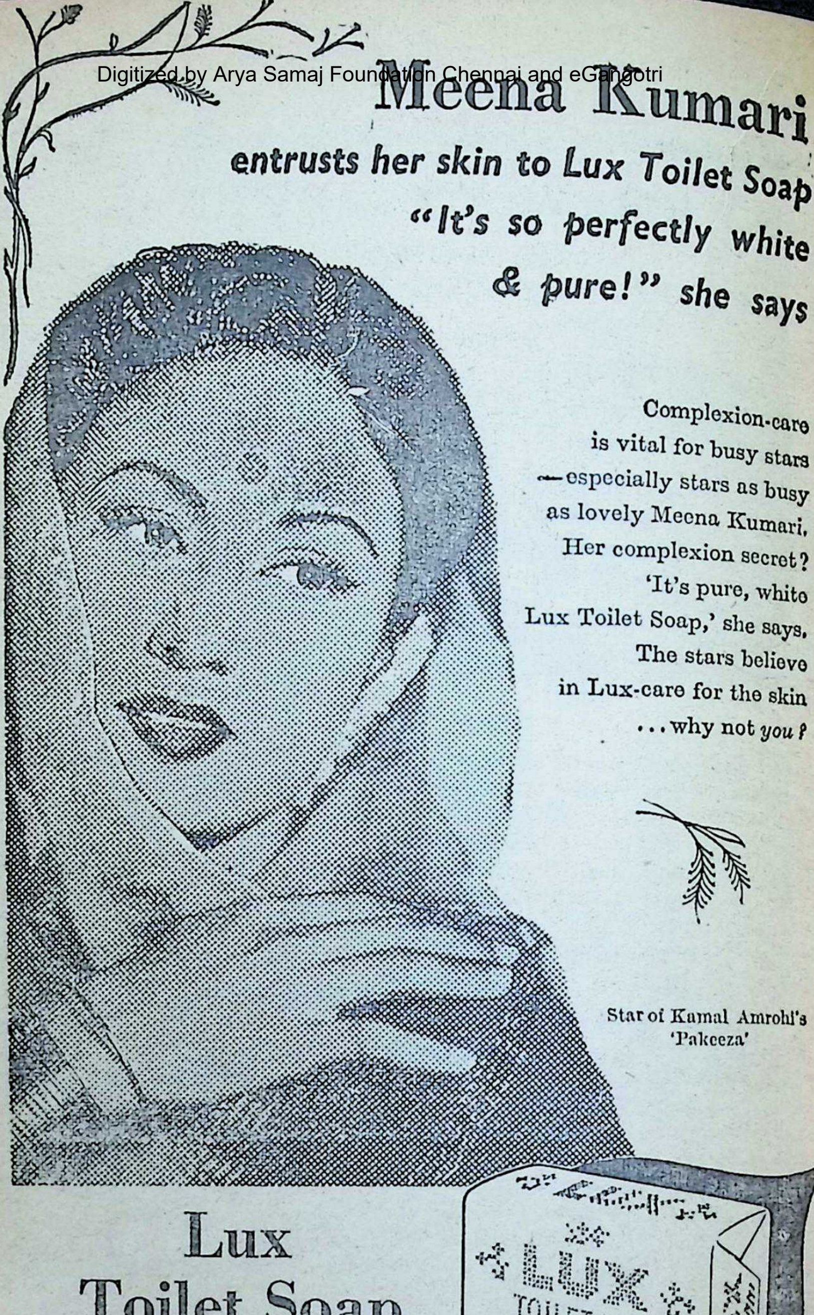

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*Let noble thoughts come to us from every side*
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These offerings have been made by you with adoration, says this

Saraswati and be pleased with each of our prayers,

And placing us under Thy protection, Thou most beloved! may we

Approach Thee as a tree of shelter.

—**Rigveda, VII. 95.5.**

# Kulapati's Letter
ON
LIFE, LITERATURE & CULTURE

## No. 136

## ★ UNDER-DEVELOPED COUNTRIES ★ THEIR STATUS AND POWER ★ THE OBSTACLES IN THE WAY

Bharatiya Vidya Bhavan
Bombay.
SEPTEMBER 22, 1957

**MY YOUNG FRIEND,**

I AM writing to you on one of the most remarkable phenomena of the last ten years viz. the emergence of the under-developed countries as a power in international society.

It is, however, difficult to study or understand this phenomenon without falling a prey to the insidious influence of slogans, day-dreams, cynicism and wishful thinking. If, however, an objective assessment has to be made, the effort should be directed to view the vast struggle going on in the world for evolving some order in international society in the light of power-politics. I use this phrase not to imply any judgment, but only to recognise that the presence or absence of national strength plays a great and determinative role in all relations between sovereign states.

The under-developed countries are mostly in Asia, Africa and Latin America. The appalling extent of their weakness can be judged from the fact that, while the total capital formation in Asia and Africa together is seven billion dollars a year, and in Latin America eight billion dollars a year, the output of goods and services in U. S. A. alone was 412 billion dollars in 1956.

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Till the end of World War II there was no problem of unde oped countries. In Asia and a, most of them were ruled or dominated by the great ial powers, Great Britain, ce and Netherlands.

hen the World War came to end, the picture entirely ged. The new pattern of r politics developed two dis- features: first, the emer- e of the United Nations and beginning of a great conflict een the victorious allies; nd, the retreat of the imperial ers from the under-developed tries, which emerged as free quasi-free nation-members of United Nations.

he victors in the War had ened to provide a quasi-parlia- tary forum in the United Na- s for themselves and for those m they supported. The basic mption was that they would k in harmony for the fulfil- t of the aims of the Charter. ever, no sooner was the as- ption made than belied in tice.

om the very beginning the ders of the United Nations d themselves unable to agree the problem of the non-self- erning peoples. Each having own mental reservations, they ed to solve the problem by the ue phrases of Chapter XI of the rter, which no one seems to erstand in the same sense.

ith his uncanny insight into working of power politics, rchill, so far back as 1945, had ned Stalin that 'a quarrel between you and the countries you dominate plus the Communist parties in many other states' and 'those who rally to the English-speaking nations, their associates and dominions,' would 'tear the world to pieces'. The warning remained unheeded. 'The conflict', to quote a former British Minister of Defence, 'went so deep as to make it improbable the early achievement, on a world-wide basis, of the major purposes, which the Charter was designed to achieve'.

On the retreat of the imperial powers from the undeveloped countries, India alone had an efficient administrative apparatus, controlled by a well-knit group of leaders with a powerful party backing and country-wide support behind them. Most of the others were plagued by chronic weakness, both political and economic. They had no cohesion between themselves and no experience in international affairs.

The problem of these under-developed nations had three aspects:

First, the internal one of maintaining law and order with inadequate administrative machinery in the face of subversive activities conducted by anti-national elements or International Communism;

Second, the external problem of how to secure the aid of the great powers for economic development, at the same time to prevent the return of the imperial powers in a different guise or to resist the penetration of Soviet Russia wherever their frontiers happened to abut on its territory.

Lastly, how to strengthen their collective position in international politics to secure these aims.

These problems of the under-developed countries, however, were fearfully complicated by the conflicts and rivalries which were developing between the Western Powers and Soviet Russia, with which the issues of freedom, human dignity and higher spiritual values were inextricably woven.

In this confused state of things, the under-developed countries were at the mercy of the power policies of the Great Powers born of the great conflict. Of them, France never could form a policy other than the worn-out colonial one. Great Britain had a far-reaching and the most progressive policy which aimed at transforming its empire into a Commonwealth of Free Nations; it had, however, little power and less resources to help the sundered fragments of the empire.

The U.S.S.R. alone had a clear-cut policy. It was to penetrate into the under-developed countries through military and party action and absorb them in its monolithic empire. This policy at first gave it colossal dividends in the shape of Eastern European countries, and of China which, though not absorbed in the monolithic structure, was bound to it in close ideological, political and economic interdependence.

At the start, the U.S.A., with its unpredictable fluctuations of public opinion, had no definite policy to deal with this problem. However, it soon awoke to the dangers of the swift manner in which the U.S.S.R. had begun to absorb nations, and formulated its own 'policy of containment'. It established a network of pacts and organisations for military and economic aid and compelled Soviet Russia to give up its policy of direct absorption. Immediately the U.S.S.R. took up the challenge and inaugurated the policy of stirring up national aspirations in the under-developed countries at the same time keeping them in a position of weakness by internal subversion through remotely controlled Communist Parties.

This new phase of the great conflict placed the under-developed countries in a very difficult position, accentuating the internal difficulties in which the sudden withdrawal of the colonial power had left them.

In the countries of the South East Asia, for instance, unity has been imposed so far only by the colonial rule. Communities, which had been marked off by race, religion and culture, were, therefore exposed to internecine quarrels, internal subversion and foreign penetration. Their nationalism the product of three years' occ

n of the 'Co-prosperity
re', by Japan, was not positive
gh to keep the unfused com-
ities together or prevent Com-
ist penetration. It had
gth, just enough to join other
r-developed countries in im-
ng their international status
*vis* the Great Powers.

the Arab core of West Asia,
situation was different. Till
collapse of their empire in
ld War I, the Turks had ruled
parts of Europe, holding
opeans in contempt. Later,
r fanatic religious influences,
Arabs had rejected European
acts. The nationalism in the
was, therefore, predominantly
ophobic.

e nationalism in other West
n States was qualified by the
d of Communist penetration.
tried to preserve their exis-
e by receiving military and
omic aid from Western
ers. This was by no means
tural in view of the geogra-
al situation in which they
placed.

e case of China, however, was
different. It was not a
ber of the United Nations.
nationalism, though the heri-
of a proud past, had been sub-
d to indescribable humiliation
the hands of the Western
ers, and could not throw up
nal vigour under the Kuo-
Tang regime. When that was
laid by Communism, China
d the Communist block.

tionalism in India, on the other hand, was different in quality and content. Largely the outcome of the 19th Century renaissance born of the impact of the West, it prized ancient values as well as the democratic traditions of the Anglo-Saxon countries. After freedom came, it continued to enjoy rare stability. By free choice it remained a member of the multi-racial Commonwealth devoted to Democracy. It had ancient links with South East Asia, and by reason of its vast Muslim population, links with Islamic countries too.

In spite of this varying outlook, the Afro-Asian countries embarked on a general policy of developing multi-lateral contacts and greater cohesion. This policy expressed itself at the Delhi Asian Relations Conference of 1947; at the Official Delhi Meeting of 1949 which later developed into the Colombo Group of 1954; at the Baguio Conference of 1951; at the Rangoon Asian Socialist International of 1954; at the Colombo Conference and the Bogor Conference of 1954.

These efforts culminated in the Bandung Conference of 29 Afro-Asian countries held in April 1955. Its composition showed four distinct groups:

First, all those states which had been subjected to political and economic exploitation in the past but were not prepared to take an independent line for fear of international Communism;

Second, those states in West

Asia whose rampant nationalism made them anxious only to stand up to the Great Powers whatever the cost;

Thirdly, all those Communist countries who, by constant support of the anti-colonial movement, wanted to be identified in the minds of Asians and Africans as the protagonists of their national independence;

Fourthly, those whose principal interest was to produce some coherence among the attending members with a view to improve their international status *visa-a-vis* the Great Powers.

At the Conference, some sort of cohesion was produced, to which Panch Shila provided an ideological base, at least as a formula. At the same time, it is to the credit of the majority of the statesmen who attended the Conference that they wisely refrained from doing anything which might detract from the world authority of the United Nations.

The Prime Minister, Pandit Jawaharlal Nehru, though soon after the Bogor Conference criticized the 'European-American character' of the United Nations, upheld its authority. On all occasions, his great weight was thrown against setting up any rival organization.

Things moved pretty fast after Bandung. The international status of the under-developed countries reached a new high when they secured the inclusion of the Algerian item on the agenda of the U.N. Assembly in 1955. Soon thereafter, the remaining Bandung powers were admitted in the United Nations. On occasions they could even enlist the support of some of the Latin-American States, showing the possibility of a wider combination.

The Afro-Asian countries, however, gained a new status and effective power when they asserted themselves on the occasion of the Egyptian and the Hungarian crises.

In one case, their almost unanimous effort stopped the aggression of two Great Powers. In the other they forced a third Great Power to cover up its ruthless suppression of national aspirations by a strategic retreat from Stalinism and to let 'flowers bloom, though timidly—a tribute paid by irresponsible might to the strength of world opinion.

In both cases, President Eisenhower defended the unity of the world by accepting the leadership of the Afro-Asian nations and preventing a situation which would have disrupted the United Nations. But for him, the Afro-Asian States would have been driven to find security outside the United Nations which, however, achieved new strength, rendering external aggression thoroughly disreputable, if not impossible, in the future.

Though the under-developed countries have thus politically acquired great strength, they ar k in the economic sphere. y know that they cannot get of this weakness without exal aid, however much they dislike it. But as the econo- experts of the Asian Socialist rnational put it at Tokyo: 'To under-developed countries, ign investment is suspect. If s activated by political consiition, it is altogether unaccepe. If cultural ties are the rea- such aid assumes charitable racter and psychologically unrable'.

he Socialist International of characterised economic aid at e as a 'right and claim', but the a is not likely to be easily acted by the Great Powers, partiarly as the shadow of the great flict between the Western vers and Russia is thrown on economic sphere, as much as the political sphere. At the e time the Western Powers not help giving aid, because y are afraid that if the undereloped countries go under, rnational Communism will rish.

n the other hand, Soviet Russia centrates on the industrializan of the Sino-Soviet regions. aid to the under-developed ntries outside it are mere gestes of economic and technical on the basis of strict reciprocity and at commercial rates. This icy has a double merit. It feeds national pride of the beneficia-, making American aid look an attempt to fasten political domination. It also maintains them in a state of general weakness by depriving them of raw-materials.

In both cases, therefore, the economic aid becomes an instrument of cold war, leading to its new phase euphemistically called 'competitive co-existence'

In order to exist, the under-developed countries must have aid. To secure it purely as a matter of justice and equity, is difficult. Naturally therefore some of them are forced to exploit the competitive co-existence between the Great Powers to get it.

If aid and trade continues to be an instrument of power politics, as they are now, they will continue to divide the world into two economic blocs, ushering in a 'soft' but intensive form of cold-war, and every under-developed country, instead of finding an honoured place in the economic integration of the world, will try to become autoarchic by exploiting this rivalry.

What is needed therefore is a fool-proof framework of international economy, maintained by the United Nations under the vigilant eye of the nations of the world. In this effort, the Latin American countries are with the Afro-Asian countries. Their voice has gained new power in the economic organs of the U.N., though it has little strength. They dare not withdraw from them, lest such a step will bring complete ruin.

There is, however, a silver lining. The Western Powers, particularly U. S. A., are channelling the economic aid through U.N. organisation. Even Soviet Russia is associated in the recently established international agency, the Atomic Energy Authority; again the child of President Eisenhower's statesmanship. The recent decision of the U.N. Economic and Social Council to establish a Special U.N. Fund for Economic Development (SUNFED) of the under-developed countries is also a step forward in the right direction, though it is disliked by the Great Powers.

In this way, the under-developed countries have, during the last eight years, emerged from the role of dependents to the role of partners with the Great Powers. They effectively stopped, wherever they could, attempts at imperialistic aggression. On occasions they have also thrown their weight for maintaining world peace.

The march to international solidarity is, however, slow. The Arabs are struggling for liberation in Algeria. The coloured races are struggling for human rights in South Africa. Israel's existence has not yet been accepted. Hungarian suppression is not necessarily the last of such Great Power performances.

The under-developed countries themselves are scarcely a happy team. Their ranks are divided. Their solidarity is threatened a several fronts,—for instance, Egyp vs. Israel, Jordon vs. Syria, Pakistan vs. India, North Viet Nam vs South Viet Nam—often by xenophobia, sometimes by efforts t develop group loyalties disruptiv of international solidarity. Bot are the products of short-sightedness. And now the Great Power are supplying arms to under-developed countries to fight each other!

The under-developed countrie therefore, have yet very far to g before an international society o free and equal nations comes int existence. But however slow th process, their salvation lies i working patiently through th United Nations, for the ultimat solution, One World.

Yours sincerely,

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*The true meaning of Swaraj is that every member of the commonwealth is capable of defending his liberty against the whole world.*

—Mahatma Gandhi.

# HIS 24 TEACHERS

from **Srimad Bhagavata**

translation by **Swami Prabhavananda**

SEEING a wise young Avadhuta wandering about fearlessly, King Yadu, who was sed in the Scriptures asked :

O Brahmin, thou art indeed from the consciousness of ego. me, please, how didst thou in thy vast wisdom, which enes thee to roam, free from care a child, over the face of the th?

Usually men seek religion and ire knowledge with the ulterior ive of gaining success, fame prosperity.

But thou, who art shrewd, taled, learned, a most pleasing aker, with many avenues to cess open to thee, dost not work make the least exertion for e own good! It is as if thou t an idiot.

And yet while people are being rched by the strong fire of lust and greed, thou dost remain untouched by its heat. O Brahmin, pray tell me how thou, though living a lonely life, dost find delight in thy Self alone, untouched by the miseries of the world?"

Being thus questioned by the intelligent Yadu, the noble Brahmin replied:

"O King, I roam on earth a free soul, having received wisdom from many teachers. Listen and hear who are my teachers: the earth, air, ether, water, fire, the moon, the sun, the pigeon, the python, the sea, the moth, the elephant, the bee, the honey-gatherer, the deer, the fish, the courtesan Pingala, the osprey, the child, the maiden, the arrow-maker, the snake, the spider, and a particular insect known as Bhramara-kita.

"These are the twenty-four teachers from whom I have learnt great lessons and have gathered my wisdom. I will recount my lessons and will tell thee from whom I have learned and how. Hearken, then, to my words.

"From the Earth I have learned forbearance and the accomplishment of good for the sake of good. Never should a man of steady wisdom swerve from truth nor lose his poise, even when oppressed by others. A wise man should, like the trees and the mountains, yield good to all. His very birth must be to such an end.

"As the *Air* remains unaffected by good or bad odours, so a wise man, though moving amongst sense objects of diverse characters, should remain untouched by good or evil. Even though housed in an earthly body and subject to its limitations, a truly wise man, his consciousness fixed on the illimitable divine Self, remains quiet, equable, and unmoved.

"Like the all-pervading *Ether* is the Atman, present in the animate and in the inanimate. Upon the Atman, omnipresent, pure and free, the wise man, even though living in the body, having realized his unity with Brahman, never ceases to meditate.

"As ether remains unaffected by the clouds driven by the wind, so does a wise man remain untouched by the changing phenomena of the universe.

"Like *Water* clear, soothing, sweet, and purifying is the sage; and like water he purifies all who revere him and who seek his company.

"He shines with a divine glory, he is radiant with a heavenly lustre—he who has become fearless and self-controlled through the practice of Tapas. Though moving like *Fire* among material objects, he remains unaffected by the evils therein.

"His divine power remains hidden at times, but it becomes manifest before those who adore him, desiring the Truth. He accepts their offerings of worship, and in return, again like the all-consuming fire, he takes away their impurities, and their evil *karmas* of the past and of the future.

"As fire assumes the forms of burning objects, so hath the all-pervading Lord assumed the forms of beings and things.

"As the flames rise and fall but not the fire itself, so birth and death belong to the bodies but not to the Self.

"With the revolving of time, changes take place in the appearance of the *Moon*, though they do not in reality affect the moon. So do the changes such as birth and death pertain to the body and affect not the Atman.

"Just as the *Sun*, though one appears as many when reflected in many vessels of water, so does the one Atman, reflected in many individuals, appear to be manifold.

"Once a *Pigeon* lived with its mate in a nest on the branch of tree. They loved each other d dwelt in close companionship. due season young ones were n to them and the happy pair ured them tenderly. One day, ile the parent birds were away search of food, their young were tured in a trap by a fowler. hen the pair returned, the ther dove was beside herself th grief, and though knowing t to do so would be sure death, e herself entered the trap. The or male pigeon, overwhelmed the plight of his family, now t all prudence, tumbled at once to the same snare and was kill-l. In like manner the miserable an whose senses are uncontrol-d, who has no poise, who is tos-d up and down by the currents life, and who, without discrimi-tion, is attached to family and family possessions—ultimately ch a one, with all that he has, mes to grief.

"Having attained human birth, hich is an open gateway to ahman, one who, like the pigeon, mains attached to the ties of the rld is not fit to be called human. easures of sense may be had in lives: leave them then to the utes! Never does the wise man arn after them.

"Food comes of itself to the *thon;* and with what chance ings he is satisfied. So does the ise man remain satisfied with hatever food chance brings to m, be it well-cooked or ill-cook-, sumptuous or meagre. He struggles not for the mere maintenance of life because all of his energy and skill are rightly applied to keeping his mind united with God, the supreme goal towards which life moves.

"Like the *Ocean* when it is calm and placid, the wise man is tranquil, poised, deep in knowledge. The brimful ocean overflows not, neither do the rivers dry up; similarly the wise man, his heart united with God, remains calm and unchanged amidst the opposites of life.

"The person of uncontrolled senses resists not carnal desire, strongest of worldly tempters, and thus falls into abysmal darkness as the *Moth* falls into the flame. The fool, his vision blinded, is attracted to the transitory and therefore illusory enjoyments of lust and gold, and, like the moth, is destroyed.

"Look not with lustful eyes upon any. One who is lustful is caught in a trap, like the *Elephant,* at the touch of the she-elephant. Shun like poison, therefore, all promiscuity.

"Like the *Bee,* gathering honey from different flowers the wise man accepts the essence of different scriptures and sees only the good in all religions.

"Hoard not wealth as the bee hoards honey. One who does so is like the bee, who together with his wealth is destroyed.

"Be not as those who, like the Honeygatherer stealing honey from the bee-hive, make a business of taking the hoarded wealth from the greedy and miserly, but who neither enjoy the wealth themselves nor permit any good to be done with it.

"The wise man should never listen to sensual music, but should take warning from the Deer, which being enamoured of sweet sounds, falls into the snare.

"The ignorant and greedy man, whose organ of taste is not under control, meets with death like the *Fish* caught on a hook. The organ of taste is the most difficult organ to control. One who has control over it has control over all other organs.

"In days of yore there lived a courtesan named Pingala in the city of Videha. I have learned a great lesson from her. Hearken, O King:

"One evening Pingala, attractively dressed, stood as usual at her door to conduct any chance lover to the trysting place. She was passionately greedy for wealth, and as she watched men coming along the street, she cast her lustful eyes upon them, considering each a possible source of gain. For a long time they approached and passed by, one after another untempted by her beauty. Nevertheless she fondly hoped that some rich man would yet come and lavish money upon her and she continued to watch at her door. Finally, long past midnight, tired and impatient, she felt within herself a deep disgust; a clear light shone into her heart, and she saw her own folly.

"'Alas for me!' she said to herself. 'How deluded have I been, how lacking in all self-control! I have been indeed a fool to expect happiness from men.

"'Near me is my God who is eternal, who is the true lover, in Whom are delight and satisfaction, and in Whom is all wealth. All the time has this wealth immeasurable been beside me. But I left my Lord, and like a fool I courted man, who can never satisfy my desires, who, on the other hand, causes misery, fear, disease, grief, and delusion.

"'Oh, in vain have I afflicted my soul by this despicable mode of living; in vain have I sought wealth and pleasure by selling my body to men who are themselves greedy slaves to lust. In this city of Videha I am perhaps the only foolish person, of wicked heart who seeks enjoyment in such a gross, physical way.

"'The Lord alone delighteth the heart. The unchangeable reality is he. He is the friend; he is the beloved; he is the master; nay, he is the very Self in all living beings. Renouncing the pleasures of the body, I will find my joy in Him, and I will live in Him for ever and ever.

"'Objects of sense, which have a beginning and an end, can never true enjoyment. Moreover, t woman ever found the est good by depending on men, are changeable and subject eath?

Surely I have found the grace e Lord since out of disappointt has arisen in me this happy ist. My misery has taught me way to peace. Through the e of the Lord I seek refuge Him alone and renounce the hope of finding gratification ne pleasure of sense. Through grace I shall live content with tever befalls me and shall delight only in the company ny beloved, the Lord of Love. alone could save me, fallen as as into the bottomless pit of and by my worldliness robbed rue vision.

When one sees this universe phemeral, one gains true dis- ination and turns away from dliness. The Self becomes the our of Self.'

aving gained this true dis- ination, Pingala gave up all hopes, composed herself, and ned peace and tranquillity.

ope is the cause of the great- misery. Abandonment of hope e highest bliss.

ttachment," continued the dhuta, "leads to misery. Free- from attachment brings end- joy. This is the lesson I have ned from an *Osprey,* who was cked and followed by other stronger birds as long as he ied a piece of flesh in his mouth. As soon as he gave up the piece of flesh he became free and was happy.

"Praise and blame are alike to me. I have no care, no anxiety, as those have who are attached to family and possessions. I find my playmate in the Lord, I take delight in the contemplation of the Self, and like a *Child,* unrestrained and happy, I wander about freely.

"The wise man, having passed beyond the *Gunas,* is happy and free from care, like a little child—yet how unlike! For the child is happy through ignorance, the wise man through knowledge.

I have learned a lesson from a *Maiden.* Hear this too from me.

"Once upon a time a young man, accompanied by his retinue, came to the home of a maiden to seek her hand in marriage. To prepare food for his guests the girl found it necessary, her family being absent, to do the husking of the paddy herself. Now, because of her girlish pride she did not wish her lover and his followers to find out that she was engaged in so menial a task, and as she husked the paddy the conch bracelets on her wrists made such a noise that she felt certain her occupation would be discovered. Being a clever girl she hastened to get rid of the jingling bracelets throwing them away one by one until only two were left on each arm. But as she went on husking, even these, striking together broke the silence. She then removed one more bracelet from each arm. Now at last, from the single bracelets, there was no sound.

"This I have learned from her: Where many dwell in one place, there is noise, and quarrelling; even where there are only two people, there may be harmful gossip. Better it is therefore, that one be solitary and alone, like the bracelet on either arm of the maiden.

"Seating oneself firmly, controlling the breath, shaking off all lethargy, one should gather the scattered forces of the mind and practise concentration. Steadiness in concentration is attained by repeated practice and by keeping oneself free from attachment.

"The mind, when it is steady in divine contemplation, expresses *Sattva* overcoming *Rajas* and *Tamas.* No more is there feverish hankering after worldliness. Tranquillity comes to a heart which is no longer stirred by desires, as stillness to a fire when no more fuel is added.

"One with such a concentrated mind rises above the tumult of the subjective as well as of the objective world. He is like the *Arrow-maker,* who while fashioning his arrows is conscious only of his task.

"The *Snake* enters into a hole made by others, and there lives happily. What home can bind a sage? Wandering alone, he resorts to caves. He makes no show of his spiritual worth; and he i reticent of speech, for he speak only words which are beneficia to others.

"As the *Spider* weaves its threa out of its own mouth, plays wit it, and then withdraws it agai into itself, so the eternal, ur changeable Lord, who is formles and attributeless, who is absolut knowledge, and absolute blis evolves the whole universe out himself, plays with it, and agai withdraws it into himself.

"As a man thinketh intentl whether through love or hate fear, so doth he become. The coc roach, being attacked by a *Bhr mara-Kita* becomes a Bhramar kita: it thinks only of its foe, ar as a result is transformed—wit out losing its original consciou ness—into the object of its fea

All this have I learned fro these many teachers. Now he what my own *Body* has taught m

"Reflecting on the nature of th body as subject to birth and deat and as the cause of suffering ar misery, I have awakened with myself dispassion and discrimin tion. Knowing myself separa from the body, I have learne with its help, to meditate on tl eternal Truth.

"This body, for the sake of who pleasures and comfort a man tak a wife, builds a home, holds p sessions, and painfully accum lates wealth, withers, and fa away like a tree.

If they remain uncontrolled, senses undermine—as does the session of many wives—a man's ral nature.

The Lord through his divine ers created various forms, h as trees, reptiles, beasts, ls, insects and fish, but with se he was not content. Then created the human form: this ng the instrument best adapted realizing him, God was pleas-

Having achieved human birth, are and blessed incarnation, the e man, leaving vain things to the vain, should strive to know God, and him only, before life passes into death.

"My worldliness dispelled, the divine light my guide, I roam over the earth free from attachment and egoism, firmly established in Self-Knowledge.

"Verily can one learn the Truth from many teachers. Brahman, though One without a second, is named variously by the sages."

Thus taught by the Avadhuta, King Yadu also became free from attachment and attained peace.

[Courtesy: *Ramakrishna Math*]

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*He in whom there are these—Non-violence, Truth, Compassion and Favourableness to all living beings—with him is Lord Vishnu pleased.*

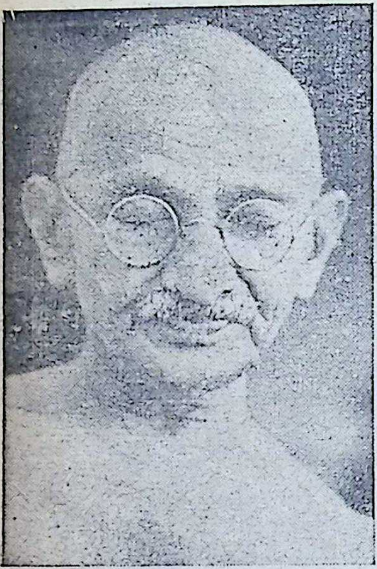
*That great Soul (Mahatma) in whom there is not a (single) act injurious to another (being), and who feels kinship with (all) beings,—with him is Lord Vishnu pleased.*

*That Mahatma who is endowed with enlightenment and sees everything in God Vishnu and God Vishnu in everything,—with him is Lord Vishnu pleased.*

—Vishnudharmottarapurana.

*Truth, Not Gold,*
*Fearlessness, not Pomp of Power,*
*Charity, not Love of Self*
*is the*

# HALL-MARK OF REAL PROGRESS



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Mahatma Gandhi

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DOES economic progress clash with real progress? By economic progress, I take it, we mean material advancement without limit, and by real progress we mean moral progress which again is the same thing as progress of the permanent element in us. The subject may, therefore, be stated thus: Does not moral progress increase in the same proportion as material progress?

I know that this is a wider proposition than the one before us. But I venture to think that we always mean the large one ever when we lay down the smaller For, we know enough of scienc to realise that there is no such thing as perfect rest or repose in this visible universe of ours. It, therefore, material progress doe not clash with moral progress, it must necessarily advance th latter.

Nor can we be satisfied with th clumsy way in which sometime those who cannot defend the larg

position put their case. They
m to be obsessed with the con-
te case of thirty millions of
ia, stated by the late Sir
liam Wilson Hunter,* to be
ng on one meal a day.
y say that, before we can think
talk of their moral welfare, we
st satisfy their daily wants.
h these, they say, material pro-
ss spells moral progress. And
n is taken a sudden jump;
at is true of thirty millions is
e of the universe! They forget
t hard cases make bad law. I
d hardly say to you how ludi-
ously absurd this deduction
uld be. No one has ever sug-
sted that grinding pauperism
n lead to anything else than moral
gradation. Every human being
s a right to live and, therefore,
find the wherewithal to feed
nself and, where necessary, to
the and house himself.

But for this very simple perfor-
nce, we need no assistance from
nomists or their laws.

Take no thought for the
rrow" is an injunction which
is an echo in almost all the re-
ous scriptures of the world.
well-ordered society the secur-
of one's livelihood should be,
l is, found to be the easiest
ng in the world. Indeed, the
t of orderliness in a country is
the number of millionaires it
ns, but the absence of starva-
n among its masses. The only
tement that has to be examined
whether it can be laid down as a law of universal application that material advancement means moral progress.

Now, let us take a few illustrations. Rome suffered a moral fall when it attained high material affluence. So did Egypt, and so perhaps most countries of which we have any historical record. The descendants and kinsmen of the royal and divine Krishna too fell when they were rolling in riches.

We do not deny to the Rockefellers and the Carnegies possession of an ordinary measure of morality, but we gladly judge them indulgently. I mean that we do not even expect them to satisfy the highest standard of morality. With them material gain has not necessarily meant moral gain.

In South Africa, where I had the privilege of associating with thousands of our countrymen on most intimate terms, I observed almost invariably that the greater the possession of riches, the greater was their moral turpitude. Our rich men, to say the least, did not advance the moral struggle of Passive Resistance as did the poor. The rich men's sense of self-respect was not so much injured as that of the poorest.

If I were not afraid of treading on dangerous ground, I would even come nearer home and show how the possession of riches has been a hindrance to real growth. I venture to think that the scriptures of the world are far safer and sounder treatises on laws

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Before Partition.

of economics than many of the modern text-books.

The question we are asking ourselves is not a new one. It was addressed of Jesus two thousand years ago. St. Mark has vividly described the scene.

Jesus is in his solemn mood. He is earnest. He talks of eternity. He knows the world about him. He is himself the greatest economist of his time. He succeeded in economizing time and space; he transcended them. It is to him at his best that one comes running, kneels down and asks: "Good Master, what shall I do that I may inherit Eternal Life?"

And Jesus said unto him: "Why callest thou me good? There is none good but one, that is God. Thou knowest the Commandments. Do not commit adultery; Do not kill; Do not steal; Do not bear false witness; Defraud not; Honour thy father and mother."

And he answered and said unto him: "Master, all these have I observed from my youth."

Then Jesus, beholding him, loved him and said unto him: "One thing thou lackest! Go thy way, sell whatever thou hast and give to the poor, and thou shall have treasure in Heaven. Come, take up the Cross and follow me."

And he was sad at that saying and went away grieved, for he had great possession.

And Jesus looked round about and said unto the disciple: "How hardly shall they that have riches enter into the Kingdom of God."

And the disciples were astonished at his words. But Jesus answereth again and said unto them: "Children, how hard is it for them that trust in riches to enter into the Kingdom of God? It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God!"

Here you have an eternal rule of life stated in the noblest words the English language is capable of producing. But the disciples nodded unbelief, as we do even to this day.

To him they said, as we say today: "But look, how the law fails in practice. If we sell all and have nothing, we shall have nothing to eat. We must have money or we cannot even be reasonably moral."

So they state their case thus:—And they were astonished out of measure, saying among themselves: "Who then, can be saved?"

And Jesus looking upon them said: "With men it is impossible, but not with God; for, with God all things are possible."

Then, Peter began to say unto him: "Lo, we have left all, and have followed thee."

And Jesus answered and said: "Verily, I say unto you there is no man that has left house or brethren or sisters, or father or mother, or wife or children or lands for my sake and Gospel's but he shall receive one hundredfold, now in this time, houses and brethren and sisters and mothers d children and land: and, in the rld to come, Eternal Life. But ny that are first shall be last d the last, first."

You have here the result or re- rd, if you prefer the term, of lowing the Law.

have not taken the trouble of ying similar passages from the ier non-Hindu scriptures and I ll not insult you by quoting in pport of the Law stated by Jesus, ssages from the writings and yings of our own sages, passages en stronger if possible, than the blical extracts I have drawn ur attention to.

Perhaps, the strongest of all the stimonies in favour of the affir- ative answer to the question be- re us are the lives of the greatest achers of the world.

Jesus, Mahomed, Buddha, Nanak, bir, Chaitanya, Shankara, Daya- nda, Ramakrishna, were men o exercised an immense in- ence over and moulded the aracter of thousands of men. e world is the richer for their ving lived in it. And they were men who deliberately embraced verty as their lot.

I should not have laboured my int as I have done, if I did not lieve that, in so far as we have de the modern materialistic aze our goal, so far are we going wn-hill on the path of progress. nce, the ancient ideal has been e limitation of activities promot- g wealth.

This does not put an end to all aterial ambition. We should still have, as we have always had, in our midst people who make the pursuit of wealth their aim in life. But we have always recognised, that it is a fall from the ideal.

It is a beautiful thing to know that the wealthiest among us have often felt that to have remained voluntarily poor would have been a higher state for them. That you cannot serve God and Mammon is an economic truth of the highest value. We have to make our choice.

Western nations are to-day groaning under the heel of the Monster God of Materialism. Their moral growth has become stunted. They measure their progress in £ s. d. American wealth has become the standard. She is the envy of the other nations.

I have heard many of our countrymen say that we shall gain American wealth but avoid its methods. I venture to suggest that such an attempt, if it were made, is foredoomed to failure. We cannot be 'wise, temperate and furious' in a moment. I would have our leaders teach us to be morally supreme in the world.

This land of ours was once, we are told, the abode of the Gods. It is not possible to conceive Gods inhabiting a land which is made hideous by the smoke and the din of mill-chimneys and factories, and whose roadways are traversed by rushing engines, dragging numerous cars crowded with men who know not for the most part what they are after, who are often absent minded, and whose tempers do not improve by being uncomfortably packed like sardines in boxes; and, finding themselves in the midst of utter strangers, who would oust them if they could and whom they would, in their turn, oust similarly.

I refer to these things because they are held to be symbolical of material progress. But they add not an atom to our happiness. This is what Wallace, the great scientist, has said as his deliberate judgement:

> "In the earliest records which have come down to us from the past, we find ample indications that general ethical considerations and conceptions, the accepted standard of morality, and the conduct resulting from these, were in no degree inferior to those which prevail to-day.
>
> "This rapid growth of wealth and increase of our power over Nature put too great a strain upon our crude civilization, on our superficial Christianity, and it was accompanied by various forms of social immorality almost as amazing and unprecedented."

He then shows how factories have risen on the corpses of men, women and children, how, as the country has rapidly advanced in riches, it has gone down in morality. He shows this by dealing with insanitation, life-destroying trades, adulteration, bribery and gambling. He shows how with the advance of wealth, justice has become immoral, deaths from alcoholism and suicide have increased, the average of premature births and congenital defects has increased, and prostitution has become an institution. He concludes his examination with these pregnant remarks:

> "The proceedings of the divorce courts show other aspects of the result of wealth and leisure, while a friend who had been a good deal in London society assured me that, both in country-houses and in London, various kinds of orgies were occasionally to be met with, which would be hardly have been surpassed in the period of the most dissolute emperors. Of war too, I need say nothing. It has always been more or less chronic since the rise of the Roman Empire; but there is now undoubtedly a disinclination for war among all civilized peoples. Yet the vast burden of armaments, taken together with the most pious declarations in favour of peace, must be held to show an almost total absence of morality as a guiding principle among the governing classes."

We need not be afraid of ideals, or of reducing them to practice even to the uttermost. Ours will only then be a truly spiritual nation when we shall show more truth than gold, greater fearlessness than pomp of power and wealth, greater charity than love of self.

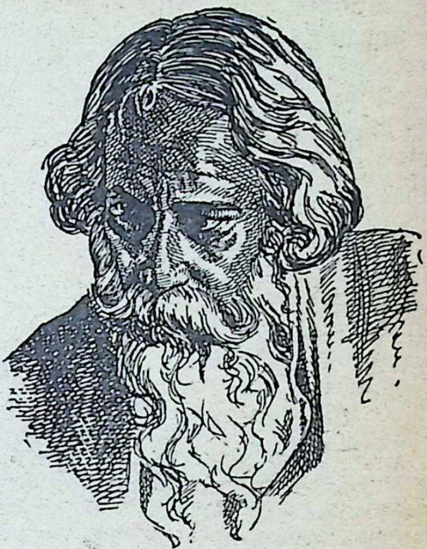
**If we will but cleanse our houses, our palaces and temples of the attributes of wealth, and show in them the attributes of morality, we can offer battle to any combinations of hostile forces without having to carry the burden of a heavy militia.**

Let us seek first the Kingdom of God and His righteousness, and the irrevocable promise is that everything will be added unto us.

These are real economics. May you and I treasure them and enforce them in our daily life!

[Courtesy: Navajivan Trust]

# The Mahatma



## GURUDEV TAGORE

October 2 is a sacred day in our Calendar when the nation and the world will pay their homage to the Father of Our Nation, Mahatma Gandhi, who was born 88 years ago on this day.

In the following tribute, Gurudev Tagore explains how aptly the epithet Mahatma applies to Gandhiji.

MAHATMAJI'S birthday appears today before us in an awful majesty of Death hich has just left him victorious. is our great good fortune today, at such a man has come to us, nd what is still rarer, that we ave not repudiated him, as we ave so often done with the mesngers of Freedom and Truth. His nspiration is actively at work all rough India and beyond its oundaries. It has awakened our consciousness to a truth which goes far beyond the limits of our self-interest. His life itself is a constant call to us to emancipation in service and self-dedication.

He stopped at the thresholds of the huts of the thousands of dispossessed, dressed like one of their own. He spoke to them in their own language. Here was living truth at last, and not only quotations from books. For this reason the Mahatma, the name given to him by the people of India, is his real name. Who else has felt like him that all Indians are his own flesh and blood? When love came to the door of India, that door was opened wide. At Gandhi's call India blossomed forth to new greatness, just as once before, in earlier times, when Buddha proclaimed the truth of fellow-feeling and compassion among all living creatures.

Let us prove worthy of the call. We know, that, in the Upanishads, the God who ever dwells in the hearts of all men has been mentioned as Mahatma. The epithet is rightly given to the man of God whom we are honouring today, for his dwelling is not within a narrow enclosure of individual consciousness. His dwelling is in the heart of the untold multitude who are born in India and who are yet to come, and this greatness of his soul, which has power to comprehend other souls, has made possible what never has happened in our history, when even the masses have been roused to the great fact that India is not merely a geographical entity but is a living truth in which they live and move and have their being.

*Him we call a Mahatma whose heart bleeds for the poor.*

—Swami Vivekananda.

## HISTORIC PERSONALITY COMPETITION

Encouraged by the good response we had from our readers to our Puranic Character Competition, we have great pleasure in announcing another competition on "The Historic Personality of India I admire most".

The objects of this competition are: (a) Encouragement of research in Indian History. (b) Ability to appraise characters in their proper perspective in a creative spirit. (c) Develop historical thinking and (d) of presentation in a lively manner.

The following are the rules to be observed for submitting entries to the competition:—

(1) The personality chosen may be either of men or women, but should be Indian and historical in the strict sense of the word.

(2) The facts relating to their life should conform to accepted or enlightened opinion.

(3) Entries should not exceed 2000 words, should be written in simple effective English and typed on one side of the paper. It should also contain the declaration: "I solemnly declare that this article is my original writing," with signature.

(4) One competitor can submit only one entry.

(5) The entry should reach this office marked HISTORIC PERSONALITY COMPETITION before the 22nd October 1957.

(6) Quotations should be confined to the barest minimum.

(7) A cash prize of Rs. 25/- will be awarded to each of the four articles (provided they refer to different personalities) considered best by the Panel of Judges appointed by the Bharatiya Vidya Bhavan, whose decision shall be final.

(8) Prize-winning entries will be published in the BHAVAN'S JOURNAL.

Editor,
Bhavan's Journal.

# Immortal Gandhi

### • S. RADHAKRISHNAN •

GREAT men do not belong to one nation. They belong to all humanity.

National heroes and warriors ay represent fleeting moments of story, may organise provincial ssions and group loyalties, make splash and disappear. The ints and sages have power over r souls, to whatever country we ay belong. They confer on us r titles to nobility.

Gandhi united the destiny of dia to that of the world. In our e he lived to demonstrate that e human spirit when lit by a ine fire is mightier than the st mighty weapon.

For Gandhi politics was not portunism or expediency. He shed to raise men to higher els of moral action.

Gandhi recognized evil but he cognized no enemy, for all men e brethren. He was certain at truth and love would not be aten. The gates of hell shall not evail. His method of dealing th conflicts has a special force lay.

> Shall we not follow in the footsteps of our Master? Shall we not obey the mandates of our father? Shall not we, his soldiers, carry his battle to triumph? Shall we not give to the world the completed message of Mahatma Gandhi? Though his voice will not speak again, have we not a million, million voices to bear his message to the world, not only to this world, to our contemporaries, but to the world generation after generation?
>
> —*Sarojini Devi*

In the quiet of the soul, free from the noises and clamours of the world, man possesses his spirit in stillness. He may be solitary but he is not desolate, for he has communion with the quenchless inner flame.

It is in those moments of vision and achievement that man effects self-renewal, the transmutation of the human into the spiritual.

The authentic religious souls began the revolution within themselves, in the depths of their hearts, and were inspired by brotherly love in all their actions.

To that company of immortals Gandhi belongs.

# Our First

# INDIA OF

**Jawaharlal**

> "We have to behave as mature citizens of a mature nation. Any act which betrays immaturity and which is contrary to the ancient traditions of our country must not be encouraged in any way.
>
> It is wrong to think that the main conflict today is between Communism and

THE greatest weakness of the Indian people through the ages has been the recurrence of fissiparous and disruptive tendencies in various shapes or forms. India today cannot allow the old history to be repeated. It is our sacred duty to learn the lessons of history and benefit by them. A virile, responsible and vigilant nation must not allow history to repeat itself.

Unfortunately, during the last one year, several trends and tendencies have come to the surface which are surely detrimental to the vital interests of Indian unity. The linguistic frenzy demonstrated at the time of the re-organisation of States, the violence and disorder indulged in by students in different parts of the country, the so-called cultural movements like the Hindi agitation in Punjab, and the threatening attitude of workers and particularly Government employees for getting their demands for higher wages and salaries conceded by the administration, are different phases of the same inherent malady.

India is wedded to the ideals of democracy. Within the framework of the Indian Constitution, every citizen is free to enjoy certain fundamental rights including the freedom of speech and expression. But freedom and democracy cannot be allowed to degenerate into licence and mobocracy. Freedom of expression should not result in the unbridled denunciation and abuse of the topmost leaders of the land. It cannot also mean

# oyalty To ANDHI'S DREAMS

**hru** ●

> **pitalism. Both these eologies are materia-stic in nature and de-end for their existence n the authority of the ate. We in India should learly understand that e ultimate trial of rength is going to be etween totalitarianism nd Sarvodaya or Gan-hian Socialism."**

e expression of falsehood to de-ive the innocent people for nar-w party purposes.

India has been a democracy in e modern sense of the term only ring the last ten years. From s point of view we are an in-nt democracy. But we cannot rget that democratic traditions India have been in existence m times immemorial. We find ices of decentralised democracy the form of Gram Sabhas and nchayats in the *Vedas*, the *Upa-hads*, the *Mahabharata*, the *nu Smriti* and the *Jatakas*. A udy of Indian history shows that the village Republics continued to function in India even after the advent of the British rule. From this point of view, therefore, India must be considered a mature and ancient democracy. We have to behave as mature citizens of a mature nation. Any act which betrays immaturity and which is contrary to the ancient traditions of our country must not be encouraged in any way.

India, despite the unfortunate partition, is still a big country. But the bigness of a country can be either a blessing or a curse. It becomes a blessing when the people of a big country possess big hearts and minds and do not get lost in trivial matters and conflicts. The bigness becomes a curse when the people become small-minded and indulge in petty conflicts and mutual bitterness. This is an idea which must be carefully understood, particularly by the younger generation who will be the leaders of tomorrow.

The youth and students of India will be able to keep the Flag of Indian freedom flying with dignity and prestige only if they allow their minds and hearts to grow in an atmosphere of responsible democracy and co-operative endeavour in the great task of building up the mother-country in accordance with the ideals of Mahatma Gandhi. On the other hand, if they go astray and consciously or unconsciously tread the path of violence, civil disorder, class conflict and mutual hatred, the Indian nation cannot look to a bright future.

**There are two basic ideologies in India and the world of today. The first ideology believes in the principle that the end justifies the means. The followers of this principle do not hesitate to employ impure and violent methods for the achievement of their objectives which they hold dear. The other school of thought firmly believes that the end, however noble it may be, can never justify the use of impure means.**

The first ideology inevitably leads to Fascism or Communism or totalitarianism. The second ideology was emphasized by Mahatma Gandhi in all spheres of national activity. Gandhiji compared the means or the methods to the seed. If the seed was rotten and impure, it could never give birth to a healthy and strong tree. That is why he did not compromise with the violent and terrorist methods in India even for the achievement of political freedom from the foreign rule.

It was this philosophy of Sarvodaya or purity of the means which gave us full independence within a comparatively short period. This ideology, therefore, is not merely a theoretical proposition; it is essentially a practical as well as a noble way of life which yields fruitful results.

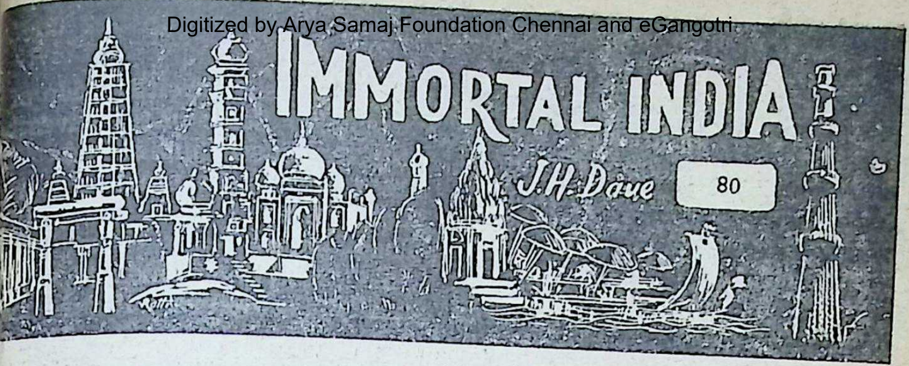
We have no doubt whatsoever that India must follow the ideology of Gandhiji or Sarvodaya and not the other ideology which leads to disruption, authoritarianism and chaos.

It is wrong to think that the main conflict today is between Communism and Capitalism. Both these ideologies are materialistic in nature and depend for their existence on the authority of the State. We in India should clearly understand that the ultimate trial of strength is going to be between totalitarianism and Sarvodaya or Gandhian Socialism.

Sarvodaya, and we do not use the word in any narrow or sectarian sense, is, undoubtedly, much more revolutionary than the Communist philosophy. It envisages an entirely different set of values in life.

It will not be correct to say that there is only a small difference of methods between these two ideologies. The fact of the matter is that they are diametrically opposed to each other; the differences are basic and fundamental. We are eager that these basic differences of ideology should be very clearly understood by the people of India, particularly the youth and the students. Any confusion in the ideo'ogical approach at this

( *Continued on page 54* )



# AJANTA

THE rock-cut caves at Ajanta are situated in 20-30 N and 75-45 E., about four miles from rdapur. It is about 63 miles m Aurangabad and 34 miles m Jalgaon. There are regular s services.

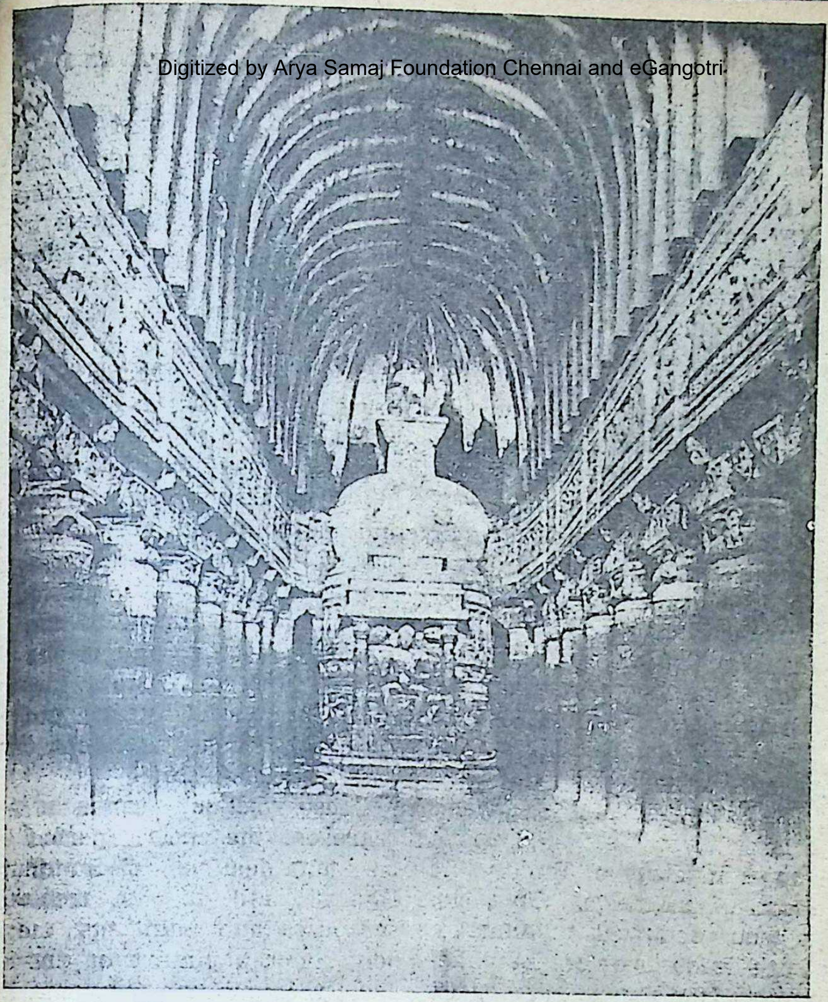
he rock-cut caves and paintings Ajanta have received elaborate atment from a number of olars, both Indian and foreign. ere have been several reproduc-ns of the paintings with critical reciations and detailed descrip-ns. These Indian mural paint-s or the frescoes, as they are ed, have received world recog-on and have been considered as best specimen of Indian art. se paintings and sculptures e brought about a renaissance l art-revival in India and nume-s artists have derived their in-ation from them. Centuries these Ajanta caves were a place pilgrimage for thousands of dhist pilgrims. It was also a ce of residence of the Buddhist nks. From Second Century B. upto about 8th Century A.D., ing a course of 1000 years, it remained the centre of attraction for Buddhists from various parts of the country. Hiuen-Tsang visited it in the 7th Century A.D. and has given a detailed description of these caves which were then in a very flourishing condition. He describes: "Within this cave establishment there was a large temple about 100 ft. high in which there was a stone image of Buddha, about 70′ high; the image was surmounted by a tier of seven canopies unattached and unsupported. Each canopy was separated from the one above it by the space of three feet".

After the decline of Buddhism, there was also a decline in the number of people visiting these cave-temples. For several centuries they remained in the jungles unattended. The approach to these caves also had become very difficult. It was only in the first quarter of the 19th Century that the attention was first drawn to these caves. Sir James Alexander then visited them and brought them to prominence. Major Gill made copies of these paintings in about

1849. Most of the copies of these paintings were unfortunately burnt in a fire at London. Fergusson, by his description and appreciation, created a wide-spread interest in these caves.

These caves are excavated in a rocky perpendicular wall of about 250 feet high and they are in the form of a hollow semi-circle or horse-shoe. Below them flows the Waghora stream. This stream falls from a ravine near cave No. 28 and comes down in a water-fall. As it takes seven leaps, it is known as "Satkund".

There are about 29 caves out of which about 24 are monasteries—i.e. Viharas or Sangharamas, and the remaining are Chaityas or temples. All of these caves were not excavated at one and the same time. The oldest of them are assigned to the 2nd Century B. C. In the older caves there are no figures of Buddha because in the early Buddhist art, representation of Buddha in bodily form was prohibited. The Chaitya halls have in the exterior a large horse-shoe shaped window over the door. The later caves are assigned to the reign of Vakatakas, in the 5th and 6th Centuries A. D. Varahasena was a minister of the Vakataka ruler Harishena and he got constructed cave No. 16, for the Buddhist Sangha. Prince Asmaka got constructed Cave No. 17. The best caves belong to this period. The Viharas are usually square in form and are supported by a series of pillars. In the larger caves there are cells on either side of the verandah. Some of the caves have still remained unfinished. There are paintings in practically all of them on the walls and ceilings. The pillars are very richly and delicately ornamented with exquisite sculpture. These caves were intended for the Buddhist monks mainly as a place of retreat in the rainy season. Each cave was originally connected with the stream by a flight of stairs, but most of these stairs have broken. The Chaityas or the temples were intended for public worship. In the caves of the later period exquisite images of Buddha and Bodisatvas are found. It has been pointed out that the artists and sculptors started the excavation of these caves first from the ceiling and then proceeded downwards. Usually the pick-axe was used in the beginning and the delicate work followed subsequently. This entire rock-cut architecture needed great care, effort and precision. With regard to paintings it has been noted that the Ajanta artists first applied a rough layer of clay mixed with vegetable fibres etc. as a sort of plaster. They then covered it with a coating of lime. Colours were mostly mixed with some substance like glue. On the surface smoothened by the coating of lime the necessary colours were placed, and inspite of this simple device, these artists have produced highly finished paintings which have rightly and deservedly received appreciation all over the world



*A View of the Interior of Cave No. 26.*

hese paintings belong to diffe-
centuries. They are pervaded
a sense of intense religious and
itual fervour. They describe
various incidents in the life of
dha and the Bodhisatvas and
depict *Jataka* stories. Scenes
ring all aspects of life as also
moods and feelings and affect-
people of different strata in
ety are depicted in detail in a
nly beautiful, expressive and
nced manner. The dress, the ornaments, domestic requirements of the people and similar other details of life, depicted in painting are also helpful in giving an idea of the contemporary society. The various patterns of flowers, plants, animals, ships, fish, gods and goddesses, and people in all stations of life, from a king to a beggar, are elegantly and gracefully depicted. In cave No. 1, there are excellant sculptures and is considered as one

of the finest Viharas. About 20 incidents are depicted in this cave. Cave No. 2 is also a Vihara with about 38 paintings. Cave No. 9 has five coloured paintings of different ages. It is a Chaitya. Cave No 10 belongs to the group of caves which are oldest in point of time belonging to the 2nd Century B. C. It has an inscription of Vasishtiputra and contains a *stupa*. It had paintings on all sides. Cave No. 12 is a Sangharama of the earliest age and contains an inscription in Brahmi characters recording the gift of merchant Ghana-madada. None of the paintings in this cave now survives. Cave No. 16 has the best sculpture and is considered as one of the best Viharas of Ajanta. It was dedicated by Varahasena, the Minister of the Vakataka King Harishena in the 5th Century A.D. It has a very majestic image of Buddha. It has about 14 paintings. Cave No. 17 has been endowed by Asmaka, one of the feudatories of the Vakataka King Harishena and has 61 paintings. It has an inscription on the left wall of the Verandah. Cave No. 19 is a Chaitya hall, and is considered as a perfect specimen of Buddhist rock-cut architecture. Cave No. 26 is also a Chaitya hall. It has two inscriptions. It contains a majestic image of Buddha in his *parinirvana*, or dying posture. It also contains the sculpture of the assault and temptation of Mara.

The group of flying figures in cave No. 17, the scene of the toilet of the queen and Buddha teaching to the people collected in the same cave, the dying princess in Cave No. 16, the capture of elephants, Buddha returning to his wife after his enlightenment in Cave No. 17, Bodhisatva in Cave No. 1, Chaitya in Cave No. 26, facades of several caves, the panels on the ceilings, a king punishing one of his cour dancers in cave No. 2, Gautama and his wife Yasodhara in Cave No. 1 and many others are some of the best specimens of paintings and sculpture. Many students are paying greater attention to the paintings at Ajanta and it has been rightly observed that the appreciation of the sculpture and architecture of these rock-cut temples has been neglected.

These rock-cut caves at Ajanta represent the entire period of the rise and decline of Buddhism in Bharat; and in its architecture, sculpture and paintings, they present to us a picture of the Indian society in all its aspects including art, religion, culture, ways of life, philosophical ideas, conceptions of gods and goddesses and different facets of life. Ajanta, Bagh and Badami were the three centres where the best Indian paintings flourished. The three-dimensional rounded volume of the mass, the colou shades and colour tones, free, firm and bold brush work and a flowing balanced rhythm of lines ar considered as some of the bes qualities of these paintings.

What is the secret behind the power which saintly men weild over others who know better and for no consideration whatsoever? What are its ethical, metaphysical and psychological causes? Is that power within reach of the common man? The present author analyses sainthood scientifically and lays bare its components before us to take advantage of.

# ETHICS OF SAINTHOOD

**G. SRINIVASAN**

MANKIND presents no ethi-
cal homogeneity correspon-
ding to its biological homo-
eity.

Men qualify themselves to diff-
nt orders of ethical being by
tue of their moral development.
e measure of moral development
not one's external conformity to
tain set standards, but the inner
nness of moral sense, which of
rse finds spontaneous expres-
n in the external behaviour of
erson.

he distinction of ethical orders,
ed on this internal considera-
, defies and transcends all ex-
al modes of classification—
ether political, economic, reli-
us or linguistic.

he saint who is devotedly moral
the sinner who is passionately
al are both biologically human
may satisfy the same condi-
s of external modes of classi-
ion.

he *Bhagavad Gita* draws a
ad distinction between two
es of ethical orders—the *asuric*
the *daivic*. The *asuric* type
ows the material drive of his
n consciousness, geared by de-
wrath and greed, and bewildered by pride and disappointment.

The *daivic* type controls and masters his material or lower consciousness by developing his spiritual or higher consciousness; it reposes all his actions upon this higher consciousness and acts with perfect equanimity and love towards all beings.

This distinction of two orders of consciousness is characteristic of all Idealistic philosophies and forms an interesting ethical study.

Desire is born with man and desires multiply with the advance of civilisation. The world presents no "pre-established harmony" of purposes and actions but a conflict of interests to a moral agent whose business it is, to choose and decide upon a course of moral action.

The nature of the decision taken and the course of action pursued by the moral agent decide the level of his moral development.

Broadly, two alternative ways present themselves to the moral agent: he may seek happiness by pandering to his own material desires, even if it be at the cost of others; or he may seek happiness by the sacrifice of his personal material pleasures for the sake of others. These alternative ways appeal to different natures or orders of consciousness within man.

The way of self-satiation appeals to his animal or material nature while the way of self-sacrifice appeals to his spiritual nature or consciousness. Man is free either to follow the dictates of his own spiritual nature or cling to the yearnings of his own material nature. His moral life is a life of incessant efforts to master his material nature and attain fully his own spiritual nature.

Every such moral effort implies a mental conflict without which moral life becomes purely instinctive or authoritarian and loses all significance. This mental conflict, which is characteristic of all moral behaviour, disappears gradually with the progressive ascent of man to his own spiritual nature. When this ascent is complete, the moral agent will no longer suffer any conflict within himself; his thoughts and actions become grounded in his spiritual nature and issue forth from it spontaneously without deliberation and choice, without interruption from his material nature.

The cessation of moral struggle and conflict marks the culmination of morality into sainthood. The opposition between two natures or orders of consciousness—material and spiritual—disappears when the spiritual consciousness permeates one's whole being and governs al his actions.

The essence of sainthood is thi harmony of the self and one-pointedness in activities. Th saint is not at war either with himself or with the universe bu is at peace with both. He ha conquered everything bad and brutal within him and his is an integrated personality which transcends all discrepancy. The integrated personality of the saint i the fulfillment of a prolonged moral development of continuou struggle and conflict, in which th self progressively sheds its material nature and realizes its spirtual nature.

This process of self-transformation competes itself in the manifestation of a supra-moral order o consciousness which transcend the level of contradictions. Sainhood refers to this supra-mor order of consciousness and th saint is a self-transformed supr moral individual: all his though and actions issue forth spontaneusly from his spiritual conciousn which he has cultivated and re d and for that reason bear the e direction and character.

eing in accordance with his own nsformed being, his thoughts actions are all necessarily d, unselfish and impersonal and not be otherwise.

fact, the saint is the one who lost the capacity to be bad and acquired *immunity* to imrality. He has lost the sense of lity and has an unwavering d (*stithaprajna*). Because of total self-transformation, he nes to be regarded as twice-born *ija*). He has peace of spirit, acts h equanimity and love towards

he peace of spirit that perates the saint's being transs itself to the environment and nsmutes the environment in formity to itself. The environnt will adapt itself to the peace presence of the saint and in presence all hatred and clash, ase and sorrow will disappear ing place to love and peace.

he saintly influence is foundon love and not on power. In , the saint has sacrificed the of power for the power of e by which he rules over others. ely, one who is a master of self can be the master of ers too and this is the platonic ception of a *philosopher-king*— itting combination of sainthood political wisdom.

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# NON-DUALITY

## advaita

AN Advaitin once asked Paramahamsa for his views on advaita. The advaitin said, "Brahman alone is. The world we see around is false. This is the true Vedantic view, is it not?

Bhagavan Ramakrishna said, "It is easy to argue and prove that the world around is false, that it is all an illusion and that the Supreme Brahman alone is the truth. But a logical proof of Brahman as the sole reality does not amount to experience or realization of Brahman. Between intellectual knowledge and spiritual experience, there is a world of difference. If we know that what is yonder is only a mirage, we will not seek to go there to get a pot of water from it. If anyone should ask us to go there for water we would ridicule him. If we know that what looked like water was only an illusion, we would act accordingly. What we do about a mirage depends on whether we know it to be mirage.

"But this is not the case in respect of the truth of advaita. B dialectics, we reach the conclusio that the Supreme Brahman alon is true, that the jivas and the mu tiform things of the univers around us are only an appearance. Yet, the conclusion does not ente and transform our heart and mind. The conclusion that we hav reached intellectually stands apar and does not touch and mould ou life. It is not yet part of our in most being. The conclusion tha we arrive at by much learning an by much verbal argument remain with us like the burden on th donkey's back. It does not ente into our being. The professed adherents of the maya theory, cur ously enough, seem very anxiou about their daily food and reimen Trifles worry us and we lose ou temper far too easily. Our knowledge of the truth does not alway influence our conduct. Advaita not an easy thing.

t involves discipline and wor-
). We tremble with fear at the
t of a snake or a tiger. Know-
e obtained through the senses
es the entire body quake.
n a hungry man sees delicious
, his mouth waters. The pre-
e of food works upon one's
y and life.

Vhen we meet a friend or a
r kinsman, we do not stop with
ely identifying him. We feel
al joy, an inward thrill of de-
t.

t is no use to affirm the vali-
of advaita merely through lo-
That will be like looking un-
ved at the picture of a snake or
iger.

f a person truly attains the
aitic wisdom, should he not,
very moment, feel at one with
reme Truth? Even as the man
bles at the sight of a real tiger
he forest, he who has attained
true advaitic wisdom, should
very instant, feel an abun-
e of bliss and become one with
man in a state of samadhi.
a man perceives the truth
Brahman alone is true and
all the rest is illusion, what
is there for the sense of
rence? If the sense of differ-
does not vanish, the know-
e of this truth is indeed faint.
not realised knowledge."
Advaita is truly realised, the
ion of the sense of difference
t vanish leaving no trace be-
, like camphor that has burnt
There will not be even the
lual ash to proclaim, 'I have burnt myself out'.

One who has attained the state of bliss knows the illusion as illusion and the truth as truth. But in that state there is no room for distinctions of 'you', 'that', 'this' 'knowledge', 'ignorance', 'truth', 'negation" etc. His life becomes one with the shoreless tide of silence. The being of one who has acquired the wisdom of advaita merges in the flood of Brahman even as doll made of salt dissolves away in water. Can the dissolved salt speak about the solution? When any one speaks in terms of 'I know' or 'I do not know', the talk is with the consciousness of the differences of 'I' and 'you'. So long as his ego persists, how can the world become an illusion to him? When the sense of difference vanishes, there will be no room for further argument. All is silence.

This is the basic difficulty in advaita, the difficulty of trying to elucidate on the plane of illusion a truth which mere intellect cannot grasp. The sense of difference indicated by 'You and 'I' remains with the teacher who teaches and with the pupil who listens. To both of them, the world seems real in very truth. It is only in the state of samadhi that one can understand advaita through actual realisation. In any other state, all talk of advaita is like an inflated bag. One can however swim, somewhat, with it. If one worships God with this knowledge, one may realise the Truth.

*[To be continued]*

# Bhagawan Parashurama

## PART III: IN A STRANGE LAND

● K. M. Munshi ●

### PREVIOUS STORY

*The Aryas led by King Divodasa of the Tritsu tribe and his High Priest Sage Agastya, are at war with Shambara, the king of Dasyus. Vishwaratha, the king of the Bharata tribe, is taken captive by Shambara. Shambara's daughter Ugra falls in love with Vishwaratha who accepts her as his wife.*

*Ugra gives birth to a son but is killed by Bhairava, High Priest of Dasyus. Agastya marries Lopamudra and Vishwaratha, Rohini.*

*Sudasa drives Vishwaratha from Tritsugram. Deeply grieved, Vishwaratha walks up the Gomantaka Hill seeking guidance from Lord Savita. He returns as Vishwamitra and is requested by Sudasa to become his High Priest.*

*After fifteen years, Renuka, wife of Jamadagni, gives birth to Rama. Disagreeing with others over Rama's education, Kavi leaves for Bhrigugram. Rama goes in search of him and on the way, is captured by strange men, when he gets acquainted with Shunahshepa, son of Ajigarta. He escapes. Vriddha spots him in the forest.*

*Six years after Rama's return to Jamadagni's* ashrama, *Sudasa, now king of the Tritsus, invites Sage Vasishtha to be his High Priest. Shashiyasi, the Arya princess, is known to love Dasyu prince Bheda, who runs away with her.*

*Vishwamitra renounces office. Arjuna, a Sahasrarjuna, the king of the Haihayas, wants to kidnap Loma and take her to his Anupadesha. Rama persuades his General Bhadrashrenya, the king of the Yadavas, to take him also with Loma. They arrive by boats in Saurashtra, and Arjuna being angry with Bhadrashrenya removes him from the office of General of the Haihayas. Rama teaches a lesson to Madhu and river Gomati. Rama brings Nagas into the village.*

## 6

# THE NEW ASHRAMA

WHEN Rama saw Loma crying by herself, he went to her and placed his hand her shoulder with tender ection. Loma clung to him des- rately.

Rama, I do not want to stay re. I want to go back to Sapta- dhu. These people are like de- ons. I cannot live amongst em,' she said and cried aloud.

Loma, you are very tired,' said ma.

Yes, yes. Your heart is like a ne. You don't care for Mahar- l and you never think of Amba. u don't even care for Vriddha'; said sobbing as if her heart uld break.

Loma, I never forget them. ien I light the sacrificial fire, I the lord of the Bhrigus. When ook after the horses, I see Vrid- a before me. And when I see ı, I see Amba herself'.

For several months now, Loma l given up her old habit of hit- g Rama in fond exasperation. t she could not restrain herself y longer. She went on sobbing l hitting him with both her nds.

Amba! You look upon me as ur mother! Are you a man or beast, or a stone?' she asked.

Rama took Loma in his arms. 'Yes, hit me. Hit me hard, that will relieve you,' he said as if he was indulgently putting up with the petulance of a child. That made Loma angrier.

'I don't want to stay here. I want to go to Aryavarta', repeated Loma.

'I will ask King Bhadrashrenya to send you back', Rama said.

'And—and—you will stay here without me? Are you not ashamed to say so? And what shall I do if I go back alone?' asked Loma.

'Loma, what will happen to my disciples who have fallen from *Dharma*, if I go away?' Rama asked her in return, quite seriously.

'You are mad. These people will never follow *Dharma*', said Loma.

'Then it is the fault of the *Guru*. If the *Guru* teaches *Dharma* rightly, the disciples are sure to follow it', said Rama.

'These people are never going to accept you as their *Guru*. Go away,' said Loma pushing Rama away in exasperation.

'I am not their *Guru*, because they have accepted me as such. I am their *Guru* born; they are my people, whether they accept me or not. I have come here of my own accord. Now Loma, please go to bed. In the morning we are going to give up this *ashrama*', said Rama.

'Why?' asked Loma.

'Now we are only three left. You, I and the old woman Reva. Tomorrow we shall go to the Field of the Nagas and make our *ashrama* there', answered Rama firmly.

In the mansion of Bhadrashrenya the King, Vijaya the headman and Kukshivant, the High Priest were taking counsel among themselves, when Prateep, Kurma and the *panchas* arrived.

'Today Rama brought the Nagas into the village. Tomorrow he will bring them to our *yajnashalas*', Kukshivant said with a conceited bitterness. 'The day after, he will make them recite the sacred *mantras*. On the fourth, he will sanction the marriage of our daughters to them'.

'Bhargava says that whoever can recite the sacred *mantras* is the son of Manu, and these Nagas certainly can recite them', said Kurma.

'What nonsense!' exploded Kukshivant. 'How can a Naga be the son of Manu, the equal of an Arya?'

'An Arya is an Arya, a Naga is a Naga. What does it matter if a few Naga men and women die?' asked one of the *panchas*.

'Gurudeva says that in Saptasindhu, the great sage Vishwamitra made the Dasyus by the strength of his *Gayatri*', said Kurma.

'But the great Master of Silence does not accept the heresy. And Vasishtha is the sage among the sages', said Kukshivant. 'These Nagas are worse than cattle. This has been the teaching of Sage Mrukund'.

'We must go and explain the matter to Bhargava', said the headman.

'Bhargava will not listen to us', said Kurma.

'It is the King's business to make Bhargava see our point', said Kukshivant. 'He is the King's darling'.

Bhadrashrenya was irritated at these sarcastic remarks. 'Yes, Gurudeva is dear to me', he said pugnaciously. 'I worship him. If the Yadavas had any sense of gratitude, they would worship him too. Why are you so upset at the Nagas coming into our settlement? I have seen Dasyus ride on horseback in the streets of Tritsugram in Saptasindhu. I have seen them, ....but for the moment, let us.... We shall talk about these matters tomorrow', he ended abruptly.

As Kurma proceeded homewards, he could not help feeling that something had gone wrong. Being a shrewd young man, he knew how, because of Rama, his Yadavas had prospered, acquired cattle and horses and gained prestige, and how their young men had become strong and disciplined. He shuddered at the prospect of Rama leaving them. 'If he left, the Yadavas will fall to pieces. Then, when Sahasrarjuna returns from the war and wreaks his vengeance on us, we would be helpless, unable to resist. Destruction of the clan would then llow. Prateep and Ujjayant are ols. If Gurudeva left us, we ould become the slaves of Kuk- ivant. Never, never', Kurma uttered to himself.

Kurma took up his weapons ain and started for the *ashrama*. hen he reached there, he found deserted. He shouted for ama, but there was no response. ltimately he found the favourite orse of Rama tied in the stable. 'Where is Gurudeva?' he ask- l the horse. The horse neighed eaningfully. Kurma, thereupon ntied him and let him go wherever he would.

The horse led Kurma to the ield of the Nagas where he saw it nveloped in fire which Rama, ooking like the God of Fire, was oking, bamboo in hand. The agas were standing all round in happy mood, their children dancg. A little away, Loma and the d woman, Reva, were sitting surunded by Naga women, looking n.

When Kurma approached Rama, e felt as if he was in the presence the Great Pasupati. He fell at is feet. 'Gurudeva, Bhargava, rgive me'.

Kurma was overjoyed when, ithout a word of rebuke, Rama fted him from the ground and mbraced him. He knew that his lace in Gurudeva's heart was ecure.

When Prateep went to the manion in which he lived, his wife, rincess Vishakha, who was the aughter of the King of Anarta, was on the point of starting for the *ashrama* to join him at night.

'Why did you come here at this time of the day?', she said.

'Bhargava asked me to leave the *ashrama*', Prateep replied.

'Why?', asked Vishakha.

'He will not accept me as his disciple', said Prateep.

'I knew very well from the beginning that you would do something or the other to displease him', said Vishakha bitterly.

'No', replied Prateep. 'I left Bhargava because he brought the Nagas from the field and polluted our settlement.'

Vishakha was wroth. 'Your Yadavas are beasts; you don't feel for the poor Nagini who was brutally raped. I am glad that Bhargava punished your sinners properly'.

She went and stood before her husband defiantly. 'You sided with your Yadavas, did you? And against Gurudeva? You were not ashamed of doing so? Yes, I am glad that he drove you out of the *ashrama*. What is the use of having a half-hearted disciple like you?' Vishakha sneered.

'Bhargava brought the Nagas to our village. Our people are excited. No one could suffer such a sacrilege in silence,' Prateep tried to stem the flood of his wife's anger.

'Of course, you cannot suffer it,' Vishakha jeered. 'I saw the condition of the poor girl whom Bhargava brought here. What would you say if your sisters and daughters were treated in the same way?', she said contemptuously preparing the bed of the unhappy husband all the time. 'And what will you do now?' she asked Prateep.

Vishakha went on grumbling 'I have never seen a man like you who does not know his own interest. Who taught you to be a great fighter? Who helped you to accomplish the valorous deeds that the whole world is talking about? Where would you have been these years, had he not treated you like his brother? And you, you!' the wife looked at her husband with contempt—'you were the first to leave him. Surely some people know well how to cut their own throats'.

Every word of Vishakha pierced the heart of Prateep, making him feel very small.

Vishakha, however, continued: 'You were nobody in the *gotra* when Madhu, the favourite of Kukshivant, lorded over it. Now when Gurudeva leaves us, Madhu will return from his maternal grandfather's house and you will sink into a nobody again.'

Prateep felt like crying. 'Vishakha, I am an ass. I am not fit to be the disciple of Bhargava'.

'I know that very well', said the Princess of Anarta. 'You are fit to be the disciple of Kukshi only—like Madhu'.

Prateep was exasperated. 'I will not leave Gurudeva,' he said.

'Then, what are you waiting here for? Go back to him', Vishakha said more aggressively than ever.

Prateep left the royal hut and went to the *ashrama* hurriedly. There was no one there. But he could see from a precipice that the Field of the Nagas was burning and that people were dancing around it in joy.

Prateep feeling broken-hearted, returned to his father's residence and informed him of what had happened to the Field of the Nagas.

'Prateep, we are very unfortunate,' sighed Bhadrashrenya.

'Will he go away? Won't he come back', asked Prateep anxiously.

'My son, Gurudeva will not go. He is noble. He has taken me to his heart and he will not leave me. But the Yadavas do not deserve their good fortune. Whatever they have, has come to us through Bhargava. When we were dying for water, he gave it to us. When Sahasrarjuna has been trying to render me powerless, he has created power for us, and now when he returns from the war, we have no one but Gurudeva to help us to fight him.'

Prateep left his father and went towards the Field of the Nagas.

[*To be continued*]

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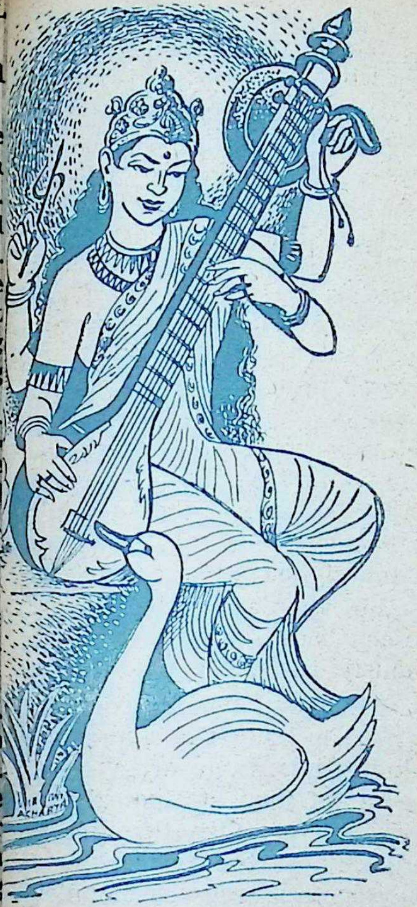
# Goddess Saraswati

S. Narayana Iyengar

In view of the ensuing Navaratri or Dussera festival the following article will be read with interest.



अकचटतपयाद्यैः सप्तभिर्वर्णवर्गैः
विरचितमुखबाहापादमध्याख्यहृत्का ।
सकलजगदधीशा शाश्वता विश्वयोनिः
वितरतु परिशुद्धिं चेतसः शारदा वः ॥

*—Shankara.*

HE Goddess of Learning, the deity of Gayatri, the Fount of Fine Arts and Sciences, embodiment of supreme veic knowledge, Sri Saraswati been, for countless ages, the urite deity of India.

rious forms of Saraswati like da, Veena-Saraswati, Nritya Tandava Saraswati, Bharati, mi, Vak, Gayatri, Mahaswati are described in Tantric ks and Silpa Sastras with special attributes, modes of worship and varying significance.

In Hoysala sculptures we have the dancing Saraswati with uplifted right leg, and eight arms holding various weapons, and the left uppermost hand in Swarga-hastamudra. At Sringeri, Sri Shankara established a particular type of Bharati with rosary, pot of nectar *(amrita kumbha)*, and parrot. Elsewhere in the Mutts established by him, the images of Saraswati were consecrated, and the ascetics of these also bear the names of Bharati, Saraswati etc.

Regarding the origin of the Saraswati cult, even prior to the Vedic age, the land between the rivers Saraswati and Drishadvati was the most sacred, and the Vedas were composed in this land of Brahmavarta or Brahma-rishi-desa. Chronologically, we can place the spread of the cult of Saraswati in about 15,000 B.C., when the river disappeared due to geological convulsions into the desert of Thar, and it is now assumed to flow underground and join the Ganga and the Yamuna at the time of Kumbha Mela, which is held once in twelve years at Prayaga or Allahabad.

From the esotoric point of view, Saraswati represents the power of Kundalini Sakti, and the Veena held in her hand is the representation of the human body on which the Divine Mother is playing the Song of Life. The sounding boards of the Veena represent the head, and the curved end, the ending of the spinal column. The Danda is the backbone through which flows the vital energy.

Saraswati is represented also with the goad *(ankusa)* to curb evil passions, and the noose *(pasa)* to tie up all evil aspirations and desires. She also holds the *jnana mudra,* the rosary or *aksha mala* implying the teaching of divine knowledge through the sacred letters — *aksharas* — represented b the *aksha mala,* garland of letter

Her vehicle *(vahana)* is, accor ing to older authorities, a Hams as of Brahma himself. The Hams is popularly supposed to separat milk from water and take the mil only indicating that out of a kinds of knowledge only th highest and the best must b chosen. The Hamsa is suppose to fly to the Manasa Sarovara ne Kailasa, which mystically indicat *manas* or mind to which must b limited the Hamsa, which wo when repeated becomes *So'ham* am that supreme Brahman).

The peacock is also associat with Saraswati in later Hindu a Jaina works, but it also seems have a Vedic and pre-Vedic o gin. On the Indus pottery, pe cocks are shown as carrying wit in their body the figure of a ma indicating that after death, th soul of man attains the highe regions of bliss through the m diation of the peacock. In th Vedic funeral ceremonies, ju before cremation, an oblatio to Saraswati is placed on th dead man conveying the sam idea as in the Indus Civilisatio Further, Saraswati presides ov birth also, and in the Vedic ma tras, Saraswati is invoked to co fer the blessing of a son. Ther fore, Saraswati is the Mother the Universe from creation to de truction, and the promise of ete nal life and knowledge.

# Your Weakness is the Measure of Your Virtue

**The Mother**

*There are persons for whom everything seems easy, there are others who are often plunged into the worst difficulties, who fall into the greatest obscurity. Why this difference?*

Do not trouble yourselves with what others do, I cannot repeat it to you too often. Do not judge, do not criticise, do not compare. That is not your lookout. You have been put upon earth in a physical body for a definite purpose which is to make of this body as perfect an instrument as possible, as conscious of the Divine as possible. You have been given a certain amount of substance or matter in all the domains, mental, vital and physical, adapted to what the Divine expects of you, and all the circumstances of your life are equally adapted to what the Divine expects of you. So do not say: "My life is terrible. I have the most terrible life in the world!" for each one has the life which suits him for his total development, each one has the experiences that suit him for his total development and each one has the difficulties that suit him for his total realisation.

If you observe yourself closely you will indeed see that you carry in yourself the contrary of the virtue that you have to realise, I take virtue in its largest and highest sense. You have a special purpose, a special mission, a special realisation which is your own, and you carry in you all the obstacles necessary for making that realisation perfect. Always you will find that within you darkness and light go together: you have a capacity, you have also the negation of that capacity. But if you

In the same way one can come across a deep thick shadow, be sure that somewhere in you there is a great light. It is up to you to make use of the one for realising the other.

Do not say: "I am like that and I cannot be otherwise!" For it is not true. You are like that, precisely because you have to become the contrary. All the difficulties are there exactly in order that you might learn to transform them into the truth that they hide.

In the same way one can say that if the world were not essentially the opposite of what it has become, there would be no hope. Because the pit is so dark, so deep, the inconscience so total that if it was not a sign of the possibility of a full consciousness, the thing should be given up.

Sankara said—and others with him—that the world is not worth living in, that you must look upon it as an illusion and leave it as soon as possible, for you can do nothing with it. I tell you on the contrary, that it is because the world is very bad, very obscure, very ugly, very unconscious, full of misery and pain that there exists in it the possibility of becoming the Supreme Beauty, the Supreme Light, the Supreme Consciousness and the Supreme Delight.

**[Courtesy: Aurobindo Ashram.**

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## INDIA OF GANDHIJI'S DREAMS—*Contd.*

critical juncture will be most unfortunate and even suicidal.

Capitalism has had its day; it cannot survive in the modern world without undergoing radical changes. Fascism and Communism are also reactionary in nature and their inner contradictions will ultimately defeat their objectives.

India must show a better and a nobler path to the modern world by studying and following a socio-economic order which the Father of the Nation placed before us during his life and even in his glorious death. If we forget his ideals and pursue a wrong path, it will be surely a tragedy too deep for tears.

We must pledge our first loyalty to India which we desire to build up in accordance with the dreams of Gandhi.

**[Condensed from his speech on 1857 Centenary Celebrations.]**

*Always use*

G. G.

SUPERFINE MISKI

ASAFOETIDA

# Learn While You Sleep

**Sahib Singh Ahuja**

WILL human beings soon be able to wake up wiser than when they went to bed? ill children and adults be able acquire without effort in their ep knowledge and reflexes ich would require many hours close attention when awake?

Psychologists of many schools d from many countries are ansring "yes" to such questions, ich seem to come straight out science-fiction. Experiments t are being carried out in rious places bear witness to the t that man can learn while eep or without even meaning to nd without realising that he is rning.

This observation seems to run unter to all the accepted theos about mental life. For cenies it was assumed that we need powers of conscious thought attention to learn about the rounding world. The brain s regarded as a veritable forts whose gates were carefully rded by consciousness.

The development of advertising hniques gave rise to our first ubts on this score. Businessmen uld not persist in covering walls d movie-screens with their slogans if these intrusions upon the consumer's privacy while seeming to bore them, did not sooner or later influence their behaviour. Whether we like it or not, posters, films and advertising media of all kinds become a part of our mental horizon, and when we go shopping they determine our choice between two articles of the same kind. The fortress to which our forbears compared the mind is not so impregnable as we once thought.

American psychologists made a new break last year by introducing 'invisible pictures' into movie and television films. These are not ordinary advertising film strips which the movie-goer can defend himself against simply by shutting his eyes. They are separate pictures inserted into full-length films and thrown so rapidly on the screen that nobody remembers having seen them. The eye alone takes in this parasitic picture which makes its appearance in the midst of millions of others. The brain is not alerted and retains no trace of it. But the stimulus makes its mark on the spectator's unconscious. For example, a group of experimenters discovered that, after having surreptitiously thrown a picture of ice-cream bars on the screen, the sale during the intermission increased by 60%.

What the eye can do, the ear can also do, with the frightening advantage of being able to perform its work of mental burglary while the individual is asleep.

Even before the first world war, psychologists and psycho-analysts had already shown how the habits as well as the abstract knowledge of the child result from all pervasive influences to which he is subjected—unconsciously and involuntarily—from the very beginning of his life. Today nobody denies that the sleeping individual is the seat of mental activities which are always ready to be mobilised.

From there it is but a short step to using sleep to 'equip' the mind of the individual. The Americans were the first to take this step during the Second World War when the U.S. Army taught the Morse Code during the night to prospective telegraphists. A record repeated the symbols, and small loud speakers whispered the lessons into the soldiers' ears. The same procedure is used today in various American Universities for teaching foreign languages. We are even told that several patients have been re-educated by the use of this method.

Modern techniques of sound reproduction have made such applications of sleep-learning possible. The tape-recorder was found to be particularly suitable for the rol of nocturnal instructor, using repetition to teach the sleepers wha they had neither the time nor th energy to learn during the day.

The method is a simple one Before going to sleep, the subjec records the text which is to be repeated to him during the course o the night. It is important for th subject to do this himself so tha the voice heard on the recorde will be familiar to him and n arouse any reaction on his part a night.

The recorded text must take n longer than three or four minute to hear. Before going to sleep, th subject places a 'soft recorder' c very low volume under his pillow He must not be awakened or eve disturbed in his sleep. As in th experiment 'invisible pictures' o the television or movie screen, th sound sensations are perceived b the ear alone which would b barely audible to the individua when awake.

The tape-recorder is provide with a time-mechanism and the record is played into the subject' ear 30 times during the night a fixed times. It has been demon trated already that a sleeper i more receptive at certain period of the night than at others. Th sleeper is most susceptible imm diately after losing consciousnes in the middle of the night, an finally about an hour before he expected to awake up. This rh thm must be strictly observed.

sleep-learning is to be success-

psychologists believe that the
ults are very surprising. A
nch specialist declares that the
thod was almost one hundred
cent. successful in an experi-
nt he conducted with 600 pupils.
ep-learning has enabled stu-
its to memorise Greek and Latin
ssages in a very short time and
h 80% less mental effort than
uld have been needed to do the
ne work during the day. Some
dents claim that history and
ilosophy lessons learnt at night
among their most unforgett-
le memories.

The brilliant experiments do not
an that anyone with a tape-
order on his table can acquire
knowledge of an Einstein or
ak ten languages without diffi-
ty. Contrary to what some are
er to believe, modern psycholo-
ts have not succeeded in invent-
a magic method of transform-
the brain into a funnel and
king genius available to one and

The new learning method does
pretend to supply the sleeper
h a ready-made and ready-to-use
owledge. The most it can
e him is a frame of reference.
can help the individual link to-
her the material he has learnt
ring the day. It cannot replace
scious thought, which is the
sis of all genuine and lasting science. Sleep-learning cannot by itself create the mental push that will enable an individual to say, "I know this." The most it can do is to cut down the amount of time both children and adults spend now repeating the same things aloud in order to learn them by heart.

Though restricted to modest services of this type, the new method undoubtedly presents real dangers. But it in no way interferes with sleep. The real danger is rather a moral and philosophical one. Can we be sure, for example, that unscrupulous people will not use the sleep of others to whisper to them what they want them to believe though the sleeper would not accept it when awake and fully conscious? Such procedures violate the basic principles of intellectual freedom, but, so far as we know, they have already been used for police purposes and for political ends. It has been reported that the brain-washing techniques practised in certain areas make use of these methods.

Such distortions of a potentially beneficial discovery only prove once again that scientific progress without moral progress bears the seeds of catastrophe. As in the case of nuclear physics, the social sciences can lead either to the best or the worst of results, depending upon whether we know how to use our knowledge wisely.

*Our Fortnightly Profile—79*

# PRINCE WAN WAITHAYAKON

CHUBBY faced, black-haired, black-eyed, short, (five feet six), weighing a 160 pounds, Prince Wan, Foreign Minister of Thailand and President of the U.N. Assembly, has a long name with a longer string of decorations. His full name is Prince Wan Waithayakon Krommun Naradhip Bongsprabandh. He comes of royal leneage. His grandfather was Maha Mongkut, King Rama IV who is featured in the book *Anna and the King of Siam* by Margaret Landon.

This seasoned diplomat has served his country for four decades in various capacities. Entering foreign service in 1917 as Secretary to the Siamese Delegation at Paris, he has ended up as her Foreign Minister in 1952, which he continues to be. While serving his country as Foreign Minister he has remained its Permanent Delegate to the United Nations too.

In 1953 he was a leading candidate for the Presidency of the U.N. General Assembly which, however, went to Srimati Vijayalakshmi Pandit. Next year, again, he was a candidate for the same post but stood down in favour of Dr. Eelco van Kleffens in the interest of harmony. But success crowned him last year in his efforts to get elected as President of the U.N. General Assembly.

Prince Wan is a scholar to the bone. His father, Prince Naradhip Prabandhbongse, was besides Deputy Minister of Finance, a dramatist. His mother Mom Luang Tuan Montrikul was a composer. A cousin of King Rama IX, Prince Wan had his early education at Bangkok where he was born in 1891. Later he studied in London

duating with honours in His-
y from Balliol College, Oxford.
took his M.A. too from that
llege in 1927.
fter pursuing advanced studies
politics in Paris he joined the
reign Services of his country in
7. He gradually rose in cadre
d became Under Secretary of
te for Foreign Affairs, Envoy
traordinary and Minister Pleni-
tentiary to London, Brussels
d The Hague. At the same time,
was a permanent delegate to
e League of Nations. For a
ort spell, he had an academic
e as Professor of History, Dean
the Faculty of Law etc. After
rving on the Civil Service Com-
ission, he became adviser to the
ime Minister; at the same time
was a Member of the Perma-
nt Court of Arbitration at The
gue. In 1947, he was Thailand's
st Ambassador to the U. S. in
ich post he continued till his
vation to head the Foreign
fairs Ministry of his country.
The above, in short, is a resume
Prince Wan's packed life; but all this will pale into shadows when you meet the real man whom Washington has grown to love as one of them. The Prince and his wife have endeared themselves so much by their hospitality at the embassy galas and the U. N. lobby.

Eastern delegates at the U. N. are usually dubbed with an acrimonious tongue and impulsive speeches. But Prince Wan by his long and successful career at the U. N. headquarters is an accomplished diplomat in the Western sense of the term.

Prince Wan married one Momchao Phibun Kitiyakara in 1921. That marriage having ended in divorce he married Proi Bunnag in 1930. He has a son by his first wife and a daughter by the second.

The Prince is Buddhist by faith. He has no other hobby except reading and a *penchant* for research. According to him Thai people came originally from China but their language was written in Sanskrit from which the country's name is derived.

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# QUESTION BOX

**ANSWERS by K. M. Munshi**

**Kulapati Sri K. M. Munshi has kindly agreed to answer in these columns questions from readers of Bhavan's Journal on topics falling within the scope of the Journal.**

### 326

Sri E. Desingu Setty, Chittoor ndhra Pradesh).

*How did the VANA MAHOTSAVA idea strike you first? Is this Tree-planting ceremony prevalent in any other country?*

(1) When I was invited to the office of the Central Minister of Food and Agriculture which included Forestry, I was asked to fix a date for planting trees as a part of the activities of the Department. Then it dawned on me how our country was deprived of trees; how our culture was born in the forests; how trees were valued in the heydey of Indian glory and how it was necessary to revive tree consciousness in the popular mind. It then struck me that the only way to do this was to start a National Festival.

(2) U.S.A. and U.K. had their Arbor Day or other similar days but mostly limited to students. After 1951, our Vana Mahotsava Festival was accepted by the F.A.O. of the United Nations and now similar festivals are celebrated in many countries.

### 327

Shri K. V. Viswanatha Moorthy, Mandya.

Q: *Can students enter politics? If so, to what extent?*

A: Students should study politics and be alive to the current problems. If they try to enter politics, they only waste the years which they should spend in acquiring knowledge, building up character and developing their faculties.

And when they do so in their exuberance and youthful enthusiasm they become easy tools in the hands of political parties.

### 328

**Shri R. M. Misra, Kutch.**

**Q:** *What is the full meaning of Satyam, Shivam, Sundaram? Who uttered these words and where?*

**A:** (1) Satyam is Truth and Shivam is Goodness or Beneficence. The words are as old as Vedas. Sundaram, so far as I know,—I speak subject to corrections—was added by Keshub Chand Sen to complete the Western Concept of Truth, Beauty and Goodness. Our original word for absolute Beauty, if I am right, was रस as in रसो वै ब्रह्म

(2) The words shortly describe the highest form of fundamental aspirations in man and their pursuit in life forms the best way to live in God.

### 329

**Shri N. V. Rangaiah, Bangalore.**

**Q:** *Why did the wise Yudhishthira agree to play the game of dice?*

**A:** See reply to Question No. 155 in the issue of the 'Bhavan's Journal' dated January 13, 1957.

### 33

**Shri J. G. Venkatasubbiah, Bangalore.**

**Q:** *What is the difference between Imperialism and Capitalism?*

**A:** (i) In the nineteenth century, Capitalism connoted the control of the economy of a country by a closed group of industrialists and businessmen who made money out of sweated labour. That connotation has largely disappeared. Capitalism to-day means a system by which the economy of a country is predominently run by free enterprise. Labour activities, labour laws and the concept of a Welfare State throughout the world make it impossible for free enterprise now to treat labour as in the 19th century.

(2) Karl Marx who flourished in the 19th century criticised the Capitalism of the 19th century. The Communists keep on attributing the same old connotation to the free enterprise economy of to-day and use Capitalism as a term of abuse by attributing to it the meaning which it does not possess now.

(3) Imperialism stands for a system and a policy of a State which acquires the control of other States; such subject States may or may not be accepted as separate entities by the overlord State. In pursuit of this policy the overlord State appropriates the territories and resources of the subject States to itself.

(4) Imperialism takes differen forms. It may take the form

of an empire, an alliance or a protectorate as in the case of Great Britain, France and the Netherlands. Like Soviet Russian Imperialism, it may take the form of incorporating other States in the overlord State, of establishing a nominal federation without giving equal rights to the Constituents or by imposing indirect control under the guise of a common ideology.

(5) Imperialism, as such, has no connection with Capitalism. In history, Imperialism has existed long before the birth of Capitalism. Communist propaganda, however, confounds Imperialism with Capitalism so that in the name of socialistic control its own imperialism may escape criticism.

### 331

Shri G. Naganathan, Ranchi.

*In our Shastras there is one conception of God as an ocean of pure kindness, love and pity. There is another conception in our scriptures that God is purely* Sakshibhutha. *I am not able to reconcile these two conceptions. Will you kindly point out the fallacy in my thinking?*

*A:* (1) Isvara is *Sakshibhutha*—Witness—to everyone and everything. As such, He remains unmoved, *Kutastham, Achalam, Dhruyam*, 'absolute', 'immovable', 'eternal'. But, in the last analysis, He is *Sat, Chit,* and *Anand*—Reality, Consciousness and Bliss. Bliss implies absolute Beauty and absolute Love.

(2) Every being has the fundamental aspirations bursting to sprout forth. Among them are aspirations for beauty and love: they emanate from Him. If a man develops these aspirations, absolute Beauty and absolute Love, which are Bliss, will come to him, if His grace descends on Him.

(3) That is where the freedom of man lies. It is for him to mobilize his aspirations and seek God, which is Beauty and Love, or reject Him when He will only continue to watch him as a Witness.

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**Simhasana Dwatrimsika—53**

**Serial**

# VIKRAMA LIBERATES BRAHMARAKSHAS

ON the morning of the fifteenth day, King Bhoja woke up early and after completing the morning routine, went to his Darbar followed by Minister Nitivakya and other courtiers.

He prostrated before the Divine Throne there and prayed within his heart that he should somehow succeed in ascending it. He walked up the first fourteen steps confidently but when he set foot on the fifteenth, the statuette holding it suddenly broke into a fit of laughter and addressed him: "Bhoja, you seem to be unusually confident today. But do you think you are qualified to sit on this throne? I do not think that anybody other than our great Emperor Vikramaditya can sit on this throne because no one can possess such valour, such good qualities and sacrifice. Listen to one more incident from his lofty *charitra* which should be an eye-opener to you."

Bhoja, arrested in his progress thus, could not help standing petrified and listening to the story.

Said the statuette:

In one of his self-imposed half-yearly exiles King Vikrama went to the banks of the Ganga for the purpose of listening to the *pravachanas* of the great men who come there. At that time, the king of Ayodhya by name Mantrasena had pitched his tent on the banks of the Ganga along with selected courtiers and a batch of army personnel. Being a devoted man, Mantrasena was preparing to have a holy dip in the sacred Ganga uttering holy *mantras*. The priests chanted the holy words and after bathing, he dressed himself in holy attire and sat upon an improvised throne when the holy men assembled there blessed him with holy *akshathas*. After that the senior pundit started *pravachana* of the *Puranas*.

At a certain stage, the pundit was saying, "For anyone born a human being the greatest asset are valour like that of a lion; character, and compassion towards men, children and animals. People should be ready to help the pious ones, children, women etc., even at the cost of their lives."

As the pundit was exhorting thus, the people assembled there heard a piteous cry calling for help. All eyes turned in that direction. A brahmin who had entered the waters of the Ganga for a sacred dip was caught by a crocodile and was struggling in its clutches; every minute he was being dragged to the deeps.

On seeing his plight, the brahmin's wife who was standing on the bank, raised a hue and cry. She shouted for help crying, "O Kings and Ministers assembled here! Is there not a single individual who can save my husband and grant me my *mangalya?* The *Sastras* say that a woman in distress should be given all help. You have just been listening to the pundit's exhortation to that effect. Is there nobody to come forward to save my husband?"

Still none of those assembled came forward to help the poor brahmin. Left helpless thus, she wept profusely rolling on the mud and beating her breasts, wailing, "I have lost my husband on the banks of the Ganga where I came to cleanse my sins, Oh God!"

King Vikramaditya who was present there in disguise was witnessing this scene. Seeing that none had offered to help her struggling husband, he thought: "When the elephant Gajendra was in similar plight he too appealed for help. The Lord then ran to his rescue and saved him. It is now my duty and privilege to help that man out of danger and save his wife's *mangalya.*"

With these thoughts he plunged into the river with no consideration of self and killed the crocodile with his magic sword.

The poor brahmin who was thus saved from certain death came out with gratefulness flowing through his eyes. His wife seeing her husband coming out safely embraced him and the pair felt like having a second life.

The brahmin who was choked with emotion said, "O rescuer! It is impossible for me to repay my debt of gratitude. All that I can say is that I will cherish you in my memory even as I do my father, mother and my *guru.* I know that your action is beyond repayment and that you, like the cloud, do not expect others to do so. Even so, in my small way, I want to express my gratefulness towards you. Please say that you will accept it."

King Vikramaditya replied apologetically, "Please do not mistake me. I only did my duty and it is not in my nature, as you have rightly guessed, to expect any return. I will, therefore, request you not to bother yourself with return. You should not, and I would not expect the same."

The brahmin felt wounded by this refusal and so he said, "Am I such a sinner as not to have the privilege of even symbolically expressing my gratitude to my life's saver? I would in that case rather not preserve this body which you have so generously saved from the jaws of death." Saying this, the brahmin ran towards the river with the intention of falling again into the waters.

King Vikramaditya ran after him and caught him. "O, holy man! I am extremely sorry for having offended your sentiment. If you are so serious about repaying the debt, please teach me any *mantra* which you might have accomplished."

The holy man beamed with joy. He had accomplished a mountain of *tapas* and *japa*. Consequently, he taught King Vikrama a *mantra* which he cherished as the life of his life. After teaching Vikrama that *mantra*, the brahmin said, "O rescuer, if you repeat this *mantra* nine times, the *Pushpaka*, the aerial vehicle of Devendra, will come down and stand before you. You can ascend it and go anywhere you like. You can, for the mere wish, have tons of money which you can enjoy. May you live long." After blessing King Vikramaditya the brahmin couple went their way.

King Vikrama thereafter left the banks of Ganga and walked towards a hillock nearby on top of which was a dense forest. He had no particular intention but he simply wanted to amuse himself in the solitude and secrecy of the forest.

As he proceeded along unchartered paths, he felt tired and took rest beneath the shade of a big peepul tree.

He had laid down for a while. Then a *brahmarakshas* which had made that tree its abode descended from it on seeing the human figure lying down. King Vikrama who noticed its descent asked nonchalantly, "Who are you? What do you want?"

The *brahmarakshas* which had for a long time the only experience of frightening others felt frightened for once.

It said, "I am surprised that when the Devas and *rishis* run away from me, you seem to have the audacity to question me. I know that you are a king but a mortal all the same. Let me see."

Saying this, the *brahmarakshas* assumed a menacing form. Its face reddened; then blackened. Twisting its huge arm which looked like a hose-pipe, it prepared to belabour Vikrama.

But the latter looked on without a flicker of his eyes and taking out his magic sword, flashed it against the evanescent *brahmarakshas*.

The *brahmarakshas* had met its equal. It thought, "He is really a courageous man. I should think he is not an ordinary mortal. He should have been blessed by the Devas."

So thinking, the *brahmarakshas* assumed a small but beautiful human form and stood before the King submissively. On seeing his metamorphosis, King Vikranaditya, although amazed, sternly isked, "O *brahmarakshas,* how is t that you have shed your hideus form and assumed this hunan form?"

The *brahmarakshas* replied, "O ing! I was born in this world and ecame learned in the Vedas and *istras* but I started abusing the reat and the good, religion and od. The *rishis,* whom I started roubling by my superior attainnents, cursed me to become a *rahmarakshas* for a thousand ears. Frightened by this curse fell at their feet and asked for ardon. Taking pity on me they id, 'It is not possible to entirely evoke the curse. All that we can is to time your life as a *brahnrakshas;* when you come across mortal who without being frighned by you, actually instils fear your mind, this curse shall ase to operate. But you must ve your wicked ways.' I proised. For years I have been nguishing on this tree looking r my deliverance till I met you. am grateful to you for liberating e."

King Vikrama who listened to s past history felt happy that was able to liberate another ıl from a life of misery.

The liberated scholar said, "King rama, now that I have been ved from the life of a *brahmashas,* I do not know how I am ng to lead my future life. Can not help me in chalking out fe for me?"

King Vikrama said, "O learned man, you can follow your rightful profession and regain your own promised life. You are learned, you can teach others, and you can be of immense help to others. But if, however, you have any particular wish which you would like to be fulfilled, tell me and I shall do it."

The scholar replied, "I am greatly obliged to you for giving me thus an opportunity. A few days back you saved a brahmin from the jaws of a crocodile in the Ganga. That brahmin, out of gratefulness to you, taught one *mantra.* If you can kindly part with that *mantra* to me, I shall have no difficulty in pursuing a normal life. This is the only boon I ask of you."

Without hesitating for a second, King Vikrama taught the scholar the precious *mantra* he learnt from the brahmin and added, "You can command all that you want in life and you have little reason to be anxious about your future. If you repeat the *mantra* nine times you will get an entrance into the *Pushpaka* and can take a round of the world if you feel so. I hope that the lessons of the life you have just been liberated from will not be lost on you and will prevent you from making any more mistakes. May God bless you."

The *brahmarakshas*-turned-scholar blessed King Vikrama. In Vikrama's very presence he chanted the *mantra* nine times whereupon the Divine vehicle sortied before him on which he boarded and flew heavenward in all glory.

The Devas showered flowers at this sight.

After this, King Vikrama returned to Ujjain and resumed his royal duties sitting on this throne.

"If you think," said the statuette, "you are capable of as much valour and generosity as our great King, you can proceed further on the remaining steps."

On hearing this, King Bhoja and Nitivakya silently retraced their steps to their quarters.

[*To be continued*]

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*Human Society could not have been created for conflict between man and man or clash of the interests of one with those of another.*

—Vinoba Bhave.

## CORRECTION

In the caption for the cover picture which appeared in our issue dated August 25, 1957, the name of the artist was erroneously described as Shri Jaggu Pithwa. The name ought to be Shri J. J. Panchal. Shri Pithwa was the photographer.

EDITOR.

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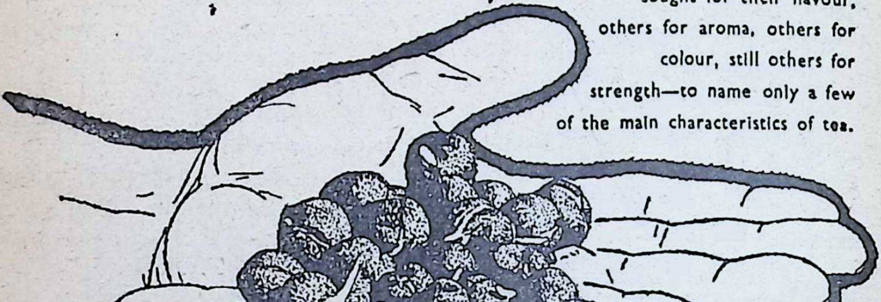

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# Bhavan's News

## YOGA DARSHAN

Under the auspices of Bhavan's Gita Mahavidyalaya, a 22-day refresher course on Patanjali Yoga Darshan was conducted by Prof. Nalin Bhatt of Bhavan's College from August 21, 1957 to September 11, 1957; nearly 200 people regularly attended the session. The whole of Yoga Darshan was covered during these days.

As a part of the series, on the last three days our Kulapati Shri Munshiji delivered three illuminating discourses on Yoga Shiksha. In his first lecture he dealt at length on Abhyasa and Vairagya, the two means to attain Yoga. He revealed the implications of the five Yamas viz., non-violence, truth, noncommittal of theft, self-restraint and non-hoarding, and their bearing on Yoga and life.

In his second discourse he dealt at length on the five Niyamas viz., purity, contentment, penance, study and dedication of the self at the altar of God and other two constituent parts of Yoga viz., Asan, Pranayama.

The last lecture covered the remaining four parts of Yoga viz., yahar, Dharana, Dhyana and madhi. The lectures were illuminating and furnished the people th the key to the mysteries of Yogic life.

## SYMPOSIUM

A symposium on the 'Welfare State of My Conception' was held on September 16, 1957 in the Kanji Khetsi Sabhagriha of the Bharatiya Vidya Bhavan.

The speakers were: Sir C. P. Ramaswami Aiyar, Sir B. Rama Rau, Shri K. K. Shah, Shri A. D. Gorwala, and Prof. B. R. Shenoy. Our Kulapati Shri K. M. Munshi was in the Chair.

The symposium which proceeded on a very high level, was attended by distinguished men and women from all walks of life.

## DRAMATIC COMPETITION

The Seventh Annual Inter-Collegiate Dramatic Competition of the Bharatiya Vidya Bhavan Kala Kendra, Bombay, concluded on Sunday 15th when Kulapati Sri K. M. Munshi, distributed the trophies and prizes to winning colleges and individual artists.

The Victoria Jubilee Technical Institute, Matunga, had the double honour of winning the trophy in the Hindi section of the competition and the rotating shield given by Sri Munshi for the best team in the entire competition. Its Hindi play "Pagal," was written by the well-known Gujerati playwright Mr. Prabodh Joshi.

The competition covered Hindi, Marathi, Gujerati, Kanada and

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English plays. Nearly 1,500 student-artists took part in 67 plays offered by 28 colleges. A Sanskrit play was also staged by the Bhavan this year and individual prizes were awarded. It is the intention of the Kala Kendra to include all the 14 languages recognised by the Indian Constitution in the competition.

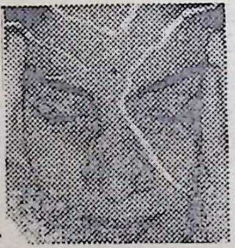
Five trophy-winning plays were selected from among 24 qualified for the final round.

The trophy for the Kanada went to the S.N.D.T. College for their play "Sahodari." The J. J. School of Arts won the trophy in the English section for its "When The Old Cock Crows." In the Marathi section, the Ruparel College bagged the prize with its "Saran Kashan Shanta Shanta." The Khalsa College won the trophy for the Gujerati section for its "Raja Ne Gami Rani" written and directed by Kanti Madia, who also starred. He won the first prize for individual acting.

K. K. Poddar and Ajit Desai won the first and second prize respectively for individual acting in the shield-winning Hindi play. The latter also won a certificate of merit for his role in "Hradya Rog" presented by the V.J.T.I.

Besides the trophies, three prizes were awarded for individual acting in each section and certificates of merits were awarded for all the sections. On Sunday, all the prize-winning plays, excepting the one in English, were presented.

Sri Munshi congratulated the participants and expressed his satisfaction at the growing popularity of this annual event.



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